SHOUT
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IT

NOTES AND QUERIES:

BRIT. MUS. (NAT. HIST.), LONDON, S.W.
SHERBORN'S
INDEX ANIMALIUM.

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

When found, make a note of."—CAPTAIN CUTTLE.

SECOND SERIES.—VOLUME SECOND.

JULY—DECEMBER, 1856.

LONDON:

BELL & DALDY, 186. FLEET STREET.

1856.

LONDON, SATURDAY, JULY 5, 1856.

OUR NEW VOLUME.

Although altogether unwilling to occupy with the expression of our own feelings the space which WE would more gladly see filled by the communications of our Friends, WE cannot resist availing ourselves of the opportunity afforded us by the commencement of a Volume to express our gratification at the approval which has attended the step of beginning A NEW SERIES, and the no less general satisfaction with which the INDEX TO THE FIRST SERIES has been received. WE are glad, too, of the opportunity which it presents to us of thanking the numerous Friends and Contributors to "NOTES AND QUERIES," for their continued and valuable assistance.

Notes.

SUFFRAGAN BISHOPS.

At the present time, when suffragan bishops are so urgently required to assist the overtasked bishops of England, the following list, taken from my complete, but unpublished "Book of the British Hierarchy," may prove interesting. Well would it be if bishops in bad health, or incapable of efficiently administering their dioceses from their magnitude, were supplied with coadjutors. Churches eminently adapted for being episcopal sees are in every diocese: Westminster for London, Southwell for Lincoln, St. Germains for Cornwall, Bath for Bath and Wells, Bristol for Gloucester and Bristol, St. Alban's for Rochester, Beverley for York, Middleham for Ripon, Coventry for Lichfield, Bury for Norwich, St. Neot's for Ely; while it would be easy to suggest Romsey, Dorchester, Wrexham, Shoreham, Brecon, Shrewsbury, &c., for the remaining sees.

By 28 Henry VIII. c. 14. the following suffragan sees were proposed to be erected: Cambridge, Hull, Berwick, St. Germains, Thetford, Ipswich, Grantham, Huntingdon, Southampton, Guildford, Leicester, Nottingham, Shrewsbury, Penrith, Molton, Bridgwater, Isle of Wight, Colchester, Leicester. The following five were suffragan sees for a time: Taunton, Shaftesbury, Marlborough, Dover, and Bedford. Gloucester, Bristol, Oxford, Peterborough, and Chester, were permanently erected. Westminster was a bishopric, 1540-50.

In the xxxvth Canon of 1603, suffragans are named as ministering Holy Orders. And in King Charles II.'s Declaration from Breda, he stated his intention to found suffragans in every diocese.

Formerly suffragans were consecrated to serve in the absence of the diocesans on embassies, at court, or attendance on civil affairs. Sometimes they had no titles: they consecrated and reconciled churches, administered orders and confirmation. It appears from Strype, that in the Primate's Hall, they occupied an inferior place at table. An Act of Parliament was passed for consecrating coadjutors in Ireland, 1812, 52 Geo. III. c. 62.

Gamaliel, Bishop of Sodor and Man, 1160. (Lincoln.)
1043. Siward, Archbishop of Upsula. (Canterbury.)
1074. Ralph, consecrated to Orkney by the Archbishop and Bishops of Worcester and Lichfield. (York.)
1138. Ralph Howell, Bishop of Orkney. (York.)
1191. John, Bishop of Whitherne. (York.)
Robert Gobson. (York.)
1213. Henry of London, Archbishop of Dublin. (Lichfield.)
1213. Thomas, Bishop of Down, 1213—1237. (Ely.)
1237. Walter de Blakeley, Bishop of Ossory, 1232—1244. (Lincoln.)
William Egmund, an Augustinian; Bishop of Pissinensis. (Lincoln.)
1240. John. (Canterbury.)
1253. Brendan, Bishop of Ardfert, 1237—1242. (Lichfield.)
1259. John de Cheam, Bishop of Glasgow. (Bath and Wells.)
1273. Reginald, Bishop of Cloyne, 1265—1274. (Lincoln.)
1292. Peter, Archbishop of Lyons. (Lincoln.)
1306. Gilbert, Bishop of Aghadoe. (Worcester.)
1312. John, Bishop of Connor. (Canterbury.)
1323. Roland, Bishop of Angers. (Canterbury.)
1324. Stephen Segrave, Archbishop of Armagh. (Lichfield.)
1325. Robert le Petit, Chancellor of Exeter. (Exeter.)
1331. Peter, Bishop of Corbona, Hungary: died Jan. 19, 1332; buried in the Franciscan Priory, London. (London.)
Benedict, Augustine of Norwich, Archbishop of Smyrna. (Norwich.)
Robert, Bishop of Lamburgh. (Bangor.)
1348. Hugh, Archbishop of (Damestensis). (York.)
1340. Thomas de Brackenbury, a Franciscan, Bishop of Leighlin, 1349—1363. (Ely.)
John Pascal, Carmelite of Ipswich; Bishop of Scutari; translated to Llandaff. (Norwich.)
Robert Hyntlesham, Bishop of (Sanascopolis). (Norwich.)
1353. William, Bishop of Tusculum. (Bath and Wells.)
1355. Thomas Bedingfield, Archbishop of Nazareth. (Norwich.)
1382. William Bottlesham, Bishop of Bethlehem; titular of Raab, in Hungary; translated to Rochester. (Canterbury.)
1387. Simon, Bishop of Achonry. (Ely, Winton.)
1397. Richard Fitzralph, Archbishop of Armagh. (Lichfield.)
1400. Robert Calder, Bishop of Dunkeld. (Winton.)
1408. Richard Messing, Bishop of Dromore, 1408-10; a Carthusian. (York.)
John, Bishop of Dromore, 1410—19: died 1420. (York.)
John, Rector of Threxton, 1400; Chancellor of Norwich, 1399; Archbishop of Smyrna. (Norwich.)
1411. John Francis, Archbishop of Bourdeaux. (Lincoln.)
1416. Oswald, Bishop of Whitherne. (Durham.)
1422. John, Bishop of Narenta in Dalmatia. [Stephanensis.] (Ely.)
1422. John Camere, Bishop of Aghadoe. (Worcester.)
1424, April 1. Robert, Bishop of Emly. (Norwich.)

1426, Dec. 22. Robert, Bishop of Aghadoe [Gladensis]. (Norwich.)
1428. Nicholas Wartre, a Franciscan, Bishop of Dromore, 1419—1427. (York.)
1441, Sept. 10. Thomas Radclyffe, Bishop of Dromore, 1440—1489. (Durham.)
David Chirbury, a Carthusian, Bishop of Dromore, 1427—1434. (St. David's.)
1449. Thomas Barret, Bishop of Aghadoe. (Lincoln.)
1452. John, Bishop of Philippi. (Durham.)
1449. Thomas Scrope Bolton, Bishop of Down or Dromore. (Norwich.)
John Clederowe, translated to Bangor, 1425. (Canterbury.)
1478. Edmund Conisburgh, Archbishop of Armagh, 1477, which he resigned 1480. (Ely.)
1489. William Egremont, Bishop of Dromore, 1500—1504. (York.)
1490. Thomas Vivian, Prior of Bodmin, Bishop of Megara; buried at Bodmin. Arms, Or, between 3 leopards' faces, gules; on a chevron, az. 3 annulets, or: on a chief of the 2nd, 3 martlets of the 3rd. (Exeter.)
1491. Thomas Cornish, Provost of Oriel College, Oxford, 1493; Rector of St. Cuthbert's, Wells; Axbridge, April 3, 1489; Wokey; Chew, Oct. 8, 1505; Banwell; Clevesham, March 15, 1502, Master of St. John's Hospital; Canon, Oct. 8, 1494, Chancellor, April 21, 1499, Precentor, Sept. 4, 1502, of Wells; he died July 3, 1513; buried at Wells. He was Bishop of Tinia in Dalmatia. Arms, Sable, between 3 roses gu. a chervon arg. (Bath and Wells.)
James Blakedon, Bishop of Achonry, 1452; translated to Bangor. (Bath and Wells.)
1491. John Bell, Bishop of Mayo [Merionensis]. (Canterbury.)
Richard, educated at Oxford; Dominican of Warwick; died 1502; buried in Blackfriars, Worcester; Bishop of (Olevensis) in Mauritania. (Worcester.)
Philip Pynson, a Grey Friar; educated at Oxford; Archbishop of Tuam, Dec. 1503—1506. (Hereford.)
1498. Richard Martin, Warden of Grey Friars; Rector of Lydde; and Ickham. (Canterbury.)
1500. Francis, Archbishop of Constantinople. (Bath and Wells.)
1513. John Young, D.D., consecrated July 3, in St. Thomas D'acre Hospital, London, by the Bishop of London; born at Newton Longueville; educated at Winchester; Fellow, 1482; Warden, April 13, 1521, of New College, Oxford; Rector of Carfax; St. Christopher Stock, Jan. 22, 1513, St. Magnus, London Bridge, March 30, 1514; Master of St. Thomas' Hospital, Aug. 12, 1510; Archdeacon of London, March 18, 1514; Dean of Chichester; Judge of the Prerogative Court, 1517; Master of the Rolls; he died March 28, 1526, and was buried in New College Chapel. He was Bishop of Calliopolis in Thrace. (London.)
1513. Thomas Woolf, consecrated Sept. 13, to Lacedæmon; Vicar of East Ham, May 2, 1514. (London.)
1516. John Hatton, of York; educated at Oxford; Canon of York, Oct. 24, 1504; Southwell, Feb. 15, 1506; Archdeacon of Nottingham, Sept. 1506; Bishop of Negropont; died April 25, 1516; buried at York. (York.)
1518. Richard Wylson, Prior of Drax; Bishop of Meath, 1523—30; buried at Bingley, York. (York.)
John Tynmouth, D.D., a Minorite of Lynn; educated at Oxford; Rector of Ludgershall; Bishop of Argos: died 1524; buried at Boston, of which he was vicar. (Lincoln.)
John Underwood, son of William, a goldsmith, and Alice, of St. Andrew's, Norwich; Rector of North Creeke, 1505, and Eccles; he degraded John Bilney: bishop of Chalcedon. (Norwich.)
William Gilberd, Abbat of Bruton; Bishop of Megara. (Bath and Wells.)
Thomas Chard, a Benedictine; Vicar of Wellington, June, 1512; Synterhull, Aug. 1521; Abbat of Montacute, 1515—32; Bishop of (Solubriensis); died Nov. 1541. (Exeter.)
John Draper, Prior of Christchurch, Hants; Bishop of Naples. (Winton.)
Thomas Swillington, Bishop of Philadelphia. (Canterbury.)
Thomas Hallam, Bishop of Philadelphia. (Canterbury.)
1519. Thomas, Bishop of (Pannadensis) in the archdiocese of Mayence. (Lichfield.)
1536. Thomas Mannyng, consecrated March 19, at Lambeth by the Primate and Bishops of Salisbury and Rochester to Ipswich; Prior of Butleigh; Rector of Heigham, Somerset, Oct. 2, 1499; Master of Metingham College, Nov. 12, 1539. (Norwich.)
1536. John Salisbury, consecrated March 19, at Lambeth, by the Primate and Bishop of Salisbury and Rochester to Thetford; translated to Sodor, April 7, 1570. (Norwich.)
1536. William More, B.C.L., consecrated Oct. 20, by the Primate and Bishops of St. Asaph and Sidon, in the Dominican Church, to Colchester. He was a Master in Chancery; Abbat of Walden; Rector of Bradwell, April 20; West Tilbury, Oct. 5, 1534; Prebendary of Lincoln; York, March 11, 1538; Archdeacon of Leicester. (Ely.)
1536. Thomas Sparke, consecrated to Berwick; he was B.D. of Durham College, Oxford; Canon of Durham, May 12, 1521; Master of Holy Island; Warden of Gretham Hospital. He died 1572, and was buried at Gretham. (Durham.)
1537. Lewis Thomas, consecrated June 24, at Lambeth, by the Primate and Bishops of Rochester and St. Asaph to Shrewsbury. He was Rector of Llanturse, and abbat of Keymes. (St. Asaph.)
1537. John Hodgskin, consecrated Dec. 9, in St. Paul's, to Bedford; he was a Dominican, 1531; Rector of Lyndon, July 23, 1544; Vicar of Walden; St. Peter's Cornhill, April 2, 1555; Prebendary of St. Paul's, Nov. 26, 1548; he died July, 1560. (Lincoln.)
1539. John Bradley, Abbat of Milton; consecrated March 23, by the Bishops of Hippo, Marlborough, and Bangor, to Shaftesbury, in St. John's Church, Southampton. (Salisbury.)
Andrew Whitmay, of Gloucester; educated at Oxford; Bishop of (Chrysopolis); died 1546. (St. Asaph and Worcester.)
John Stonywell, D.D., born at Longdon; a Benedictine; Prior of Gloucester Hall, Oxford; Abbat of Pershore, Oct. 16, 1527; Bishop of Pulati; he died 1552, and was buried at Longdon. (Worcester.)
Robert Sylvester, Prebendary of York, May 2, 1541; Archdeacon of Nottingham, Jan. 31, 1549; Bishop of Hull; he died 1552. (York.)
Thomas Wellys, Prior of St. Gregory's; Chaplain to Archbishop Warham; Bishop of Sidon. (Canterbury.)
1558. March 2. Thomas Chetham, Rector of Bishops-

bourne, March 21; Canon of St. Paul's, Oct. 10, 1553; Wrotham, March 22, 1558; Bishop of Sidon; died at Greenwich, 1558. (Canterbury.)

1558. March 8. Licensed to officiate; Christopher, Bishop of Sidon. (Canterbury.)

John, Bishop of Hippo. (Canterbury.)

William Favell, of Collumpton; Prior of St. Nicholas, Exeter; Archdeacon of Totness, Aug. 10, 1549; Bishop of Hippo; died July 24, 1537. (Exeter.)

Matthew Makerel, Abbat of Burlings; Bishop of Chalcedon. (Canterbury.)

Thomas Bele, an Austin Canon; Vicar of Witham, Jan. 28, 1528; Prebendary of St. Paul's, Nov. 11, 1521; Prior of St. Mary Spital, London; Ranton; Abbat of Dorchester; Bishop of Lydda; died Aug. 12, 1540, and was buried at Bury St. Edmunds. (London.)

1537. John Byrd, consecrated June 24, to Penrith, by the Primate and Bishops of Rochester and St. Asaph; translated to Bangor, 1539; and Chester, Aug. 5, 1541. (Llandaff.)

1537. Thomas Morley, Abbat of Stanley; consecrated Nov. 4, by the Primate and Bishops of Lincoln and Rochester to Marlborough. (Salisbury.)

1537. Richard Yngworth, consecrated Dec. 9, by the Primate and Bishops of Rochester and St. Asaph to Dover; Rector of Chidingstone, May 10, 1539; Chart, May 28, 1541; Wrotham, April 3, 1546; Prior of Langley Regis. (Canterbury.)

1538. Henry Holbeche, consecrated March 24, by the Bishops of London, Worcester, and St. Asaph, in Rochester Place, at Lambeth, to Bristol; translated to Lincoln. (Worcester.)

1538. William Finch, consecrated April 7, in the Dominican Church, London, by the Bishops of Rochester, St. Asaph, and Colchester, to Taunton; he was Prior of Braemar; Rector of West Carnmell, May 8, 1554; Prebendary of Wells, Jan. 6, 1557. (Bath and Wells.)

1539. Robert King, consecrated to Roan, near Athens, translated to Osney and Oxford. (Lincoln.)

1539. John Thornden, D.D., Master of Canterbury Hall, Oxford; Commissary of Oxford, 1506—1514; Prior of Dover, 1508; Rector of High Hardys, Dec. 23, 1505; Newington, Aug. 6, 1506; Harbledown, Aug. 30, 1507; Aldington, June 21, 1512; Illogh Monachorum, Nov. 2, 1514; consecrated to Sirmium (Szerem) in Hungary. (Canterbury.)

Richard Thornden le Stede, Monk of Canterbury; Rector of Chidingstone, May 10, 1539; Chart, May 28, 1541; Wrotham, April 3; Tentwarden, April 19, 1546; Adisham, 1554; Bishopsbourne, June 14, 1554; Lydde; Proctor in Convocation, 1541; Prebendary of Canterbury, April 18, 1542; Vice-dean, May 17, 1556. Consecrated to (Syrinensis) and Dover: he proved false to his patron Cranmer, and was a great persecutor: he died 1558, and was buried at Bishopsbourne. (Canterbury.)

1553. Robert Pursglove, born at Tideswell; educated at St. Paul's School, and Corpus Christi College, Oxford; Prior of Gisborne; Provost of Rotherham; Archdeacon of Nottingham, 1553, ——; founder of Gisborne School; Bishop of Hull: he died May 2, 1579, and was buried at Tideswell. (York.)

1567. Richard Barnes, consecrated April 5, at York, to Nottingham; translated to Carlisle, July 23, 1570; and to Durham, May 9, 1575. (Lincoln.)

1569. Richard Rogers, S.T.B., consecrated May 15, at Lambeth, by the Primate and Bishops of London and Rochester to Dover: he was born at Sutton Valence; educated at Christ's College, Cambridge; Rector of Llanarmon; Dudley, 1549; Dunmow, Feb. 11, 1560; Canfield; Chart, Jan. 19, 1567; Prebendary of St. Paul's, Oct. 25, 1566; Archdeacon of St. Asaph, —— 1559; Master of Eastbridge Hospital, 1594; Dean of Canterbury, Sept. 16, 1584: he died May 19, 1597, and was buried in Canterbury Cathedral. (Canterbury.)

1592. John Sterne, consecrated Nov. 12, at Fulham, by the Primate and Bishops of London, Bristol, and Rochester, to Colchester; he was Vicar of Rickmansworth, 1584; Witham, March 7, 1587: he died Feb. —, 1607. (London.)

1848. G. T. Spencer, Bishop of Madras (Commissary). (Bath and Wells.)

1856. Reginald Courtney, Bishop of Kingston; Archdeacon of Jamaica. (Jamaica.)

What has become of Dr. Walker's noble proposal to endow a See of Cornwall, acknowledged in Parliament and by both Houses of Convocation? MACKENZIE WALCOTT, M.A.

ETYMOLOGIES.

"*Merry England.*" — This expression, I apprehend, conveys an erroneous idea to the minds of persons in general. It is usually supposed to refer to the gay, joyous character of the English people of the olden time; whereas, as I hope I shall be able to show, it is like "La Belle France," and such terms indicative of the nature and appearance of the country, not of the character of the people.

The origin of our word *merry* is the Anglo-Saxon myrig, a word seemingly peculiar to that language, for I have not met any term resembling it in any of the cognate dialects. Its proper meaning seems to be *pleasant, cheerful, agreeable.* Thus in the *Canterbury Tales*, the Persone says:

> "I wol yow telle a *mery* tale in prose;"

and this tale is a grave "Treatise on Penitence," to which *merry*, in its present acceptation, could never be applied. In like manner it is said of Chaunticlere the cock:

> "His vois was *merier* than the *mery* orgon,"

which is not *merry* in our sense of the word. But *merry* is also used of places:

> "Of erbe yve that groweth in our yerd that *mery* is."

> "That made hem in a *cite* for to tarie,
> That stood full *mery* upon a haven syde."

Lincoln is termed *merry* in the ballad of "Hugh of Lincoln;" we also meet with *Merry* Carlisle and *Merry*land Town, in which the reference is plainly to the site, &c., of the place, rather than to the character of the inhabitants. *Merry England* is then, we may say, England that abounds in *comforts*, and is pleasant to live in.

I cannot help thinking that *merry* in its original

sense would, in some cases, pretty accurately express the peculiar Portuguese term *saüdoso*. The Lusitanian lexicographers define the substantive *saüdade*, "grief arising from the absence of the beloved object, accompanied by the desire of seeing it again;" which is something like *desiderium*. But we find *saüdoso* in connections where this is not the exact sense. Thus we meet with *olhos saüdosos*, "mery eyen," and Camoens says:

"Nos saüdosos campos do Mondego,"

in both of which places it is the pleasure of presence, rather than the pain of absence, that is indicated. As I am on the subject of etymology I will give the origin of *saüdade*, *saüdoso*, of which I have seen no derivation. As then an older form is *soïdade*, *soïdoso*, I would say, having in view the syncopating character of the Portuguese language, that the root of them, as of the French *souci*, is *solicitus*. I may add that *souci* and *saüdade* are names of the same flower.

"*Good Cheer.*"—I have given *cheerful* as a sense of *merry*, and it is curious to mark the progress of the word *cheer*. There can, I think, be hardly a doubt that the origin is κάρα, "head;" retained by the Spaniards in *cara*, and changed by the Italians to *cera*, *ciera*, and by the French to *chère*, all signifying "face." Hence our *cheer* usually denotes aspect, countenance; then it was applied to the mind, as in "Be of good cheer;" and finally, indicative, some might say, of the English character, *good cheer* came to signify good eating and drinking! There were also the verbs *to cheer* and *to cheer up*, the last contracted to *chirp*, as in —

"He takes his *chirping* pint and cracks his jokes."

"*Lechery.*" — This word is usually derived from the French *lécher*, to lick; but this is evidently incorrect, for both it and *licorous* must come from *luxuria*, which is exactly the same with it in sense.

Thos. Keightley.

DUKE THE POET.

It may perhaps be doubted whether Richard Duke deserved the honour of being immortalised by the pen of our great moralist; but, since the thing has been done, it seems only a proper mark of respect to Johnson to make a note of anything that may assist in filling up his sketches, and carrying out his purpose. This is especially the case when the biographer was at a loss for materials; and I believe that of all the *Lives of the Poets* that of Duke is the shortest and most superficial. In my copy it does not occupy so much as one full page; and what little there is quite accords with the opening words — "Of Mr. Richard Duke I can find few memorials." More of his circumstances and personal history may, I think, be learned from a document which I lately found, while searching for something else, among some family deeds and papers in my possession. How it, and several other documents to which Duke was a party, came to be where they are, I cannot tell; but I think that (if room can be made for it) this one is worth printing as it stands; for it seems as if it could not be materially abridged without losing some part of the character or information. It is written on parchment, and endorsed "A Coppie of Mr. Richard Duke his Discharge to his ffathers Executors, 1679:"

"Know all men by these presents that I, Richard Duke, Batchelor of Art, eldest sonne and heire of Richard Duke, late Citizen and Scrivener of London, deceased, and now of the full age of one and twenty yeares, doe hereby acknowledge, and declare, that I have received and had, at and before thensealeing and delivery hereof, of and from Robert Chilcott, Citizen and Merchantaylor of London, George Dashwood of London, esquire, and Thomas Goodwin, Citizen and Scrivener of London, executors of the last will and testament of the said Richard Duke my said late father, deceased, my share, and the better share to my owne content, of all my said fathers printed books, which he, in and by the said will, did will and appoynt should be devided betweene his two sonnes (namely), mee the said Richard Duke, and my brother Robert Duke; and that I should have the better share. And that I have also received and had, of and from them the said executors, in severall boxes and otherwise, all the deeds, evidences, and writeings, which upon, or after, the decease of my said late father came to, and have remayned in the hands, or custody, of them the said executors, or some or one of them, which do concern or relate unto the messuage, tenement, or inne, commonly called, or known, by the name, or signe, of the White Beare, scituate and being in West Smithfeild, in the parish of St. Sepulchre's without Newgate, London. And also all those which doe concerne, or relate, unto a messuage or tenement scituate and being in Charterhouse Lane, on the west side of the said lane, in the county of Middlesex, and in the parish of St. Sepulchre's without Newgate, London, aforesaid (and commonly called, and knowne, by the name, or signe, of the Woll Sack or Wooll Pack), the which said inne, and tenement, my said late father, by his said last will and testament, did give, devise, and bequeath, unto his said executors, and to the survivors, and survivor, of them, and the executors, and administrators, of the survivors of them, dureing, and untill, I the said Richard Duke should have attayned unto my full age of one and twenty yeares, upon the trust and to the intents and purposes in the same his last will and testament expressed, declared, and conteyned. And

from, and after, I the said Richard Duke should have fully attained that my said full age of one and twenty yeares (if I should so long live) then he gave, devised, and bequeathed the said messuages or tenements unto me the said Richard Duke, my heires and assigns for ever: subject, nevertheless, to the provisoes and conditions conteyned, and appearing, in the said will and testament of my said late father. As for touching and concerning which my said share of bookes, and the deeds, evidences, and writeings aforesaid, and all trust, clayme, and pretence, whatsoever concerning them, or any of them, I the said Richard Duke doe hereby, for me, my heires, executors, administrators, and assigns, fully, cleerly, and absolutely remise, release, and for ever discharge, them the said Robert Chilcott, George Dashwood, and Thomas Goodwin, their heires, executors, and administrators, and every of them. And know ye farther that I the said Richard Duke, in conformity and obedience to the expresse will, order, and appointment of my said late father, declared in and by his said last will and testament, have remised, released, and for ever quitt claymed, and by these presents doe remise, release, and for ever quitt claym, unto the said Robert Chilcott, George Dashwood, and Thomas Goodwin, and every of them, their, and every of their heires, executors, and administrators, all or any childs part, or customary part or share, which I the said Richard Duke can or may clayme, or demande, out of any part or share of the estate whatsoever of my said late father, by force or virtue of the custom of the city of London, or otherwise howsoever (except only such perticular legacyes as should be, and are, given or shall fall to mee, by and according to the true intent, and meaneing, of the same last will and testament of my said late father).

"In Witnes whereof I the said Richard Duke have hereunto set my hand and seale. Dated the sixth day of September, Anno Dni 1679, and in the one and thirtieth yeare of the reigne of our sovereigne Lord Charles the Second, by the grace of God of England, Scotland, France, and Ireland, King, Defender of the Faith, &c.

"Richard Duke.

"Sealed and delivered in the presence of John Sherley, Wm. Antrobus, Scr., and Sam. Bradley."

The truth of the copy is attested by Wm. Antrobus and John Dann.

I should like to add one or two remarks, as well as some further particulars, which may be gleaned from some of the other documents; but this one will occupy so much space that it would be unreasonable to ask for more at present. Allow me, however, to add a Query. Johnson states that the poet is said to have been tutor to the Duke of Richmond; and this seems not improbable. The duke must have been about seven years old when the poet came of age and gave this discharge. I shall be much obliged to any one who will tell me, either through "N. & Q." or directly, where I may find the particulars of the young Duke of Richmond's conversion to Popery, and re-conversion to Protestantism.

S. R. Maitland.

Gloucester.

FORGED ROMAN "WAXEN TABLETS."

In the *Dictionary of Greek and Roman Antiquities*, edited by William Smith, LL.D. second edit., 1848, I may be permitted to notice an error which ought not to exist in a work of any authority. Under the head of "Tabulæ," the writer of that article has referred to certain "ancient waxen tablets," said to have been discovered in one of the gold mines near the village of Abrudbianya, in Hungary, and which were described by M. Massmann of Munich in his *Libellus Aurarius, sive Tabulæ ceratæ, et Antiquissimæ et unicæ Romanæ*, Leipsic, 1840, 4to. The date assigned to these tablets is A. D. 167, and, supposing them to be genuine, they would afford us the earliest existing specimens of cursive minuscule Roman writing; but the fact is, that they have been long proved to be *fictitious* by the continental scholars and palæographers; and a statement to that effect was published by Silvestre in the *Paleographie Universelle*, published in 1839-1841, and, more recently, repeated in the English translation of that work, 1850, vol. i. p. 255. I may add, from my own testimony, that these very tablets, or similar ones, were offered to me for purchase several years ago, but were rejected at once as *palpable forgeries*.

F. Madden.

British Museum.

ILLUSTRATIONS OF MACAULAY.

[The general satisfaction with which this series of Papers has been received, has determined us to continue it in the present volume: and We shall be greatly obliged by the communication of Inedited Letters, Ballads, or other Documents, which may serve to throw light upon the eventful period treated of by Mr. Macaulay.]

Jack Ketch (2nd S. i. 72.) —

"*The Apologie of John Ketch, Esq., the Executioner of London, in vindication of himself as to the Execution of the late Lord Russel, on July* 21, 1683.

"It is an old saying and a true one, that one story's good till another's heard, but it is one of the most difficult things imaginable to dispossess the world of any censure or prejudice, that is once fixt or hath taken root in the harts of the People. However, since it is not fit that so publick a Person as the Executioner of Justice and the Law's Sentence upon Criminals and Malefactors should lye under the scandal of untrue Reports, and be unjustly

expos'd to popular Clamour, I thought it a matter of highest importance to me to clear and vindicate myself as to the manner of my Lord Russel's Execution, and the hard usage he is said to have had in the Severing of his Head from his Body.

"As to the several reports that have been rais'd, as it hath been always a common Custom in the World, not only to magnifie and misrepresent the truth, but to forgo things that never were, the falsity of them will appear to judicious Persons as well by the improbability of them as by testimony of those that know the Contrary; As namely that I had been drinking all the foregoing Night and was in Drink when I came upon the Scaffold, when as all my Neighbours can testifie that I went orderlie to Bed that Night and wholly undisguis'd in Drink. That I had 20 Guinnies the Night before. That after the First blow my Lord should say, You Dog did I give you 10 Guinnies to use me so inhumanly? 'Tis true I receav'd 10 Guenies but not till after having dispos'd of his Coat, Hat, and Periwig; I took the boldness to give him a small remembrance of the Civilities customary on the like occasion, as to the report of my striking my Lord into the Shoulder, how false it is I appeal to those that were the nearest Spectatours of the Execution; and for my being committed Prisoner to Newgate, it is so Easie a matter to disprove the truth thereof, that I need not trouble myself any farther about it.

"But my grand business is to acquit myself and come off as fairly as I can, as to those grievous Obloquies and Invectives that have been thrown upon me for not Severing my Lords Head from his Body at one blow, and indeed had I given my Lord more Blows then one out of design to put him to more then ordinary Pain, as I have been Taxt, I might justly be exclaim'd on as Guilty of grater Inhumanity then can be imputed even to one of my Profession, or had it been occasioned by a Bungling and Supine Negligence, I had been much to blame. But there are circumstances enow to clear me in this particular, and to make it plainly appear that my Lord himself was the real obstruct that he had not a quicker dispatch out of this World; since if I may speak it of a Person of his Quality? He died with more Galantry then Discresion, and did not dispose him for receiving of the fatal Stroke in such a posture as was most suitable, for whereas he should have put his hands before his Breast, or else behind him, he spread them out before him, nor would he be persuaded to give any Signal or pull his Cap over his eyes, which might possibly be the Occasion that discovering the Blow, he somewhat heav'd his Body. Moreover after having receiv'd the Guinnies, and according to my duty ask't his Lordships Pardon, I receav'd some Interruption just as I was taking Aim, and going to give the Blow. Thus have I truely and faithfully expos'd to the Publick all that can be said in this matter, and hope, whatever prejudice the undiscerning Multitude may retain, to have given sufficient satisfaction to all rational judicious Persons."

No. 2627. of the *Collection of Proclamations*, &c., presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S.

Bibliothecar. Chetham.

Prince of Orange (2nd S. i. 370.)—

"Even that court seems to have had some sense of shame; for the sentence of confiscation and banishment against the Ruart did not state the crime for which it was passed."

The sentence is fully set out in a pamphlet entitled:

"Sententia van den generalen hove van Nederland tegens Mr. C. de Wit en Mr. Jan de Witt. 's Gravenhaag, 1672,"

which is in the British Museum, $\frac{1.3-6.2}{2.4.2.8}$. It explicitly states that the Ruart suborned Tichelaer to assassinate the Prince of Orange. P. H.

MARRIOT THE GREAT EATER.

In that amusing and really instructive work, *John Dunton's Life and Errors*, may be found the following paragraph:

"The air of New England was sharper than at London, which, with the temptation of fresh provisions, made me eat like a second Mariot of Gray's Inn."

Upon which Dunton's editor, Mr. J. B. Nichols, has this note:

"Of this celebrated *eater* no other record, it is probable, now remains."

Not so. In Smith's *Obituary*, edited for the Camden Society by Sir Henry Ellis, I find the following entry:

"25 Nov. 1653, Old Marriot of Gray's Inn (ye great eater) buried."

Sir Henry Ellis is silent about this Gray's Inn worthy.

Not so Charles Cotton, Walton's associate in *The Complete Angler*, who, in his *Poems on Several Occasions*, 1689, has two copies of verses on the Gray's Inn cormorant; one (p. 349.) called "On the Great Eater of Gray's Inn," the other (p. 417.) "On Marriot." From the former we learn that he was spare and thin:

"Approaching famine in thy physnomy."

The other has this line:

"Mariot the eater of Gray's Inn is dead."

The readers of John Dunton and Charles Cotton will probably make a note of this communication.

Peter Cunningham.

Kensington.

THE LASS OF RICHMOND HILL.

In the *Memoirs of Mrs. Fitzherbert*, by the Hon. Charles Langdale, lately published, there is the following quotation from the above song:

"I'd crowns resign
To call thee mine,
Sweet lass of Richmond Hill!"

And it is stated, upon the authority of the late Lord Stourton, that the song was written to celebrate the charms of the above lady. With all due deference to his lordship's opinion, I consider this to be a mistake, and I beg to enumerate two or three other individual ladies, for whom it has been asserted it was compiled. A Miss Smith, who resided on the Hill near the Terrace, at the period

when the song first appeared, had the general reputation of being the person for whom it was designed. The Rev. Thomas Maurice published *Richmond Hill*, a poem, in which, under the name of Mira, he introduces a Miss Cropp as the Lass of Richmond Hill, who committed suicide for her lover on the 22nd April, 1782; but this has been regarded merely as poetic fiction with regard to the song. Another account we have, in *Personal Sketches of his own Times*, by Sir Jonah Barrington, vol. ii. pp. 47—52.; in this it is stated Mr. Leonard MacNally wrote the song on a Miss Janson, daughter of Mr. Janson, a rich attorney of Bedford Row, Bloomsbury, who had a country-house on Richmond Hill. There were great obstacles to his marrying her, but perhaps from making the lady the theme of his poetry, and being also the author of *Robin Hood*, a comic opera of great merit, he ultimately obtained her hand. But notwithstanding all these authorities, I am inclined to think the song was not intended for any particular person, but written by Mr. Wm. Upton, author of *Poems on several Occasions*, 8vo., 1788, and *A Collection of Songs sung at Vauxhall*, and who was *the poet* of Vauxhall Gardens 1788—1789. I believe it first appeared in the *Public Advertiser* of Monday, Aug. 3, 1789, where it is stated to be a favourite song sung by Mr. Incledon at Vauxhall, and composed by Mr. Jas. Hook (the father of Theodore). It is said Incledon sang the song in such a fascinating manner, that it led to a superior and permanent engagement at Covent Garden Theatre, as, after the season of 1789, he never again appeared at Vauxhall. Φ.

Richmond.

"GRENVILLE PAPERS:" GEORGE III.'S LETTER TO LORD TEMPLE, CORRECTION OF.

In the *Grenville Memoirs of the Cabinets of George III.* is a remarkable letter from the king to Lord Temple, written on the occasion of his "surrender" to the coalition ministry of Fox and Lord North; which, like everything else of his private correspondence published, is highly characteristic of the firm unaffected character of the man, and of that remarkable power of letter-writing in a pure English unpretending style, which completely refutes the aspersions thrown by adverse or disappointed politicians upon his understanding and education.

In this letter there is, however, one trace of that *haste* in writing, which the king notoriously had in speaking, and which sometimes made it difficult for those he addressed to follow or understand him. The editor of the *Grenville Papers* undertakes to correct the obscurity, but has done so, as I think, clumsily, and without effect.

The sentence, as printed *verbatim* from the original, is this:

"The seven cabinet councillors named by the Coalition shall kiss hands tomorrow; and then form their arrangements; *as the former negociation they did not condescend to open to many of their intentions.*"

The obscurity is in the clause printed in Italics, and the editor, in a foot-note, corrects it thus:

"As (*in*) the former negociation they did not condescend to open to(*o*) many of their intentions."

It appears to me that this emendation is partly incorrect; I would re-write the sentence thus:

"As (*in*) the former negociation, they did not condescend to open to m(*e*) any of their intentions."

This would reduce the king's mistake to the omission of an *in*, and the running of *me*, *any*, into *many*; while it is at once more intelligible, and more expressive of that sense of offended dignity at the treatment he experienced at the hands of the Coalition, which pervades every line of the letter.

This indignation has, as seems to me, in another sentence led the king into a form of expression which rather oversteps the bounds of correctness; he calls his "besiegers" —

"The *most* unprincipled coalition the annals of this or any other nation can *equal*."

I may be wrong in my criticism, and should bow to correction, but this sentence seems somewhat to conform (as I humbly submit) to that mode of expressing intensity, in which Sir Boyle Roche, in the *Irish* parliament on some occasion of national calamity, affirmed that, —

"*Single* misfortunes never come *alone*, and the *greatest* of all possible misfortunes is generally followed by a *much greater*."

A. B. R.

Belmont.

Minor Notes.

Papering Rooms. — Herman Schinkel, M.A., citizen and printer of Delft, belonging to the Reformed Religion, was apprehended, A.D. 1568, on a charge of printing and publishing books inimical to the Catholic faith; for which he was sentenced to death, and suffered in July following. In his examination (as detailed by him in his last and farewell letter to his wife), being interrogated as to certain ballads alleged by his accusers to have been printed at his press, he said they were printed by his servant in his absence. And —

"Want ick quam t'huys, eer dat sy gelevert waren, ende doe en woude ick niet gedoogen, dat mense leveren sonde, maarick schichtese in een Noeck, om roosen en stricken op d'andere zijde te drucken, daer men Solders mede bekleet," &c.

"When he came home, and found they were not delivered, he refused to deliver them, and threw them into

a corner, intending to print roses and stripes on the other side, to paper attics with," &c.

Is there any earlier mention of papering rooms than this? JAMES KNOWLES.

Cock-fighting, its Origin. —

"Themistocles, marching against the Persians, beheld two of these determined warriors in the heat of battle, and thereupon pointed out to his Athenian soldiery their indomitable courage. The Athenians were victorious; and Themistocles gave order that an annual cock-fight should be held in commemoration of the encounter they had witnessed. No record, however, of the sport occurs in this country (England) before the year 1191." — *Freemasons' Q. M.*, July 1853.

W. W.

Malta.

Epitaph on a Bell-ringer. — The following epitaph, from the churchyard of Leeds, Kent, is interesting, as recording, probably, the only instance of the complete changes on eight bells having been rung:

"In memory of James Barham, of this parish, who departed this life Jan. 14, 1818, aged 93 years. Who, from the year 1744 to the year 1804, rung in Kent and elsewhere, 112 peals; not less than 5040 changes in each peal. and called Bobs, &c., for most of the peals. And April the 7th and 8th, 1761, assisted in ringing 40,320 Bob major in 27 hours."

C. W. M.

The New Era: a Prophecy. — Adam Czartorvski, once the minister and favourite of Alexander I. of Russia, but later one of the leaders of the Polish Revolution of 1831 (now eighty-four years of age!), uttered the following enigmatic words at the last meeting of the Polish Historical Society of Paris, April, 1856:

"It seems to me, at times, as if a curtain had fallen on that concluded scene (!), of which we were witnesses and partly actors, and that now a new spectacle (*Widowisko*) will begin, the prologue of which even, has not yet been played off. Thus, resigned but active, let us await the rising of the curtain."

Strangely, the *same* fine thought was uttered by Walter Scott in his concluding remarks on the French Revolution (*Life of Napoleon*): "But the hand of fate was on the curtain, about to bring the scene to light." J. LOTSKY, Panslave.

15. Gower Street, London.

Old Notice of "Seven Dials," London. —

"East of that is a deal of pleasant planting (the author is describing the policies of Sir John Maxwell of Nether Pollock in Renfrewshire); at your first entering there is a cross avenue; one of the avenues of the cross leads east to another cross, from whence six avenues branches off almost like the Seven Dials, London, where seven streets branches off, viz. 1. Great Earl, 2. Little Earl Streets; 3. Great St. Andrew's, 4. Little St. Andrew's Streets; 5. Great White Lion, 6. Little White Lion Streets; 7. and last, Queen Street. The long cross stone which stood in the middle centre was seven (feet) square at the top, and a dial on each square; which stone I saw standing in the year 1770, but was down in the year 1777." — *A History of the Shire of Renfrew*, part ii. p. 190., by George Crawfurd and William Semple, Paisley, 1782.

G. N.

Flambeaux. — The extinguishers for the links carried by the attendants on the chairs of the wealthy diners-out still remain in Grosvenor Square. Probably they were last used for the Dowager-Marchioness of Salisbury, who was buried at Hatfield in 1835. She —

"Always went to court in a sedan chair, and at night her carriage was known by the flambeaux of the footmen." — Raikes's *Diary*, ii. 276.

MACKENZIE WALCOTT, M.A.

Queries.

SHAKSPEARE AND BARNFIELD.

Being at present busily engaged in the preparation and printing of my new edition of Shakspeare's *Plays and Poems*, with a revisal of the text and notes of my former impression of 1843 and 1844, I am very desirous of obtaining all the information I can procure regarding Richard Barnfield, who has had the honour, as it now appears, not of having poems by him imputed to Shakspeare, but of having poems by Shakspeare imputed to him. The general belief, for about the last century, has been, that certain productions in verse, really by Barnfield, and published by him in 1598, had been falsely attributed to our great dramatist; but not long since I wrote a letter to *The Athenæum*, the effect of which, I apprehend, would be to deprive Barnfield of the pieces in question (inserted in *The Passionate Pilgrim*, 1599), and to restore them to their actual author, Shakspeare.

The matter now seems to lie in a nutshell: — They were printed as Barnfield's in 1598; they were printed as Shakspeare's in 1599; and when Barnfield reprinted his productions in 1605, he excluded those which had been printed in 1599 as Shakspeare's. The inference seems to me inevitable, that they were by Shakspeare and not by Barnfield. I formerly thought that Barnfield had, in a manner, reclaimed his property in 1605; but the very reverse is the fact: and those poems in *The Passionate Pilgrim*, which are there assigned to Shakspeare, but which were formerly supposed to be Barnfield's, may now, without much hesitation, be taken from Barnfield and given to Shakspeare. Hence we may perhaps conclude that W. Jaggard, the publisher of *The Passionate Pilgrim*, was not quite as much of a rogue as was formerly imagined.

It then becomes a question how Shakspeare's poems, in *The Passionate Pilgrim* of 1599, came to be published as Barnfield's in 1598. Barn-

field's *Encomion of Lady Pecunia* was "printed by G. S. for John Jaggard" in that year. Although a thin tract, it is divided into four parts, and every part has a separate title-page and imprint, but the first only bears the name of the author, "Richard Barnfeild, graduate in Oxford:" neither does the first title-page mention any of the three other distinct portions of the volume. It is to be observed also (a circumstance that escaped my notice when I wrote to *The Athenæum*), that after "The Encomion of Lady Pecunia," forming the first portion of the volume, and which alone has the name of Barnfield upon the title-page, a new set of signatures at the bottom of the page begins. "The Encomion of Lady Pecunia" begins on A 2 (A 1 having formed the fly-leaf), and ends on C 4. Then we arrive at a new title-page, "The Complaint of Poetrie, for the Death of Liberalitie," which begins on sig. A 1, and ends on sig. C 2. The title-page of the third division of the work, "The Combat betweene Conscience and Covetousnesse in the Minde of Man" is upon sig. C 3, and it goes on as far as sig. D 4. The fourth division of the work, "Poems in Divers Humors," has its separate title-page on sig. E 1; and on sig. E 4 the whole ends. The imprint upon the four title-pages is precisely in the same words and figures, viz., "London, printed by G. S. for Iohn Iaggard; and are to be solde at his shoppe neere Temple-barre, at the Signe of the Hand and starre, 1598." The poems, formerly in dispute between Shakspeare and Barnfield, are in the fourth division of the volume, "Poems in divers humors."

My mistaken notion, twelve years ago, was, that Barnfield, in 1605, had republished the whole of what had first appeared in 1598. This is not so. In 1605 he prefixed a general title-page, mentioning only three of the four divisions of his original work, viz.—1. "Lady Pecunia, or The Praise of Money." 2. "A Combat betwixt Conscience and Covetousnesse;" and 3. "The Complaint of Poetry, or the Death of Liberality." He says not one word about what had been his fourth division in 1508, "Poems in divers humors;" but still, on the very last leaf of the impression of 1605, Barnfield places "A Remembrance of some English Poets," which had appeared as one of the "Poems in divers humors," in 1598. All the rest he seems purposely to have excluded, as if they were not his.

As I have the necessary books upon my table, I will subjoin an enumeration of the contents of "Poems in divers humors," including, of course, those which I now suppose Shakspeare to have written, and which are mixed up with other pieces, some of them of a personal nature.

1. Six lines, at the back of the title, "To the learned and accomplisht Gentleman, Maister Nicholas Blackleech of Grayes Inne," without any signature.

2. "Sonnet to his friend Maister R. L. in praise of Musique and Poetrie:" this is No. VIII. in *The Passionate Pilgrim* (see my edit., vol. viii. p. 566.).

3. "Sonnet against the Dispraysers of Poetrie:" it mentions Chaucer, Gower, Lord Surrey, Sir P. Sidney, Gascoigne, and the King of Scots.

4. "A Remembrance of some English Poets," in eighteen lines: it speaks of Spenser, Daniel, Drayton, and Shakspeare.

5. "An Ode," beginning "An it fell upon a day:" it is inserted in *The Passionate Pilgrim*, No. XXI. (see my edit., vol. viii. p. 577.). The poem beginning "Whilst as fickle fortune smilde," which I treated as a separate production, is here united with that which precedes it.

6. Some lines thus headed "Written at the request of a Gentleman under a Gentlewoman's Picture:" it consists of six fourteen-syllable lines.

7. "An Epitaph upon the Death of Sir Philip Sidney, Knight, Lord-governour of Vlissing:" it is in ten long lines in couplets.

8. "An Epitaph upon the Death of his Aunt, Mistresse Elizabeth Skrymsher:" it is in twenty-four long lines, in couplets.

"A Comparison of the Life of Man:" it is a seven-line stanza, followed by the word "Finis." This, as well as "A Remembrance of some English Poets," is reprinted in Barnfield's edition of 1605.

The two impressions of "Lady Pecunia," in 1598 and in 1605, I have before me. I have also copies of Barnfield's *Affectionate Shepheard*, 1594 (Ritson, by mistake, dates it 1596); and of his *Cynthia, with certaine Sonnets*, 1595. In the address "to the courteous gentleman Readers," before the last, Barnfield repudiates "two books," which had been untruly imputed to him: he probably means *Greene's Funerals*, 1594, and *Orpheus his Journey to Hell*, 1595, both of which were put forth with his initials. Therefore, in 1598, it would have been no novelty to him to have other men's productions printed as his, since the practice had begun in 1594, and he had complained of it in 1595.

In reference to "As it fell upon a day," it may be noticed, that though published as Barnfield's in 1598, and as Shakspeare's in 1599, the real authorship of it was so little ascertained in 1600, that it was printed in that year in *England's Helicon*, under the signature of *Ignoto*. If any of your readers can throw light upon this subject, or add to the list of Barnfield's performances, whether in print or in manuscript, they will confer a favour upon J. Payne Collier.

Maidenhead.

Minor Queries.

Monson Township in Massachusetts. — Among the intelligent contributors on the other side of the Atlantic to "N. & Q," some one may be able to explain whence originated the name of Monson Township in Massachusetts. Some members of a younger (Catholic) branch of the Monson family are believed to have emigrated to the United States about 160 years ago, and the name is said to be not uncommon there. Are any particulars known of their early colonial lineage, or could they be obtained from provincial histories or any documents like parochial registers? MONSON.

Gatton Park.

Germination of Seeds long buried. — It has been stated that botanists have discovered new varieties, and even new plants, in railway cuttings, from seeds which had long been buried having germinated on exposure to the air and light. Where can an account of such plants be seen? And what plants have been noticed? E. M.

Oxford.

Allow. — What is the meaning of this word in the Baptismal Service — "and nothing doubting but that He favourably *alloweth* this charitable work of ours," &c.

The Church does not teach that infant baptism is merely a thing allowed or permitted, but that it is commanded. In Romans vii. 15. οὐ γινώσκω is rendered by the authorized version, "I allow not," and by Moses Stuart, "I disapprove." Again in Luke xi. 48., συνευδόκειτε is rendered, "ye allow." Many instances might be brought to show that *allow* formerly had the meaning *approve*, or *applaud*. Two occur closely together in Latimer's *Sermons* (ed. Parker Society), p. 176.: "Ezekias did not follow the steps of his father Ahaz, and was well *allowed* in it." And again, p. 177. "Much less we Englishmen, if there be any such in England, may be ashamed. I wonder with what conscience folk can hear such things and *allow* it." Of course in this sense the word is derived from *ad*, and *laudare*. E. G. R.

Butler Possessions in Wiltshire, Bedfordshire, and Essex. — In 13 Hen. IV. Sir William Butler, on his son's marriage with his wife Isabella, settled a moiety of East and West Grafton and Woolton, in Wiltshire; a moiety of the manor of Stoppesley (near Luton), called Halynges, in Bedfordshire; a moiety of the manor of Chalkwell in Essex; and a messuage called Houghton's, and one hundred acres of land, and twenty acres of pasture, with the appurtenances, in Berdfield in the same county. These possessions occur in family deeds of the Butlers in 9th, 19th, and 31st Hen. VI., 20 Edw. IV., and 14 Hen. VII. All of them, except perhaps Stoppesley, appear to have been originally a portion of the possessions of the great family of Clare; and the Butlers, who held them as mesne lords, probably acquired them by the marriage of some co-heiress. Any of your readers acquainted with county history will confer a favour by stating how and when the Butlers acquired the above properties. B.

Corsican Brothers: Nicholas and Andrew Tremaine. — In the Church of Lamerton, near Tavistock, are the effigies of Nicholas and Andrew Tremaine, twin brothers, born in that parish, of whom it is related that not only were they so alike in person that their familiar acquaintances could not always distinguish them apart, but that an extraordinary sympathy existed between them, for even when at a distance from each other they performed the same functions, had the same appetites and desires, and suffered the same pains and anxieties at the same time. They were killed together at Newhaven in 1663.*

Can any of your correspondents authenticate these, or furnish any further particulars relating to these individuals? Under what circumstances did they die? R. W. HACKWOOD.

Reginald Bligh, of Queen's College, Cambridge (B.A. 1779), was an unsuccessful candidate for a Fellowship in that College, and published a pamphlet on the subject. Information is requested as to his subsequent career.

C. H. & THOMPSON COOPER.

Cambridge.

Rev. Charles Hotham, originally of Christ's College, Cambridge, and afterwards Fellow of Peterhouse, published various works between 1648 and 1655. We shall be glad of further particulars respecting him, especially the date of his death, and the place of his sepulture.

C. H. & THOMPSON COOPER.

Cambridge.

Thomas Hood, M.D., sometime Fellow of Trinity College in Cambridge, and afterwards teacher of the mathematics in London, published various works in and previously to 1598. Is the date of his death known? C. H. & THOMPSON COOPER.

Cambridge.

Lawn Billiards.—In my young days, when this game was introduced, it was called *Troco*. To what country does this name belong? Not to Morocco, where the game is played, with some deviation in the form of the stick or cue.

F. C. B.

Diss.

[* These twins are noticed in our 1st S. xi. 84., but the date of their deaths is there given as in 1562. To avoid recapitulations, we would recommend our correspondents to consult the General Index to our First Series previously to forwarding their communications.]

Quotation.—Where are the following lines to be found?

"Sleep, thou hast oft been called the friend of woe,
But 'tis the happy who have called thee so."

ERICA.

The Gipsies.—Can you, or any of your readers, furnish me with any authorities on gipsy manners and customs besides Grellman, through Raper's translation, Marsden (for the language), and Hoyland? I am pretty well off for historical accounts of these people, but what I desire is information concerning their rites and ceremonies.

WM. A. BURRETT.

Tale wanted.—Can any of your correspondents tell me in what tale a character is introduced who had been branded for some crime? He moves in respectable society, and is noted only for a likeness to the criminal. When suspicions are at length aroused, he affects to consider it beneath him to do anything to remove them. The scene is, I think, laid in Germany. α. β.

Lord Charles Paulett.—Sir John Huband, Bart., of Ipsley, married Jane, dau. of Lord Charles Paulett, of Dowlas, Hants, and died in 1710. Can you tell me, 1. Who was the father of this Lord Charles Paulett? 2. Who was the wife by whom he had this daughter Jane?

Sir John Huband was the first baronet of that family, and the record of his marriage may be found in Burke's *Landed Gentry*, under the head of "Huband of Ipsley." G. W.

New York.

Edinburgh Plays.—Is anything known regarding the authors of the following plays, performed at Edinburgh? 1. *Lawyers and their Clients, or Love's Suitors*, a comic sketch in three acts. This comedy (which was said to be the first dramatic attempt of a gentleman of Edinburgh) was performed several times in the early part of 1815. 2. *The Stepmother, or Fraternal Love*, a new tragedy, written by a gentleman of Edinburgh; acted at Edinburgh in January, 1815. 3. *The Wild Indian Girl*, a comedy, acted at Edinburgh, 1815. The part of Zelie in this comedy was performed by Mrs. H. Siddons. 4. *Scotch Marriage Laws, or the Deacon and* Her *Deputy*, a new farce, for the benefit of Mr. Jones, announced for performance on April 26, 1823: said to be written by an inhabitant of Edinburgh. 5. *Love's Machinations*, a new melodrama, by a gentleman of Edinburgh, acted at the Caledonian Theatre, Feb. 14, 1825. 6. *The Phrenologist*, a comic drama, written by a literary character of Edinburgh, acted in 1825. 7. *The Mason's Daughter*, a masonic interlude, by a Brother of the Craft, announced for performance at the Caledonian Theatre, May, 1825. 8. *The Recluse, or Elshie of the Moor*, a melodrama in two acts, by a gentleman of Edinburgh, to be performed for the benefit of Mr. Denham, 1825. 9. *The Orphan Boy, or the Bridge of the Alps*, announced for performance in December, 1825: said to be written by a gentleman of Edinburgh. R. J.

"*Present for an Apprentice.*"—Is there any evidence as to the author of *A Present for an Apprentice, or a sure Guide to gain both Esteem and an Estate*, by a late Lord Mayor of London.

The copy before me is called the Second Edition, with a great variety of improvements. Taken from a "correct copy found among the author's papers since the publication of the first." London, 1740, 8vo. J. M. (2.)

"*The Peers, a Satire.*"—I have a poem of no great value entitled *The Peers, a Satire*, by Humphrey Hedghog, Junior, London, no date, but I think from the matter about 1816. The names are never fully printed, and the notes are rather copious than explanatory. Perhaps some of your readers may assist me to the meaning of the blanks in the following passage, and say whence is taken the strange Latin of which it is an imitation:

"Elate to soar above a silent vote
Upsprings the D—e to speak what H— wrote,
But horrors unexpected check his speed,
He fumbles at his hat, but cannot read.
On E—'s brows hang violence and fear,
In G—y's cold eye he reads a polished sneer;
His garden nymphs in silence mourn his state,
And *caperous* [sic] L— dares not strive with fate.
A panic terror o'er his senses comes,
Loosens his knees and sets his twitching thumbs,
He sinks into his place, then quits the peers,
And swells the gutter with spontaneous tears."

A note refers to the following quotation, but does not say whence it is taken:

"Non Boream immemorem reliquit Nymphæ,
Sed ipsi nullus auxiliatus est. Amor autem non coercuit fata.
Undique autem adcumulati male obvio fluctus impetu
Impulsus ferebatur, pedum autem ei defecit vigor,
Et vis fuit immobilis inquietarum manuum,
Multa autem spontanea effusio aquæ fluebat in guttur."

I shall be obliged by reference to the original of this strange Latin, which cannot be verse, though printed like it. R. H. SEED.

Irish Church, anno 1695.—A gentleman high in office in Ireland, writing from Dublin in April of the above year, to Burnet, Bishop of Salisbury, makes use of the following language, which the context no way throws light on:

"Since of my knowlege a resident clergy is not to be brought about in this place, for y^e^ next 3 yeares to com^e^, I thought I might according to y^e^ custom of y^e^ country take (but w^th^ y^r^ leave) a temporary curatt for my one Son, till yee had persuaded those for y^r^ many Sons, to

become perpetuall, wch I feare is not to be hoped for in yr days nor mine; yet since yr Lpps. are so afraid of an ill precedent, I would there were more of yr mind, for tho' I might not as now find my Convenience in such severity, yet my safety I should bothe in Church and State."

Can any reader of "N. & Q." say whether at the time in question there was any restriction on incumbents in Ireland employing *temporary* curates? One would think from the foregoing, that all curates engaged were to be retained for a term, or for the duration of the incumbency.

Where can a list of Irish incumbents, anno 1695, be seen? If this should meet the eye of Mr. D'Alton, he no doubt could and would assist me.

L. M.

P.S.—I should also be glad to be informed where I could meet with the best account of the career of the Lords Justices of Ireland 1693 to 1695?

English Translation of Aristotle's "Organon."—Will some of your correspondents refer me to a good English translation of the prior posterior Analytics of the Stagirite? The more speedy the reply, the more welcome.

C. Mansfield Ingleby.

Releat.—What is the derivation of this word, which I heard at Walton-on-the-Naze used thus: "When you come to the three *releats*," &c., a spot where three roads meet? F. C. B.

Temple the Regicide.—By the act of the Commons of England for the trying and judging of Charles Stuart, King of England, as set out in the *State Trials*, I find, named amongst the commissioners, three of the name of Temple, viz. Sir Peter Temple, Knight Baronet, James Temple and Peter Temple, Esquires. Sir Peter Temple was no doubt the second baronet of that name, the eldest son of Sir Thomas Temple, created in 1611, the progenitor of the Buckingham family. Sir Peter seems to have shrunk from sitting under this commission, for I do not find his name amongst those who attended at the various meetings which took place during the trial; but the other two, James and Peter Temple, seem to have been men of different pith, and not to have been ashamed or afraid of acting under a commission which declared its bold purpose, "To the end no chief officer or magistrate whatsoever may hereafter presume traiterously or maliciously to imagine or contrive the enslaving or destroying of the English Nation, and to expect impunity for so doing;" for I find their two names recorded at nearly every meeting of the commissioners, and also signed to the death warrant. Can I be informed through your columns of what branch of the Temple family these bold patriots were? Were they related to Sir Peter the timid, and how? What became of them at the Restoration? and whether any of their descendants can still be traced? and where I should be likely to obtain information? Sir Thomas, the first baronet, is said to have had thirteen children, but he would scarcely have two sons named Peter?

R. G. Temple.

The Lache, Chester.

Minor Queries with Answers.

Monti's "Death of Basseville."—In Forsyth's *Remarks on Antiquities, Arts, and Letters, during an Excursion in Italy*, it is said, with relation to Vincenzo Monti, author of several tragedies, that "his *Death of Basseville* made him a *public man*." Can you afford any information respecting the subject of the latter work, or otherwise illustrative of the passage quoted from Forsyth. T. H.

[Hugo Basseville, the hero of Monti's most celebrated performance, was born at Abbeville about 1755. In compliance with the paternal wish he entered on the study of theology, but from the natural bent of his own mind devoted himself to literary pursuits, and repaired to Paris in quest of fame and fortune. Visiting Berlin he became acquainted with the elder Mirabeau, which gave rise to an intimate friendship with that celebrated individual. From Berlin he proceeded to Holland, where he wrote several works, tainted with that impious licence of profane wit exercised by Voltaire with such a desolating and fatal effect. At the commencement of the Revolution Basseville adhered with commendable fidelity to the royal cause, and conducted a daily journal, the *Mercure National*, which had for its motto, "Il faut un Roi aux Français." At this time none of his friends suspected any inclination in him towards that excess of democratic fanaticism to which, whether impelled by poverty, or by a guilty ambition, he presently abandoned himself. In 1792 he was nominated Secretary of Legation at the Court of Naples. In the following year a few of his countrymen, more reckless than himself, were too successful in urging him to the rash experiment of which his life was the forfeit. This event occurred on Jan. 14, 1793, when it appears that, with a view of obtaining a demonstration of the public feeling, Basseville appeared in the streets of Rome wearing the badge of revolutionary principles, the tricolored cockade. This dangerous step excited the populace to a pitch of phrenzy, and the envoy was stabbed in the stomach by a person of the lowest class. How bitterly he repented his folly may be inferred from the words that escaped his lips almost with his latest breath, "Je meurs la victime d'un fou." The poem, *The Death of Basseville*, is the production of Monti on which his fame chiefly rests in his own country, where it is familiarly styled the *Bassevilliad*, and often cited as the masterpiece of the author, and of later Italian poetry. The poem had an astonishing success; eighteen editions of it appeared in the course of six months. An English translation was published anonymously in 1845, but attributed to Adam Lodge, Esq., M.A., which contains a biographical sketch of Hugo Basseville, and some characteristic notices of the poetical genius of Monti.]

Palavacini.—There are some well-known lines about Baron Palavacini, but they have escaped my memory, and as I do not know where to find them, I shall feel obliged if any of your readers

will tell me in what book I can see a copy of them.

I shall be glad also of any particulars about Baron Palavacini and his descendants. No memorial of them remains at Babraham, near Cambridge, where he once lived, nor is there any monument to the family in the church.

HENRY KENSINGTON.

[Sir Horatio Palavacini, a Genoese, was one of the collectors of the Pope's dues in the reign of Queen Mary, which, having sacrilegiously pocketed in the time of Queen Elizabeth, enabled him to purchase two estates, one at Babraham (formerly spelt Baberham), and the other at Shelford, which came to his two sons, who were knighted by Elizabeth and James I. (Morant's *Essex*, i. 8. 26.) Sir Horatio was naturalised by patent in 1586, and is mentioned in the first edition of Walpole's *Anecdotes of Painting*, vol. i. p. 160., as an "arras-painter;" in the second edition of that work is the following epitaph, quoted from a MS. of Sir John Crew of Uthington:

"Here lies Horatio Palavazene,
Who robb'd the Pope to lend the Queene.
He was a thief. A thief! Thou lyest;
For whie? he robb'd but Antichrist.
Him Death wyth besome swept from Babram,
Into the bosom of oulde Abraham.
But then came Hercules with his club,
And struck him down to Beelzebub."

Sir Horatio died July 6, 1600, and on July 7, 1601, his widow married Sir Oliver Cromwell, the Protector's uncle. (See Noble's *Memoirs of the Cromwells*, vol. ii. p. 178., and Burke's *Landed Gentry*, art. CROMWELL.) Palavacini was one of the commanders against the Spanish Armada in 1588, and his portrait is preserved amongst those heroes in the borders of the tapestry in the House of Lords, engraved by Pine. He was also employed by Queen Elizabeth in his negotiations with the German princes. Consult Lysons's *Cambridgeshire*, vol. ii. p. 82., and Gough's *Camden*, vol. ii. p. 139.]

"*Tantum Ergo*." — During the present month (June, 1856) at a dedication of a Roman Catholic chapel in Rathmines, near Dublin, the following psalms were chaunted by the choir; "Miserere" (51st, 56th, or 57th), "Fundamenta ejus" (87th), "Levavi oculos" (120th), "Lætatus sum" (122nd), and "Tantum ergo." Is "Tantum ergo," a psalm, and if not, where shall I find these words in the Latin version of the sacred Scriptures?

EIN FRAGER.

[We take this to be the hymn sung at the celebration of the Sacrament:

"Tantum ergo Sacramentum
Veneremur cernui," &c.

See *The Ordinary of the Holy Mass.*]

Harp in the Arms of Ireland (2nd S. i. 480.) — Will your correspondent say where the observations of the Rev. Richard Butler of Trim are to be found? (See *Answer to this Query*, 1st S. xii. 29.) G.

[The Rev. R. Butler's observations will be found in the *Numismatic Journal*, vol. ii. p. 70. See also Dr. Aquilla Smith's paper, "On the Irish Coins of Edward the Fourth," in the *Transactions of the Royal Irish Academy*, vol. xix., Dublin, 1843.]

Replies.

THE ARMS OF GLASGOW.

(2nd S. i. 468.)

The salmon holding a gold ring in its mouth, which forms a conspicuous figure in the armorial bearings of the Church of Glasgow, is a commemoration of an incident related in Jocelin's *Life of St. Kentigern*, cap. xxxvi. p. 273., ap. *Vitas antiquas SS. Scoto-Britanniæ*, Lond. 1789, published by Pinkerton. This saint is commonly called St. Mungo.

The recovery of a lost ring, or other small object, in this manner is attested by many ancient, and even modern stories — by history, by legends, by observation, and perhaps I might add without any irreverence, by the account of the miraculously found tribute money recorded by St. Matthew and by St. Mark. The classical reader will at once remember what Herodotus has related of the ring of Polycrates. The ancient Indian drama of *Sacontala* has a similar incident.

In the *Life of St. Kenny*, Abbot of Aghaboe, who lived in the same age with St. Kentigern, there is a similar narrative. St. Kenny is related to have fettered the feet of one of his disciples ("alligavit pedes ejus compede ne vagus esset, et clavem compedis ejus, S. Cainnicus projecit in mare"), and then to have thrown the key of the fetter into the sea, between Ireland and Britain. The legend then proceeds to tell how the disciple remained thus fettered for seven years, and that then St. Kenny, knowing what was to happen, ordered him to depart from Wales, and to return to Ireland, and there to make his abode in whatever place he should find the key of his fetter. He accordingly went his way, and having arrived in Leinster, and having met some fishermen on the banks of the Liffey, he obtained from them a large fish, within which he found the key of his fetter. This I quote from the privately printed *Vita S. Cainnici*, Dublin, 1851, cap. xv. The editor in a note has adduced various incidents of the same kind from several sources. Among them are those of the ring of Polycrates; the miracle of the tribute money; Sacontala's ring; the legend of St. Kentigern; the legend of St. Nennidh, related by Animchadh, one of the biographers of St. Bridget (*Colg. Trias*, p. 559.); and the similar story of St. Maughold, Bishop of Man, which is told by Jocelin in the *Life of St. Patrick*, cap. clii. (*Colg. Tr.*, p. 98.) But perhaps more interesting are the facts which are enumerated from modern history, such as the loss and recovery of Sir Francis Anderson's ring, related by Brand in his *History of Newcastle-upon-Tyne*, a valuable topographical work, which the editor of the *Life of St. Kenny* complains that he could not find in any of the libraries of Dublin. He adds several

other well-authenticated recent cases, among which is one of a small pewter flask, which had been dropped accidentally overboard on the south-west coast of Ireland, and having been subsequently recovered in the stomach of a fish, was displayed at a meeting of the Dublin Natural History Society, and subsequently presented to an inspector of fisheries well known for his attention to ichthyological studies. I should give the entire of the annotation, which I could readily augment by some more recent cases, only that the editor has announced his intention to reprint the book for publication in a series of similar hitherto unpublished legends.

Besides this Dublin edition of the *Vita S. Cainnici*, there is another, but also privately printed, the cost of which was entirely defrayed by the late Marquis of Ormond, who munificently presented the copies to the Kilkenny Archæological Society. Arterus.

Dublin.

The fish and the ring in these arms refer to an old legend in connection with St. Mungo, or Kentigern, the founder of the see. A lady lost her ring while crossing the Clyde, and her husband thinking she had bestowed it upon some favoured lover, became very jealous and angry. In this dilemma she sought the advice of St. Kentigern, who, after fervent devotions, asked one who was fishing to bring him the first fish he caught; this was done, and in the mouth of the fish was found the lady's lost ring, which being restored to her husband, he was convinced of the injustice of his suspicions. This device appears on the seal of Bishop Wishart, of Glasgow, as early as the reign of Edward II.

This legend of the fish and the ring, like many others, is to be found in most countries: it is related in the pages of Herodotus and Pliny, and occurs in the Koran; one instance of it is recorded at Newcastle-upon-Tyne, and another carved on a monument in Stepney Church. Moule's beautiful and interesting volume on the *Heraldry of Fish* notices the subject at length.

Norris Deck.

Cambridge.

A tradition given by Archbishop Spottiswoode professes to explain the fish and the ring in these arms:

"In the days of St. Kentigern, a lady having lost her wedding-ring, it stirred up her husband's jealousy, to allay which she applied to St. Kentigern, imploring his help for the safety of her honour. Not long after, as St. Kentigern walked by the river, he desired a person that was fishing to bring him the first fish he could catch, which was accordingly done, and from its mouth was taken the lady's ring, which he immediately sent to her to remove her husband's suspicion."

In confirmation of this Bishop Wishart's official seal, as seen from the chartulary of Glasgow, in 1279, has been noticed. One compartment showed the bishop seated, while before him knelt a person holding a fish with a ring in its mouth. In the middle division stood the king with a drawn sword in his right hand, and on his left the queen crowned, and having in her right hand a ring. The bishop in his robes knelt praying, in the lower compartment. The legend circumscribed was "Rex furit, hæc plorat, patet aurum dum sacer orat."

If the Glaswegians of a former day had been famous for their imaginative faculties, the following lines by Dr. Main, once professor of the theory and practice of physic in our University, might be taken as expressive of the thoughts which led them to fix on the present armorial bearings:

"Salmo maris, terræque arbor, avis aëris, urbi,
Promittunt, quicquid trina elementa ferunt:
Et campana, frequens celebret quod numinis aras
Urbs, superesse Polo non peritura docet:
Neve quis dubitet sociari æterna caducis,
Annulis id pignus conjugiale notat."

"As symboled here, the sea, the earth, the air,
Promise unto our town whate'er they bear.
To worship at the shrine the bell doth call,
Our queenly town, thus guarded shall ne'er fall.
Let no one doubt that thus are linked to heaven
The things of earth: the union pledge is given."

The derivation most generally accepted of the word *Glasgow* is the Gaelic *clais-ghu*, a black or dark ravine; this name being given, it is supposed, originally to a glen, on a little stream east of the cathedral, in which St. Mungo set up his abode. Another etymology is *Eaglais-dhu*, the black church, *i. e.* church of Blackfriars; while *Glas's dhu*, grey and black, points to a period also of monkish rule. Universitatis alumnus.

Glasgow.

I have a copper coin or penny-token with these arms on one side, and the motto "Let Glasgow Flourish" around it. On the other side a river-god, with "Clyde" inscribed on his urn, from which a stream issues, and "Nunquam arescere MDCCXCI" as motto; but the remarkable point is that around the edge, instead of milling, are the words "Cambridge, Bedford, and Huntingdon x.x.x."

How can the occurrence of these words on a Glasgow token be explained? I took the coin as change in a village shop in Norfolk. E. G. R.

MUSICAL NOTATION.

(2nd S. i. 470.)

I have long intended to point out that in a case of distress for want of musical type, it is perfectly

possible to contrive a system by which a compositor who is used to mathematical printing may set up any quantity of music in common letter. Has no such thing ever been proposed? At the end of this Note will be found an opening movement which the musician will easily recognise, taken from the first book of arrangements for the piano forte that came to hand.

Let the notes be represented by their letters, as follows, the equivalent notes of treble and bass being written under one another:

Treble G A B C D E F G a b c d e f g a b c d e f *g a b c d e f*
Bass G A B C D E F G a b c d e f g a b c d e f *g a b c d e f.*

Here G in the treble means the G below the lines, the lowest note of the violin; equivalent to g in the bass, the highest space between the lines.

Let $_{\circ}$ $_{,}$ $_{''}$ $_{'''}$, written below the note-letter, indicate crotchet, quaver, semiquaver, and demi-semiquaver: but the crotchet sign, when standing alone, may be omitted. Thus, $A_{\circ}$ or A is a crotchet; $A_{,}$ a quaver, $A_{''}$ a semiquaver, &c.: $A_{\circ\,,\,''}$ is a note as long as a crotchet, quaver, and semiquaver put together, represented in common music by a crotchet followed by two dots. Let a minim be denoted by two letters written close together, a semibreve by four. Thus GG GG would represent two minims sounded consecutively. Also $G_{\circ\circ}$ and G—G might be used to denote a minim, when convenient.

Let a *rest* be denoted by I, or ɪ, or i, as convenient, with the proper mark of time suffixed.

Let the *sharp*, *flat*, and *natural* be denoted by *x*, *b*, and *n* prefixed at the top: thus, ^{x}C is C sharp. The double sharp may be denoted by *xx*, &c.

Let slurred notes be denoted by a line drawn over them, and let the *staccato* sign be a dot above or below the letter.

Let a pause be represented by a circumflex over the note.

Adagio.

Various matters might be supplied: but this is enough to show the practicability of giving, in ordinary type, a representation from which a translation into common musical notation might easily be made. Should any of your musical readers find any passages which they think cannot be printed in this way, I shall be obliged by their transmitting them to you in ordinary style.

For vocal music in parts I feel pretty sure that this notation would do to sing from: a hundred glees might be sold for sixpence, words and all, if the demand were sufficient. A. De Morgan.

QUERIES ON A TOUR.

(2nd S. i. 470.)

1. *Gatta Melata.*—*Le grand Dict. Geo. et Crit.* (pub. à la Haye, 1736), par La Martiniere, speaking of Narni (which lies seven French leagues south-west of Spoleto and fifteen north-east of Rome), says:

"Narni (petite ville d'Italie dans la terre des Sabins, Province de l'Etat Ecclésiastique, sur la Riviere de Néra) qui resista a toute la puissance d'Annibal, dans le tems qu'il ravageoit l'Italie."

Further:

"Narni n'est pas féconde seulement en noblesse, elle l'est encore en savans, et en grand capitaines. Sans compter l'Empereur Nerva, elle a eu il n'y-a pas longtems, *le fameux Gattamelata, Général des Armées des Venitiens, qui les conduisit avec tant de sagesse, de bravoure, et de bonheur, qu'après avoir remporté une infinité de victoires, ces superbes Républiquains lui firent élever une statuë de bronze dans Padouë, cette ville célébre qu'il avoit prise, et unie au Domaine de la République.* Galeoto, Maxime Arcano, Michel Ange Arrono, et une infinité d'autres, qui ont honoré la république des Lettres dans les 16e et 17e siécles étoient de Narni." References are given to Labal, *Voy. d'Italie*, tom. vii. p. 86., and *Topograp. des Saints*, p. 334.; but see also Zedler, *Univ. Lex.*, Leipz. 1740.

2. *Serraglia.* — Alberti says:

"Sérail, palais qu'habitent les Empereurs des Turcs, et la partie du Palais du Grand Seigneur, nommé le Harem, ou les femmes sont renfermées. Il se dit encore de toutes les femmes qui sont dans le sérail, et de leur suite. *Seraglio* abusivement, une maison, où quelqu'un tient des femmes de plaisir—*une basse cour, où l'on enferme des bêtes farouches.*"—*The Diz. della Ling. Ital.*, Bolog. 1824. (IVth sign.)

"Serraglio, diciamo ancora al Luogo murato, dove si tengono serrata le fiere, e gli animali venuti da' paesi strani. Lat., *vivarium*; Gr., ζωοτροφειον."

The Italians have evidently manufactured the word *seraglio* from the Turk. سراي, *sarāy*, the primary signification of which is a house, hotel; 2, a palace. The Pers. has the same word for a palace or inn. It also occurs in the Turk. and Pers., كروان سراي, *karwān-sarāy*, caravansary, a place appointed for receiving and loading caravans; a kind of inn, where the caravans rest at night, *being a large square building, with a spacious court in the middle.* The *primitive* signification, therefore, of *sarāy* is an oriental inn, which is made up of four square walls, round which are the rooms for travellers, the centre forming a courtyard, and the sky the roof. Or it may be thus: 1. a square building for travellers, an inn; 2. a palace built in such a form; 3. that part of a palace where the females are kept; 4. a house where women are shut up; 5. a building where beasts are caged like women in a seraglio. But, query, may not serraglia, serraglio, be from *serráre*, to shut up, hide, conceal, from Lat. *serāre*, to lock, shut.

3. *St. Richard.* — Chalmers (*Biog. Dict.*, Lond. 1816) mentions a Richard (called sometimes Armachanus and Fitz-Ralph), Archbishop of Armagh in the fourteenth century, whose opinions so displeased the friars that they procured him to be cited before Pope Innocent VI. at Avignon. The age was not prepared to listen to him, and the Pope decided in favour of the friars. He died at Avignon, not without suspicion of poison, 1360. See also Fox's *Book of Martyrs.*

6. *The Hoe.* — The derivation given is probably correct. The word is also found spelt *hogh.* Richardson derives it from Anglo-Saxon *heah*, and gives the following:

"That well can witnesse yet vnto this day
The westerne *hogh.*"
Spenser, *F. Queene*, b. 11. c. 10.

"All doubtful to which party the victory would go,
Upon that lofty place at Plymouth called the Hoe
Those mighty wrestlers met."
Drayton, *Poly-Olbion*, 5. 1.

R. S. Charnock.

St. Richard (2nd S. i. 470.) — Richard (de Wyche) was born at Droitwich, in Worcestershire. Having pursued a course of studies at Oxford, Paris, and Bologna, and so perfected himself in the canon law, he was appointed by Edmund, Archbishop of Canterbury, his chancellor, and was also appointed Chancellor of the University of Oxford. In 1245, he was elected (by the chapter) Bishop of Chichester, in opposition to an unfit nominee of Henry III. And Richard's election was confirmed, as it had been promoted, by Pope Innocent. The Bishop died in 1253, at Dover, in his fifty-seventh year, and was afterwards canonised by Pope Urban IV., A.D. 1261. Mr. Boase may find a brief account of "Bishop Richard" in Parker's *Calendar of the Anglican Church*, in Brady's *Clavis Calendaria*, in Cosin's *Notes on the Book of Common Prayer*, or in Mant, Wheatly, or any other annotator on the English Calendar, *under the third of April*, on which day he died. J. Sansom.

St. Richard was Bishop of Chichester, and died at Dover, April 3, 1253, on which day he is still commemorated in the English Calendar. He was appointed bishop in opposition to the nominee of Henry III., and it was only by the interference of the pope that he was allowed, after two years' deprivation, to take possession of his see, which he presided over more than five years, dying at the age of fifty-seven. His emblems, in reference to various legends connected with him, too long for insertion here, are a plough and a chalice.

Norris Deck.

Cambridge.

There is an account of a S. Richardus, rex apud Anglo-Saxones in Britannia, to be found in tom. ii. Febr. p. 69. of the *Acta Sanctorum* of Bollandus. I should think that he is most probably the Saint Richard mentioned by your correspondent Mr. Boase.* Ἀλιεύς.

Dublin.

[* For notices of St. Richard of the West Saxons, see our 1st S. iv. 475.; v. 418.]

WILLIAM CLAPPERTON.

(2nd S. i. 181.)

In a former number I was able to furnish some particulars relative to this gentleman. I now propose to make an addition to my previous communication.

The late John Ring, Esq., surgeon, in London, was an excellent scholar and an enthusiastic admirer of Virgil. Dissatisfied with the previous translations, he published in 2 vols., 8vo., London, 1820, a *mosaic* edition, partly original and partly altered from the text of Dryden and Pitt. This having fallen into Mr. Clapperton's hands, was anxiously perused and greatly admired by him; so much so, that he was induced to write to Mr. Ring. This led to a correspondence, in the course of which numerous faulty lines were pointed out and amended by Clapperton. Ring felt much gratified by the praise and assistance of his correspondent, and learning that his circumstances were far from opulent, intimated a wish to recompense him; this the poet would not listen to, but agreed to accept a portrait of his new friend, which was sent without delay, in a handsome frame, and was duly received by Mr. Clapperton, who placed the honoured portrait in the most conspicuous place in his apartment.

Mr. Ring died in Dec., 1821, an event which retarded the projected new edition. Clapperton nevertheless went on with his translations and emendations, and in 1835 published, by subscription, the *Æneid*, in two small volumes, 12mo. There were copies, few in number, on large paper: these are now very scarce. The *Georgics* were not included in this edition, Mr. Clapperton being of opinion that they required very little emendation, and in truth caring nothing about them.

I had forgotten the greater part of the above legend, when my memory was refreshed by seeing poor Clapperton's highly prized portrait of Ring amongst various paintings exposed for sale by Mr. Nisbet, in his far-famed sale rooms in Edinburgh. For "Auld lang syne," and out of respect to the memory of Ring and Clapperton, both of whom were most excellent and worthy persons, I became, for a small consideration, the purchaser. The painting is an excellent one, and I have no doubt is very like Mr. Ring. It is not improbable that some person connected with the deceased gentleman can tell me who the painter was, or put me in the way of obtaining that knowledge.

J. M. (2.)

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Portraits. — The Art of Photography is at length taking its place beside that of engraving in the publication of Portraits. We have several specimens now before us. Dr. Diamond has been induced to issue some of his Portraits of the Men of the Time; and we doubt not many an old King's College man will be glad to have the opportunity of securing the admirable likeness which Dr. Diamond has produced of the Rev. Dr. Major, the learned and excellent Master of King's College School; while the many friends who appreciate the literary acquirements and social character of the Author of *The Handbook of London*, will be no less delighted with the genial and characteristic likeness of Mr. Peter Cunningham, which Dr. Diamond has succeeded in catching. These are separate publications. But Messrs. Maull & Polyblank have commenced a work of greater pretension. It is entitled *Photographic Portraits of Living Celebrities;* and appears monthly, each portrait being accompanied by a Biographical Memoir. The First Number contains Professor Owen, and a more characteristic portrait of the "Newton of Natural History" cannot well be imagined. The Second Number furnishes us with a portrait of Mr. Macaulay. The likeness is satisfactory, thoughtful, and characteristic. As a portrait of the great historian silent, it is indeed admirable — but is deficient in that animation which, when talking, lights up the whole countenance of one who talks so well.

Hardwich's Photographic Chemistry. — This little volume, indispensable to every photographer, has been thoroughly revised, and now appears in a third edition. Everything has been omitted from it which does not possess practical as well as scientific interest. The chapters on Photographic Printing have been entirely rewritten, and include the whole of the author's important investigations on this subject. Lastly, Mr. Hardwick has endeavoured as far as possible to recommend the employment of chemical agents which are used in medicine, and vended by all druggists. How useful this may prove can only be judged by those who have suffered from practising photography in remote localities, far from the reach of purely photographic chemicals.

Replies to Minor Queries.

Bishop Butts (2nd S. i. 34.) — I observe in your number for Jan. 12, an answer to the Query of K. H. S. respecting Dr. Butts. This bishop was not the only prelate slandered by Cole. Passing by his calumnies, I inform K. H. S. that Bishop Butts was the seventh child of Rev. W. Butts, formerly rector of Hartest, Suffolk: that he was not quite destitute of merit, as Cole asserts, may be inferred from his brother clergymen having elected him as their Convocation Proctor in 1727, he being then rector of Chedburgh; he was also rector of Ickworth, lecturer of St. Mary's, Bury St. Edmunds, and chaplain to George II.; and successively Dean of Norwich, Bishop of Norwich, and Bishop of Ely. His first wife was not a daughter of Dr. Eyton, but of Rev. A. Pycher, formerly rector of Hawstead; and he died, aged sixty-three; about which age Cole makes him marry a second wife, which he certainly did, but at a much earlier age. He was descended of an ancient family, inheriting a property descending through many generations from before the time of Edward II. to James II., situated at Shouldham Thorp, Norfolk, in the church of which place

are many monuments of the family. K. H. S. may have any farther particulars from

E. D. B.

I enclose my address.

Henley-on-Thames (2nd S. i. 454.) — J. S. Burn has given so short a list of books which he has at hand for a history of Henley, omitting some of general information, that I would first refer him to *Hastings Past and Present*, Lond. 1855, Append. pp. i. lxii., the last work I am acquainted with, as giving a long list of works which have reference to the locality it treats of. They cannot of course be transferred at once to a *Henley Past and Present*, but they will indicate sources of information which he must have recourse to, more or less, if he would do his work well.

For Henley in particular there may be mentioned, —

Turner, Captain Samuel, *A true Relation of a late Skirmish at Henley-on-Thames, wherein a great Defeat was given to the Redding Cavaliers*, 4to., Lond. 1643. (There is a copy in the Bodleian.)

Gough's *Sepulchral Monuments of Great Britain*, vol. i. plate 4. fig. 8., engraving of a cross.

The Gentleman's Magazine, vol. lv. p. 931., and vol. lvi. pp. 45. 363., an account of Gainsborough, brother to the painter, with his epitaph; vol. lxiii. p. 716., and vol. lxxxiii. part i. p. 716., church notes; vol. lxxvii. p. 79., presentation of cup, &c., to T. Chapman for rescuing a child from drowning; vol. lxxxiii. part ii. p. 183., discovery of mineral spring. (The general index does not extend to the recent volumes.)

Henley Guide, earlier than 1827. (See Skelton's *Oxfordshire*.)

Skelton, J., *Engraved Illustrations of the Parochial Antiquities of Oxfordshire*, 4to., Oxford, 1823–7. There is a view of Henley Church, and an interesting account of the town.

Ecclesiastical Antiquities of England, arranged in Dioceses: Oxford, 8vo., J. H. and J. Parker, Oxford. E. M.

Oxford.

In a note to the Coucher Book of Whalley, edited for the Chetham Society by W. A. Hulton (p. 979.), it is stated that Robert de Holland, elsewhere said to have been first the secretary, and afterwards the betrayer, of Thomas Earl of Lancaster, was beheaded at Henley-on-Thames in 1328; and Dodsworth, who alludes to the circumstance, says that he owed his death to the hatred which his treachery had excited against him, and that the mob, who found him concealed in a wood near to Henley-on-Thames, conducted him to that place, and there put him to death. Anon.

Special Report from Committee of House of Commons (2nd S. i. 461.) — The Committee of the House of Commons referred to by N. E. was appointed Feb. 22, 1719 (*House of Commons Journal*, p. 274. b.). The Committee reported March 18 (*Id.* p. 305. a.), and the House resolved that several informations given before the Committee tending to accuse the Attorney-General "of corrupt and evil practices are malicious, false, scandalous, and utterly groundless," the report and other papers to be printed, and that Mr. Speaker do appoint the printing of the said report (*Id.* 310. b.).

The Committee again reported April 27 (*Journal*, p. 341.), and the House came to a resolution that the subscribers having acted as corporate bodies without legal authority, "and thereby drawn in several unwary persons into unwarrantable undertakings, the said practices manifestly tend to the prejudice of the publick trade and commerce of the kingdom;" and a Bill was ordered "to restrain the extravagant and unwarrantable practice of raising money by voluntary subscriptions for carrying on projects dangerous to the trade and subjects of this kingdom." And Mr. Secretary Craggs, Mr. Walpole, Mr. Comptroller, Mr. Chancellor of the Exchequer, do prepare and bring in the same (*Id.* 351. a.). Mr. Lowndes was added May 2 (*Id.* 353. b.). Parliament was prorogued June 11.

The Reports are printed in the *House of Commons Journals*. See Index to *House of Commons Journals*, under "Projects." J. H. P.

There is a copy of this Report in the library of Trinity College, Dublin, from which I shall have pleasure in copying any extracts desired by N. E.

Ἀλιεύς.

Dublin.

Writers bribed to Silence (2nd S. i. 471.) — Information has lately been sought in "N. & Q." for any information respecting writers who may have been bribed to silence. It would be equally curious and interesting to trace the extent of bribery in modifying or altogether changing a journal's politics.

In 1816, the *Journal de l'Empire*, an influential French newspaper, published the following:

"We are assured the English Journal called *The Courier*, has received 500,000 francs from the bankers of M. de Blacas to write against France. At first 10,000 Louis were offered to the Journalist; but was seriously angry, and protested that he was not a man to allow himself to be corrupted for such a trifle."

William Mudford, author of half a dozen novels now forgotten, and of several miscellaneous works, including the greater part of the *Border Antiquities of Scotland*, generally regarded as the sole offspring of Sir Walter Scott's brain, edited the *Courier* at this period, and replied:

"Five hundred thousand francs, nearly 21,000*l.* sterling! —The Paris Editor, at least, shows by the magnitude of the sum of what importance he thinks our support of any

cause is. So far we are obliged to him, and we shall be farther obliged to him to add, in the next journal he publishes after the receipt of our paper of to-day, that there was not one word of truth in his assertion."

This contradiction was not regarded as conclusive or satisfactory by many of the contemporary prints. The *Antigallican* said:

"It is no easy matter to discover whether the charge or reply be the more correct, but thus much we have had an opportunity of knowing, that the Governments of France have had English Journalists in their pay since the Revolution. Indeed those persons who were in the habit of reading the *Courier* last summer, must have seen that that paper was not very friendly to the Bourbons; now, however, it is suddenly changed, as if touched with a magic wand.

"Not long since a charge of a similar kind was preferred against a Morning Paper, viz. of 10,000*l.* having been received by its proprietor from Blacas."

It would be curious to elicit accurate information on this subject.

William John Fitz-Patrick.

The Silver Greyhound (2nd S. i. 493.) — About seventy years ago the king's messengers always wore this badge when on duty, and it is one of these officers whom Sir Walter Scott, in his tale of "Aunt Margaret's Mirror," calls the *man with the silver greyhound on his sleeve*. J. de W.

Sir Edward Coke (1st S. iv. *passim.*)—The correct spelling of the surname of this great lawyer is to be found in an "Epistle Dedicatorie" to him of, —

"A Discourse of the Damned Art of Witchcraft, so farre forth as it is revealed in the Scriptures, and manifest by true experience. Framed and Delivered by Mr. William Perkins, in his ordinarie course of Preaching, &c. Printed by Cantrell Legge, Printer to the Universitie of Cambridge, 1613,"

namely, —

"*To the Right Honourable Sir Edward Cooke, Knight, Lord Chief Justice* of his Majesties Court of Common Pleas, Grace and Peace," &c.

The author discusses the subject of witchcraft with considerable ingenuity, as it prevailed in England at that date; and with a zealous sincerity, in *A Resolution to the Countryman, proving it utterly unlawfull to buie or use our yearely Prognostications*, he endeavours to put down what had been the almanacks in circulation. G. N.

Order of St. John of Jerusalem (2nd S. i. 197. 264. 461.) — To W. W., who informs me that "all masonic degrees are separate and distinct," I beg to reply that I am quite aware of this; but they are occasionally united in the same services, and under the same laws and regulations. I gave two instances, the latter being from a book of Laws and Regulations, of which the first article provides that the five orders of masonic knighthood in —— be united under one general administration, and subject to one code of laws. I need not repeat the names of these five orders, having specified them in a former communication. F. C. H.

Poniatowski Gems (2nd S. i. 471.) — About ten or twelve years ago these gems were in the possession of a gentleman named Tyrrell, then residing in Craven Street, Strand, and he employed an Irish scholar named Pendergast to compile a *Catalogue Raisonnée* of his treasure. At Mr. Tyrrell's house I saw, I think, the whole work, but certainly a part, in print. If it was completed, and was published, otherwise than privately, I need not tell Mr. Gantillon that it will be found at the British Museum. If it is not there on either the one ground or the other, I think I could possibly ascertain Mr. Tyrrell's address for Mr. Gantillon. James Knowles.

[We cannot find a copy of this *Catalogue Raisonnée* in the British Museum.]

The Image of Diana at Ephesus — Aerolite Worship (2nd S. i. 410.) — I recollect once hearing an eminent classic and D.D. of this University assert as his opinion, that this image was formed of a meteoric stone or aerolite. There is no doubt that aerolite worship was common in the East; and that it is so still may be seen by the following extracts from Lieut. Burton's *Pilgrimage to El Medinah and Meccah*:

"At Jagannath they worship a pyramidal black stone, fabled to have fallen from heaven, or miraculously to have presented itself on the place where the temple now stands." — Vol. iii. p. 159.

"While kissing it (the celebrated black stone at Meccah), and rubbing forehead and hands upon it, I narrowly observed it, and came away persuaded that it is a big aerolite." — Vol. iii. p. 210.

This would seem to favour the idea that the image of the great Diana was composed of a similar substance. I may add, that I have in my possession a perforated bead, probably Druidical, evidently formed out of a meteoric stone.

Norris Deck.

Cambridge.

Black Letter (2nd S. i. 472.) — Though the Query of A. L. B. is addressed to another transcriber of *black letter* books, I may be permitted, as one who has had much practice in that way, to inform him that I find the best kind of pen for the purpose to be one made from a swan's quill, with a short slit and a very broad nib. There are metal pens sold for the purpose, but they have the great disadvantage of getting soon clogged up with the fine powder which they scratch up from the vellum. F. C. H.

Burning of Books (2nd S. i. 397.) — The greatest Vandalism perpetrated in more modern times is that of the Austrian Government, which, after the battle of the *Weisse Berg*, 1621, sent a number of

commissioners (Jesuits) through the breadth and length of Czechia, who found, in almost every village, piles of books, obnoxious to tyrannic and bigoted rule, and had them consumed by fire. Considering what flight Czechian literature had taken shortly after the spreading of the Reformation, — Petrarca's *Poems*, for instance, being first translated into Czechian, — this atrocity struck a fierce blow at the nascent literature of the great Panslavic race. I saw *once* a copy of a huge volume in fol. max. in the Czechian language, in one of the villages of that country, printed also at that period. I think it related to some geographical subject. As I do not believe that any book so large had been then printed in any other part of Europe, I would wish to learn the title. It must especially have excited the attention of those Jesuitic incendiaries. J. Lotsky, Panslave.

15. Gower Street, London.

Mediæval Parchment (1st S. vii. 155. 317.) — I am desirous, with F. M., of knowing some means of preventing parchment from crumpling when moistened by the application of colour; but, as I cannot refer to the MSS. mentioned by E. G. B., I shall be much obliged to any one who will, either through these columns or by letter, give me the information I seek. John P. Stilwell.

Dorking.

Isle of Man (2nd S. i. 454.) — To assist in deciding this question I contribute a mite of information culled from the pages of *Heylin*, Hearne's *Curious Discoveries*, *Mona Antiqua restaurata*, and Campbell's *Survey*.

This island by Ptolemy is called *Monœda*, or the further Mona, to distinguish it from that which we call Anglesey or *Mona*. By Pliny it is called *Monabia* or *Monapia;* by Orosius and Beda *Menavia;* and by Gildas, an old British writer, *Eubonia*. *Mona*, the name by which it was *generally* known to the Romans (Campbell says), is evidently no more than the softening of the British appellation Môn, or Tîr Môn, "the furthest land," the ancient Britons calling it *Manaw Menaw*, or more properly *main* au, "the little island," the inhabitants *maning* and the English *man*.

It had a second name also, derived from its being almost covered with wood: this was *Inis Tonil*, or as the moderns write it, *Ynys Dywylh*, "the shady island;" and from the Druids having taken shelter there, a third, *Ynys y Cedeirn*, or the "Land of Heroes." R. W. Hackwood.

Blood which will not wash out (2nd S. i. 374.) — Has Mr. Cowper ever visited Holyrood, where the stains of Rizzio's blood are shown on the floor in the passage near the back stairs, leading from Queen Mary's room? The legend runs that they cannot be removed by soap, water, and a scrubbing brush. I am sufficient of an infidel to believe that no effort has ever been made to remove them, and that, on the contrary, the stains have been from time to time carefully renewed by blood procured from some of the slaughter-houses in "Auld Reekie." *Apropos* of this subject, was it ever known that any two of the guides at Holyrood Palace could be found to agree as to the exact number of stabs inflicted on Rizzio before life was extinct? I trow not. Sceptic.

Cow and Snuffers (2nd S. i. 372.) — Your correspondent E. E. Byng will find the "Cow and Snuffers" mentioned in the Irish song of "Looney M'Twolter," introduced in an old farce, whose author has escaped my memory:

"Judy's my darling, my kisses she suffers,
She's an heiress, that's clear,
For her father sells beer,
Och! he keeps the sign of the Cow and the Snuffers,
Oh! she's so smart,
From my heart
I can't bolt her;
Oh! Whack! Judy O'Flanagan,
She's the girl for Looney M'Twolter."

Juverna.

Punishment of dishonest Bakers (2nd S. i. 332.) — Queen Elizabeth, by a charter in the forty-first year of her reign, granted (*inter alia*) to the corporation of Andover, Hants, power to make and have, within their borough and hundred, the assize and assay of bread, wine, and ale, and other victuals, and to punish bakers and others breaking the said assize; "that is to say, to draw such bakers and others offending against the said assize upon hurdles through the streets of the borough or town and hundred aforesaid, and to otherwise chastise them in manner as in our city of London is accustomed concerning such bakers and other such like offenders." W. H. W. T.

Somerset House.

Notices to Correspondents.

Owing to the number of articles of interest waiting for insertion we have this week been compelled to omit our usual Notes on Books.

A. Mt. *Received. Many thanks.*

D. B. *Has, we think, not copied quite accurately some of the words. If he would entrust us with the original document we should doubtless be enabled to answer his question.*

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of "Notes and Queries" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, JULY 12, 1856.

Notes.

POPIANA.

Colley Cibber turned out of the House of Lords.

Can any reader of "N. & Q." throw light upon the incidents referred to in the following lines? They are printed as a broadside on a single leaf, with the half-penny stamp impressed upon it.

"*Upon the Poet Laureat's being expelled the House of Lords.*

"C——r (the wonder of a brazen Age),
Always a Hero, off or on the stage,
The other day, in courtesy, affords
His lovely Phyz to grace the House of Lords;
Quite free from pride, he humbly condescends
To treat the very smallest Peers, as Friends:
With sneer or grin approves each grave debate,
And smiles when Brother Dukes support the State:
On the learn'd Bishops Bench, looks kind —— enough,
And offers good Lord King a Pinch of Snuff.
Whilst thus he rains his Favours on the Crowd,
An old rough Earl his swift destruction vow'd;
Regardless of th' Imperial Crown he wore,
Regardless of the Bays and Brains he bore,
A Voice as hoarse as Sutherland's gave Law,
And made the King, the Fop, The Bard withdraw.
O C——r, in revenge your wrath forbear,
This once your stupid, stingless satire spare,
And with dull panegyrick daub each Peer:
Like rhyming Bellman's Ghost haunt their abodes,
And frighten them with Birth or New Year Odes.
If banished thence, you still may shine at C——t;
There P——rs and Scoundrels equally resort;
Unmatched in all, Superiors never fear;
But since you'r Peerless scorn the name of Peer.

"London: Printed for J. Jenkins, near Ludgate. Price (on stamped paper) 2*d*."

Is the incident on which this satire turns recorded by any contemporary writer? or is there any mention of it in the Journals of the House of Lords? C. L. S.

Portrait of Swift.—Faulkener printed an edition of Dean Swift's *Works* in 1734. To the volume which completes the set is prefixed a full-length portrait of the Dean seated in a chair, about to be crowned with laurels; at his feet, in supplicating attitudes, the daughters and children of Ireland, and a table spread with coin, which may be understood to be "Wood's Halfpence." At the bottom there is the motto,—

"Exegi Monumentum Ære perennius."—*Hor.*

The plate seems to be a good likeness of the Dean, and altogether a well executed subject. No engraver's name appears on it. Query, Can any of your correspondents inform me who he was?

It has often struck me that the following, extracted from a *Collection of Jests*, printed at Edinburgh by R. Fleming, 1753, may have some relation to the plate, but I have never been able to connect the two.

"*On George Faulkener's promising to have the Dean of St. Patrick's Effigies prefixed to the New Edition of his Works, from a Copperplate done by Mr. Vertue.*

"In a little dark room, at the back of his shop,
Where poets and criticks have din'd on a chop,
Poor Faulkner sat musing alone thus of late,—
'Two volumes are done—it is time for the plate;
Yes, time to be sure. But on whom shall I call
To express the great Swift in a compass so small?
Faith, Vertue shall do it—I'm pleas'd at the thought,
Be the cost what it will, the copper is bought.'
Apollo o'erheard, who, as some people guess,
Had a hand in the work, and corrected the press,
And pleas'd he replied, 'Honest George, you are right,
This thought was my own, howsoe'er you came by't;
For tho' both the wit and the style is my gift,
'Tis *Vertue* alone can *design* us a *Swift*.'"

G. N.

Curll and the Westminster Scholars.—The following additional illustration of the satirical print which forms the subject of a Query by Griffin (1st S. v. 585.), and which is rightly described by S. Wmson (1st S. vi. 348.) as referring to an affair between Curll and the boys of Westminster School, seems worth making a note of. It is from *The Grub Street Journal*, vol. i. p. 128.:—

"*The following Copy of verses is taken from the* Carmina Quadragesimalia (vol. i. p. 118.), *to which a translation is subjoined:*—

"An causæ sint sibi invicem Causæ? Affr.

"Authore invito, tenues mandare libellos,
Furtivis solitus Bibliopola typis,
Ultores pueros deceptus fraude malignâ
Sensit ab excesso missus in Astra sago:
Nec satis hoc; mensâ late porrectus acernâ
Supplicium rigidæ fert puerile scholæ:
Jam virgæ impatiens pueris convitia fundit;
Vicinique crepat jurgia nota fori.
Flagra minas misero extorquent repetita; minasque
Quo magis ingeminat, vapulat ille magis.

"Whether Causes can be mutual? Aff.

"Much had piratic Mun by pamphlets got,
For print he would, if authors would or not.
By vengeful boys decoyed, he takes ten flights
From blanket, loftier than from Grub Street Hights.
Nay more: stretch'd out at length on maple board,
Feels boyish pains in rigid schools abhorred,
Impatient of the rod, 'Ye dogs uncivil,'
He cries, 'by —— I'll sue you to the devil.'
Lashes loud threats extort: in greater store,
The threats flie out, the wretch is lashed the more.

"Mr. Bavius objected against the impropriety of trans-

lating 'latè porrectus,' by 'stretched out at length.' But Mr. Mævius vindicated it by saying, that one of the agents had assured him that the patient was stretched out at length, as well as in breadth; and therefore the translator, as well as the author, might chuse which he pleased."

Let me add a Query: Where did Curll

". . . th' oration print
Imperfect with false Latin in't?"

—the offence for which it is stated he was subjected to such dishonourable treatment. M. N. S.

Warburton. — Among the books formerly belonging to Samuel Rogers, and now on sale by Willis and Sotheran, is a copy of Dr. Johnson's *Table Talk*, 1785, "*with the following severe verse on Warburton written by Mr. Rogers on the fly-leaf:*"

"He is so proud that should he meet
The twelve Apostles in the street,
He'd turn his nose up at them all,
And thrust our Saviour from the wall."

Are these verses by Rogers, or merely copied by him from some contemporary satire? S. W.

DOUCE'S MS. NOTES.

The following notes by this learned antiquary are in a copy of R. Gaguin's *Grandes Croniques*, fol., Par. 1514, which formerly belonged to him, and is now in the Douce Collection in the Bodleian Library, Oxford.

"Gaguin's *Gestes Romaines*, printed by Verara, without date, in folio. This is not the *Gesta Romanorum*, as somewhere stated, but a compilation of the Roman history down to the time of . At the end of his prologue he speaks of the tournaments and 'joustes à outrance' that *he had seen in England* and in the court of Burgundy. The work begins with Hasanibal's being made *emperor* of the Carthaginians, and ends with Scipio's triumph at Rome. Then follow various matters on heraldry, as the origin of Montjoye king-at-arms, manner of electing an emperor, duke, viscount, &c., observations on war, &c.; account of justs in England and Burgundy, &c."

"At the end of the Roman history is a large cut, copied, I think, from some fine illumination of which I have a drawing (from Rive's work, in outline). On the left a Gothic chapel, on the outside arms of France on a shield, inside a bishop anointing a kneeling and naked person. This in front. Behind, a bishop baptizing a child. On the right hand of the print, King Clovis putting a Roman army to flight, CLOVIS ROY on his horse-trappings. Behind, a hermit bringing a new shield with three fleurs-de-lis, instead of the old arms on the king's breast, viz. three * * * (?) On a hill the hermit receives this shield from an angel, a bird attending with the ampoulle in his mouth. In the back-ground pillars with images on them (as in a large painting at Somerset House of H. P. and Sowers) (?), and a king and queen standing near them."

"*On Knight Bannerets.*

"Where a tenant has served long in war, and has land enough to maintain fifty gentlemen, he may lawfully raise his *banner*, and on the first battle he may bring a *pennon* of his arms, and require of the constable or marshal to be made *banneret*, which if granted, the trumpets are to announce it, and then the tails of the pennon are to be cut, in order to be carried with those of others either above or below barons."

"*Mode of ordering a Battle 'par eschelles,' i. e. squadrons.*

"The ceremony at the combat at lists is very curious. The regulations themselves, made by Thomas, Duke of Gloucester, High Constable for Rich. II., are given:— 'Et si la dicte bataille est cause de traison, celluy qui est vaincu et descomfit sera desarmè dedans les lices, et par le comandement du conestable sera mis en un *cornet*, et en reprehencion de luy sera traisné hors avec chevaulx du lieu mesme ou il est ainsi desarmi parmy les lices jusques au lieu de justice ou sera decolé ou pendu selon lusaige des pays, la quelle chose appartient au mareschal voir par fournir par son office et le mettre a execution.'

"N.B. — The hanging and beheading was confined to cases of treason; in a simple affair of arms the disabled party was only disarmed and led out of lists.

"'Ci finist les gestes romaines et les statuts et ordonnances des heraulx darmes, translatè de latin en francois par maistre Robert Guaguin general de lordre des Maturins.' — No date, but pr. by Ant. Verard in folio, Brit. Mus."

"Gaguin died at Paris in 1501. His history extends to 1499.

"Gaguin entreprit un ouvrage qui dans onze livres comprend l'histoire de douze siécles. Rien ne manqua à Gaguin que le génie pour être un bon historien; car ses frequentes ambassades et les livres de la bibliothéque de Louis XII. lui procuroient tous les secours qui pouvoient lui être necessaires." — Carlencas, *Hist. des Belles Lettres*, p. 326."

"See an excellent character of Gaguin in the *Recreations Historiques*, tome ii. p. 184."

"See in Chevillier, *Origine de l'imprimerie de Paris*, p. 157., an account of the dissatisfaction expressed by Gaguin at the inaccuracy of the first edition of his work."

"See Meusel, *Bibl. Hist.*, tom. vii. p. 9."

"Gaguin was librarian to Louis XI., Charles VIII., and Louis XII."

W. D. M.

GENERAL LITERARY INDEX: — ALLEGIANCE, ETC.

(*Continued from* 2nd S. i. 487.)

"The Controversial Letters, or the Grand Controversie concerning the Pope's Temporal Authority between two English Gentlemen; the one of the Church of England, the other of Rome. 4to. London. 1673-75."

"History and Vindication of the Irish Remonstrance, &c. 1661. Reprinted, fol. Lond., 1674.

"A Letter to the Catholics of England, &c. &c. &c. By Father Peter Walsh. 8vo. Lond., 1674."

"England's Independency upon the Papal Power historically and judicially stated, out of the Reports of Sir John Davis and Sir Edw. Coke. By Sir John Pettus. 4to. Lond., 1674."

"Some Considerations of Present Concernment; how far Romanists may be trusted by Princes of another Persuasion. By Henry Dodwell. 8vo. 1675."

"A Seasonable Question, and an Useful Answer; contained in an Exchange of a Letter between a Parliament Man in Cornwall and a Bencher of the Temple, London. Lond., 1676."

"The Jesuits' Loyalty, in Three Tracts, written by

them against the Oath of Allegiance, with the Reasons of Penal Laws. 1677 (?)."

"Answer to Three Treatises published under the Title of 'The Jesuits' Loyalty.' 4to. Lond., 1678."

"An Account of the Growth of Popery, and Arbitrary Government in England; more particularly from the long Prorogation of Parliament of Nov. 1675, ending the 15th Feb. 1676, till the last Meeting of Parliament, the 16th of July, 1677. Fol. Lond., 1678. Reprinted in 'State Tracts' in 1689."

"Popery, or the Principles and Positions approved by the Church of Rome (when really believed and practised), are very dangerous to all, and to Protestant Kings and Supreme Powers more especially pernicious and inconsistent with that Loyalty which (by the Law of Nature and Scripture) is indispensably due to Supreme Powers. By Thomas Barlow, Bishop of Lincoln. 4to. Lond., 1679."

"Brutum Fulmen, or the Bull of Pius V. against Q. Elizabeth, with Observations and Animadversions. By the Same. 4to. Lond., 1681."

"The King-Killing Doctrine of the Jesuits, translated from the French. By Peter Bellon. 4to. Lond., 1679."

"The Jesuits' Catechism according to St. Ignatius Loyola for the Instructing and Strengthening of all those which are weake in that Faith. Wherein the Impiety of their Principles, Pernitiousness of their Doctrines, and Iniquity of their Practises are declared. 4to. Lond., 1679."

"The Jesuits Unmasked; or Politick Observations upon the Ambitious Pretensions and Subtle Intreagues of that Cunning Society. Presented to all High Powers as a Seasonable Discourse at this Time. 4to. Lond., 1679."

"Christian Loyalty; or a Dyscourse, wherein is asserted that just Royal Authority and Eminency, which in this Church and Realm of England, is yielded to the King. Especially concerning Supremacy in Causes Ecclesiastical. Together with the Disclaiming all Foreign Jurisdiction; and the Unlawfulness of Subjects Taking Armes against the King. By William Falkner. 8vo. Lond., 1679."

"An Exact Discovery of the Mystery of Iniquity as it is now in practice among the Jesuits and other their Emissaries. With a particular Account of their Antichristian and Devillish Policy. 4to. 1679."

"The Case put concerning the Succession of the D. of York. With some Observations upon the Political Catechism, the Appeal, &c., and Three or Four other Libels. 2nd edit. enlarged. [By Sir Roger L'Estrange.] Lond., 1679."

"Seasonable Advice to all true Protestants in England in this present Posture of Affairs. Discerning the present Designs of the Papists, with other remarkable Things, tending to the Peace of the Church, and the Security of the Protestant Religion. By a Sincere Lover of his King and Country. 4to. Lond., 1679."

"A Seasonable Memorial in some Historical Notes upon the Liberties of the Press and Pulpit, with the Effects of Popular Petitions, Tumults, Associations, Impostures, and disaffected Common Councils. To all good Subjects and true Protestants. 4to. Lond., 1680." [By Sir Roger L'Estrange, partly in favour of the succession of the Duke of York.]

"Three Great Questions concerning the Succession, and the Danger of Popery. Fully examined in a Letter to a Member of the present Parliament. 4to. 1680."

"The True Protestant Subject, or the Nature and Rights of Sovereignty discussed and stated. Addressed to the Good People of England. 4to. Lond., 1680."

"A Seasonable Address to both Houses of Parliament concerning the Succession, the Fears of Popery, and Arbitrary Government. 4to. 1681."

"A Conference about the next Succession to the Crown of England. By R. Doleman. Reprinted, 1681."

"The Case of Protestants in England under a Popish Prince, if any shall happen to wear the Imperial Crown. 4to. 1681."

"Loyalty asserted, in Vindication of the Oath of Allegiance. 8vo. 1681."

"A Dialogue between the Pope and a Phanatic concerning Affairs in England. By a Hearty Lover of his Prince and Country. 4to. Lond., 1681."

"Ursa Major et Minor, shewing that there is no such Fear as is factiously pretended of Popery and Arbitrary Power. Lond., 1681."

"No Protestant Plot, or the present pretended Conspiracy of Protestants against the King and Government discovered to be a Conspiracy of the Papists against the King and his Protestant Subjects. (By Antony Ashley Cooper, Earl of Shaftesbury.) 4to. Lond., 1681."

"A Letter to a Friend containing certain Observations upon some Passages which have been published in a late Libel, intituled, The Third Part of No Protestant Plot; and which do relate to the Kingdom of Ireland. 4to. Lond., 1682."

"Last Efforts of Afflicted Innocence; being an Account of the Persecution of the Protestants of France, and a Vindication of the Reformed Religion from the Aspersions of Disloyalty and Rebellion charged on it by the Papists, translated from the French by W. Vaughan. 1682."

"The Loyalty of Popish Principles examined in answer to a late Book entitled 'Stafford's Memoirs.' By Robert Hancock. 4to. Lond., 1682."

"The Judgment of an Anonymous Writer concerning these following particulars: 1. A Law for Disabling a Papist to Inherit the Crown, &c. &c. The second edition, 4to. Lond. 1684."

This was first published in 1674 under a different title: see *Biographia Britannica*, Suppl., p. 95., *n.* D. Dr. Geo. Hickes was the writer.

"The Royal Apology, or Answer to the Rebel's Plea, wherein the anti-monarchical Tenents, first published by Doleman the Jesuit, to promote a Bill of Exclusion against King James. Secondly, practised by Bradshaw and the Regicides in the actual Murder of King Charles the 1st. Thirdly, republished by Sidney and the Associators to Depose and Murder his Present Majesty, are distinctly considered. With a Parallel between Doleman, Bradshaw, Sidney, and other of the True Protestant Party. 4to. Lond., 1684."

Watt ascribes this work to Sir R. L'Estrange as well as to Assheton.

"The Apostate Protestant. A Letter to a Friend, occasioned by the late reprinting of a Jesuit's Book about Succession to the Crown of England, pretended to have been written by R. Doleman. By Edw. Pelling. 4to. Lond., 1685."

The first edition was published in 1682. Ascribed by Watt to Sir R. L'Estrange also.

"Remarks upon the reflections of the Author of Popery misrepresented, &c., on his Answerer; particularly as to the deposing Doctrine, &c. &c. By Mr. Abednego Seller. 4to. 1686."

"Popery anatomized; or the Papists cleared from the false Imputations of Idolatry and Rebellion. 4to. 1686."

"An Answer of a Minister of the Church of England to a Seasonable and Important Question proposed to him by a loyal and religious Member of the present House of Commons, viz., What Respect ought the true Sons of the Church of England in point of Conscience and Christian

Prudence to bear to the Religion of that Church, whereof the King is a Member. 4to. Lond., 1687."

"How the Members of the Church of England ought to behave themselves under a Roman Catholic King, with reference to the Test and Penal Laws. By a Member of the same Church. 12mo. Lond., 1687."

"The True Test of the Jesuits, or the Spirit of that Society disloyal to God, their King, and Neighbour. 4to. Amsterdam, 1688."

"The Jesuits' Reasons Unreasonable. Or Doubts proposed to the Jesuits upon their Paper presented to Seven Persons of Honour for Non-Exception from the common favour voted to Catholics. 4to. 1688."

"The True Spirit of Popery, or the treachery and cruelty of the Papists exercised against Protestants in all ages and countries when Popery hath the upper hand. 4to. 1688."

"An Impartial Query for Protestants, viz. Can Good come out of Galilee, or can a Popish Ruler propagate the Reformed Religion. 4to. 1688."

"The Obligation resulting from the Oath of Supremacy to assist and defend the Prerogative of the Dispensative Power belonging to the King. Fol. 1688."

"Allen's (Will. *alias* Col. Titus) Killing no Murder, proving it lawful to kill a Tyrant. 4to. 1689."

"Ascham's (Anthony) Seasonable Discourse of what is lawful during the Confusions and Revolutions of Government. 4to. 1689."

First published in 1649.

"Brutus (Junius) Vindiciæ contra Tyrannos; or, a Defence of Liberty against Tyrants, or of the Prince over the People, and of the People over the Prince, translated. 4to. 1689."

The translation was first published in 1648. The original is by some ascribed to Hubert Languet, by others to Theodore Beza. It was translated by Walker, the presumed executioner of Charles I.

"Sidney Redivivus, or the Opinion of the late Colonel Sidney as to Civil Government. 4to. 1689."

See tracts relative to the Revolution in 1688.

Bibliothecar. Chetham.

SERJEANTS' RINGS: MR. JUSTICE PRICE.

I was in hopes this subject would have been continued (*vide* 1st S. v. 563.), and that as correct a list as could possibly be obtained from your numerous correspondents would have appeared in your valuable columns long ere this. As a small contribution towards so desirable an object, I beg to hand you the following motto selected by Robert Price, Esq., of Foxley, co. Hereford, for his presentation rings on being made serjeant-at-law in 1702:

"Regina et Lege gaudet Britannia."

As a note to the foregoing, the following particulars of this excellent judge may not prove uninteresting. He was made attorney-general for South Wales in 1682, and elected an alderman of the city of Hereford. Sat in the remarkable parliament of the same year when the Act of Exclusion was brought in, against which he voted. In 1683, Recorder of Radnor. After the death of Charles II., in 1684, was steward to her majesty Catherine, the queen-dowager. Elected town clerk for the city of Gloucester in 1685. King's counsel at Ludlow, under James II., in 1686. In 1695, he strenuously and successfully opposed the exorbitant grant which the king, William III., proposed to confer on his favourite, the Earl of Portland. In 1702, was made one of the Barons of the Exchequer; in which Court he presided nearly a quarter of a century. And on the death of Mr. Justice Dormer in 1726, he succeeded him in the Court of Common Pleas, where he presided till his death, which took place at Kensington on Feb. 2, 1732, in his seventy-ninth year. He was buried at Yazor, in the county of Hereford.

What relation was he to the present Sir Robert Price, Bart., of Foxley in that county?

J. B. Whitborne.

PLAY BY ST. PAUL'S BOYS AT GREENWICH, 1527.

In his recently-published *History of England*, Mr. Froude makes an extract from an old MS., which he introduces in a manner that would lead to the belief that it had never before been published.

It had been used by Mr. Collier in the *Annals of the Stage*, and connected by him with the same passage from Hall. With those unacquainted with the fact, Mr. Froude's language might deprive Mr. Collier of some of the praise that belongs to him for the compilation of his extraordinary book, which, while it is the evidence of his wonderful industry, is also its best monument.

His *History of England* bears unmistakeable evidence of truthfulness, but unfriendly critics might say that in this case Mr. Froude has shown a want of candour.

As I cannot think it such, I would place the coincidence on record in "N. & Q.," that a future misunderstanding may be avoided.

At p. 62. vol. i., Mr. Froude says:

"As I desire in this chapter not only to relate what were the habits of the people, but to illustrate them also, within such compass as I can allow myself, I shall transcribe out of Hall a description of a play which was acted by the boys of St. Paul's School in 1527, at Greenwich, adding some particulars, not mentioned by Hall, from another source.* . . .

Here follows the passage from Hall, at the conclusion of which Mr. Froude continues:

"So far Hall relates the scene, but there was more in the play than he remembered, or cared to notice, and *I am able* to complete this curious picture of a pageant once

* *The Personages, Dresses, and Properties of a Mystery Play, acted at Greenwich, by Command of Henry VIII.* Rolls House MS.

really and truly a living spectacle in the old Palace at Greenwich, by an inventory of the dresses worn by the boys, and a list of the *dramatis personæ*.

"The schoolboys of St. Paul's were taken down the river with the master in six boats, at the cost of a shilling a boat; the cost of the dresses and the other expenses amounting in all to sixty-one shillings. The characters were, —

"An orator in apparel of cloth of gold.

"Religio, Ecclesia, Veritas, like three widows, in garments of silk, and suits of lawn and cypress.

"Heresy and False Interpretation, like sisters of Bohemia, apparelled in silk of divers colours.

"The heretic Luther, like a party friar in russet damask and black taffety.

"Luther's wife, like a frow of Spiers in Almayn, in red silk," &c.

At p. 107. vol. i. of the *Annals of the Stage*, published five-and-twenty years ago, Mr. Collier thus introduces the same passage:

"The original account by Richard Gibson, in his own writing, giving a variety of details regarding this extraordinary exhibition, is now in my hands*; and although he was evidently an illiterate man, and wrote a bad hand, and although the paper is considerably worm-eaten, the whole is legible and intelligible. . . . . We afterwards arrive at the following enumeration and description of the singular characters in this remarkable interlude:

"The kyng's plessyer was that at the sayd revells by clerks in the latyn tong schoulld be playd in hys hy presens a play, where of insewethe the naames. First a Orratur in apparell of gollld: a Poyed (Poet) in apparell of cloothe of gollld: Relygyun, Ecclesia, Verritas, lyke iij nowessys (novices) in garments of syllke, and vayells of laun and sypers (cypress): Errysy (Heresy) Falls-interprytacyun, Corupcyoscryptoriis, lyke ladys of Beem (Bohemia?) inperelld in garments of syllke of dyvers kolours: the errytyke Lewter (Luther) lyke a party freer (friar) in russet damaske and blake taffata: Lewter's wyef (wife) like a frow of Spyers in Allmayn, in red syllke, &c. &c.

. . . .

"It. payd by me Rychard Gybson, for vj boots (boats) to karry the Master of Powlls Skooll and the chyldyrn as well hoom as to the Kourt to every boot 12*d.*; so payd for frayght for the chyldyrn 6*s.*"

C. M.

Leicester.

ILLUSTRATIONS OF MACAULAY.

Unpublished Letter of Judge Jeffryes. — The publication of Macaulay's *History of England* has drawn much attention to the actors in the events of the era of the Revolution. The following letter was sent by this judge of infamous memory to the Mayor of Preston, on the subject of the surrender of the municipal charter of that ancient borough in the latter portion of the reign of Charles II. The charter was regranted. It would appear that the judge was an adept in the "soft sawder" line:

"S^r,

"I rec^d yours with an accompt of yo^r comunicating my last to yo^r Brethren, and I am shure nothing I sayd therein could be more pleasing to any of you then my being in condicōn to doe you any act of Service or ffriendship is to me and as a Testimony of my Sincerity therein I shall for y^e pnt and as long as I live give you y^e best assistance I am capable off nor shall yo^r Corporation be any wayes Injured in any of your priviledges if I can prevent. In my last I hinted to you y^e most pper time for your attendance upon his Sacred Ma^tie and shall hasten y^e Confirmation of your Chart^r with as much ease both of Charge and Trouble as possible can be. His Ma^tie has again comanded me to take an especiall Care on your behalf, and y^t you may find y^e efferts of his Gratious acceptance of yo^r unanimous and loyall submission to his Royall pleasure by his bounty in yo^r next Chart^r, and so I wish you and all your Brethren all happiness, and remain,

"S^r,

"Your most ffaithful ffriend and

"Oblidged serv^t,

"GEO. JEFFRYES.

"London, Sept. 29th, 84."

The superscription is, —

"For

James Ashton, Esq., Mayor

of Preston att Preston in

Lancashere."

PRESTONIENSIS.

* The official copy of it, made out from Gibson's rough draught, and signed by Sir Henry Guildford (as Comptroller of the Household) and by Gibson, is in the Chapter-House, Westminster.

Minor Notes.

The Crystal Palace and the Monuments of the Templars and Freemasons of the Middle Ages. — At a time when the very sinews of nations are strained to erect buildings amongst heaps of ledgers, cash-books, &c., we forget that those far superior *Minsters* of the Middle Ages are owing to a secret association, the Lodges and *Bauhütten* of whom had nothing at their command but *enthusiasm* and self-devotion to a great cause. Their archives and banners (*rouge, blanc, bleu!*) vanished with the men who possessed them; still, they left their mystical emblems on the stupendous edifices of their creation. It was also the Knights Templars who extorted from John Plantaganet the *Magna Charta* — a possession far exceeding any thing obtained during the six hundred years following. Such an *order* of men, and its imprints and monuments, deserve a place in any art or architectural collection, which lays claim to even comparative completeness. There exists in a not large but charming Templar church at *Schöngrabern* (Grave-beauty!) in Austria, a series of alto-relievos representing the very rites and mysteries of the old Knights Templars, which Hammer has figured in his *Mines d'Orient.* They are perfectly well preserved, as the building lying somewhat aside the high road escaped the ravages of bigoted Vandalism. Models of these most curious rites and mysteries, together with similar representations, probably existing on some ancient buildings

of France, England, &c., would form an interesting series, illustrating the history of those builders and artists, whose works all our boasted but *jéjune* and formal skill has not yet surpassed.

P. S. The name of the sculptor under Goethe's *jouth-bust* in the Crystal Palace ought to be Trippel and *not* Frippel. J. Lotsky, Panslave.

Inscription. — In the Harl. MS. 6894. (p. 91.), occurs the following ungallant couplet:

"On the atchievement of a married Lady deceased at Stanmore Magna, Middlesex:

"Satis mihi propitius est Deus,
Quod ego adhuc superstes sum."

"God has to me sufficiently been kind,
To take my wife, and leave me here behind."

J. Y.

Concert for Horses. —

"The eccentric Lord Holland of the reign of William III. used to give his horses a weekly concert in a covered gallery specially erected for the purpose. He maintained that it cheered their hearts, and improved their temper, and an eye-witness says that 'they seemed to be greatly delighted therewith.'" — *Stray Leaves from the Book of Nature.*

R. W. Hackwood.

Funeral Expenses. — Funeral expenses, 100 years ago, were very different from what they are now. I give you two accounts of some Quaker ancestors of mine, buried at that time: —

The funeral expenses of Edward Halsey, June 9, 1751, his wife executrix, as per bill, cost 37*l.* He died in London, and buried at Wandsworth. Twelve glass-coaches and six hackney coaches followed.

The funeral expenses of John Smith, Esq., of Stockwell House, Surrey, July 23, 1757, cost 17*l.* 11*s.* Five glass-coaches followed, his son, Daniel Smith, executor.

Mourning coaches were not allowed by Quakers, neither black habiliments, but everything new was put on at that time. Julia R. Bockett.

Southcote Lodge.

"*To call a spade a spade.*" — Some of your correspondents are doubtless able to trace this expression, if not to its origin, to a much earlier period than I am in the following writers.* Baxter, in his *Narrative of the most Memorable Passages of his Life and Times*, 1696, thus introduces it:

"I have a strong natural inclination to speak of every subject just as it is, and *to call a spade a spade*, and *verba rebus optare*, so as that the thing spoken of may be fulliest known by the words, which methinks is part of our speaking truly. But I unfeignedly confess that it is faulty, because imprudent."

This is the passage referred to by Mr. Blunt in his posthumous work, *Duties of the Parish Priest.*

A later writer of a very different school to Baxter — Dr. Arbuthnot — in his *Dissertations upon the Art of Selling Bargains*, says:

"In the native region of our itinerant salesman, there is an immemorial prescription *for calling a spade a spade*; they are not over curious in using circumlocutions or other *figurative* modes of speech, but choose rather to express themselves in the most *plain* and *proper* words of their Mother-Tongue."

Swift is quoted as using this expression, but I have no reference to the particular passage in his writings where it may be found.

Ray has given this amongst his *Proverbial Phrases*, but without a comment. J. H. M.

Inscriptions on Houses. — In the village of Axmouth, Devon, the houses are for the most part built of small stone or of cob; but the chimney-stacks are carefully constructed of cut stone, and form the most elaborate and ornamented portion of the edifice.

A few minutes' leisure enabled me to copy the following inscriptions carved on the chimney tops, and from a glance at the character of the farm-houses visible from the road, I have no doubt but that such records are characteristic of the district. Any of your correspondents who may love the secluded nooks where beauty nestles and antiquity lingers, may find occupation here.

On a house whose windows are deeply embayed in flourishing myrtle, is the following:

"Anno Britannico
illo
Mirabilis,
1641."

On another at the entrance of the village:

"1570.
God giveth all."

S. R. Pattison.

1. Lincoln's Inn Fields.

Toledo Blades. — I send the marks and inscriptions upon the few examples I possess of these blades. On a flamboyant dagger of the seventeenth century:

+ + + + EN TOLEDO · + +

On faulchion of the sixteenth century:

· ⁘ · IVAN · ⁘ · MARTINES · ⁘ · EN · TOLEDO ⁘ ·
· ⁘ IN TE DOMINE ⁘ · ESPERAVI ⁘ ·

On flamboyant rapier:

× EN TOLEDO ×

and the figure of a heart.

On rapier: on one side

EE * N * T * O * L * E * D * O * * * *

on the other

T * V * N * O * D * E * * * *

I have used Roman capitals, as it is not to be

[* See our 1st S. iv. 274. 456., for some earlier instances of the use of this saying.]

expected that "N. & Q." could reproduce the semi-gothic forms of the original characters.

W. J. Bernhard Smith.

Temple.

Queries.

Rawsons of Fryston, Yorkshire, London and Essex; Alured or Averey as a Christian name; Sir John Rawson Prior of Kilmainham and afterwards Viscount Clontarff.

(2nd S. i. 452.)

Since writing these Notes and Queries I have found or been furnished with answers to some of the latter, but first I must correct an error in my Notes. The family name of Isabella, wife of Richard Rawson, the sheriff of London in 1476, was not Trafford, but Craford.

One of her sons, John, mentioned in her will as a knight of Rhodes, bore two coats quarterly: the first is, parted per fess undée, sa. and az. a castle with 4 towers arg. (Rawson); the second is, Or, on a chevron, vert, 3 ravens heads erased, arg. (Craford), ensigned all over with a chief gules, and thereon a cross of the third. (Gwillim's *Display of Heraldry*, p. 435.)

This Sir John Rawson was elected Prior of Kilmainham in 1511, and by order of King Henry VIII. was sworn of the Privy Council of Ireland. In 1517 he was Lord Treasurer of that kingdom. In 1526, on the request of King Henry VIII. to the Grand Master, he was appointed Turcopolier of the Order of Knights of St. John, which office he exchanged with Sir John Babington for the dignity of Prior of Ireland, and in 33rd Henry VIII. he surrendered the Priory of Kilmainham to the king, obtaining a pension of 500 marks out of the estates of the hospital, and as he had sate in the Irish House of Lords as Prior of Kilmainham, he exchanged his spiritual dignity for a temporal peerage, being created Viscount Clontarff. (Query if for life only.)

This title became extinct in 1560; I presume upon his death: but he is said to have left a daughter, Catherine, married to Rowland Whyte, second Baron of the Exchequer. (Notices of Babingtons, Knts. of St. John, *Gentleman's Mag.* for June, 1856, p. 564. Archdall's *Monasticon Hibernicum*, title Kilmainham.)

The names of Alured and Averey are identical. See "Charters of Marrigg Abbey" (*Collectanea Topographica et Genealogica*, vol. v. p. 246. et seq.) as to Alvered or Averye Uvedale.

Mr. Hunter in his *History of the Deanery of Doncaster*, gives a pedigree of the Rawsons of Bessacar Grange, from the Visitations of 1563, 1585, and 1612, wherein Henry Rawson of Bessacar Grange, Averey Rawson, and Christopher Rawson, appear to have been sons of James Rawson of Fryston; and he says that Henry Rawson, in his will, dated May 12, 1500, mentions his brothers, Averey and Christopher Rawson, merchants in London; but Averey and Christopher Rawson were undoubtedly sons of Richard Rawson, the sheriff, as appears from the wills of their father and mother, and that of Christopher; and, therefore, unless there were two Avereys and two Christophers merchants in London at the same time, there must be an error in the pedigree; and it is probable that Henry Rawson of Bessacar, and his brothers, Averey and Christopher, sons of Richard Rawson, were not sons, but nephews or grandsons of James Rawson, of Fryston.

I am still desirous of knowing —

1. In what part of Essex the Crafords (not Traffords) were seated.

2. The place of interment of Dr. Richard Rawson, Archdeacon of Essex, and Dean of Windsor, ob. 1543, if any monument remains of him, and a reference to his will.

3. The like as to Sir John Rawson, Prior of Kilmainham, and afterwards Viscount Clontarff, ob. (as I presume) 1560.

4. Any further particulars of him or his descendants, through his daughter, Catherine, wife of Rowland Whyte.

5. Was that Rowland Whyte the Sir Rowland Whytt, mentioned in Mr. Winthrop's *List of Knights of St. John* (A° 1528), in "N. & Q." (1st S. viii. 192.); and Sir Rowland Whyte, mentioned in *Gentleman's Magazine*, June, 1856, p. 569., as having been appointed, with Sir James Babington to the commandery of Swinfield, Kent. The arms of Sir John Rawson as given by Gwillim, *i.e.* Rawson and Craford quarterly, ensigned over with the Cross of the Order of St. John, were in one of the windows of Swingfield church. (Hasted's *Kent*, vol. viii. (8vo.) p. 125.) Was he buried there?

6. The connexion between the present families of Rawsons in Yorkshire and Lancashire, and those of Fryston, Bessacar, London, and Essex before mentioned, through the Rawsons of Shipley or otherwise.

G. R. C.

Smith's "History of Kerry."

I have two copies of this work, now rare and good book: one being so beautifully clean, a personal appearance of noble, in good condition, that I was tempted to have his day could either for myself or some friend. added, that so "copies," but they are not strictly s his time, so far of my old, but fine copy, being:

"The Antient and Present State of Kerry. Being a Natural, Civil, Ecclesia and Topographical Description thereof. Remarks made on the Baronies, Pari lages, Seats, Mountains, Rivers, Harb Medicinal Waters, Fossils, Animals,

speech by Sheriff monument to eported in *The* ondents will be

with useful Notes and Observations, on the further Improvement of this part of Ireland. Embellished with a large Map of the County from an actual Survey; a Perspective View of the Lake of Killarney, and other Plates. Undertaken with the Approbation of the Physico-Historical Society. By Charles Smith, Author of the Natural and Civil Histories of the Counties of Cork and Waterford." Then a Latin motto from Pliny, which it is not here necessary to give, followed by — "Dublin: printed for the Author, and sold by Messrs. Ewing, Faulkner, Wilson, and Exshaw, MDCCLVI."

The title of my later purchase is —

"The Ancient and Present State of the County of Kerry. Containing a Natural, Civil, Ecclesiastical, Historical and Topographical Description thereof. By Charles Smith, M.D., Author of the Natural and Civil Histories of the Counties of Cork and Waterford." Then the same quotation from Pliny as on the other title-page, after which a vignette of the Irish harp, between two branches, followed by — "Dublin: printed for the Author."

Facing this latter title is a portrait of "C. Smith, M.D.," the author. The books are in all other respects the same, except that the "contents'" leaf is placed before the "dedication" in the copy lately obtained; but the paging settles this.

I have seen several copies of Smith's *Kerry*, and I do not remember that any of them had the portrait except two — my own and one other. Can any one explain for me, why the title-pages of my two copies are different? and why one has the portrait, which the other has not? Has the second title, above given (without date, as will have been observed), been substituted for the original one, and the portrait added by some bookseller after the first publication of the work?

R. H.

BIRCH'S "LIVES."

Wishing to ascertain the relative value and estimation of a particular edition of Birch's *Lives of Illustrious Men*, with portraits by Houbraken and Vertue, I have consulted such bibliographical works on the subject as were within my reach, and am surprised to find them generally so unsatisfactory.

Lowndes mentions the edit. Lond. 1743, 52 pl., two vols., saying that two hundred copies were struck off on large paper, viz. one hundred *before*, and one hundred *after* the small paper copies. Also, that an edition, with retouched impressions of the plates, appeared in 1813, on small and large paper.

"I have a subject just as i
rebus optare, so
known by the w
speaking truly.
faulty, because imp

This is the pas
his posthumous w

[* See our 1st S. iv
of the use of this say

as his *Library Companion*, says that in
rth in one magnificent folio volume
leads of Illustrious Persons, but does
the second volume in 1752. In a
te he describes the edition of 1756;
o there being *three* sorts of paper,
d imperial, as noticed by Brunet.
Biogr. Brit., article "Birch," says
e of this work, which came out in
numbers, was completed in 1747, and the second in 1752.

Brunet gives the edition 1743–52, two tom. in one. He calls the edition of 1756 the second edition, in which the plates are generally *chiffres*, which those of the first edition are not.

De Bure gives only the edition of London, 1756.

Now this appears a loose and imperfect account of this celebrated publication, since none of these bibliographers, except Dr. Kippis, appear to mention the edition which I have before me, viz. Lond. 1747, two vols. in one, and which may properly be considered as the *second edition* — as far as relates to the letter-press — for *that*, no doubt, as Dibdin mentions, was several times reprinted, but the plates in my copy are, I conceive, of the first impression.

I should be glad to receive a more precise and full account of the several editions of this work, and to learn whether there is any material difference between them in the estimation of book collectors.

R. G.

Minor Queries.

Admission of Foreigners to Corporation Honours. — A Citizen of Edinburgh desires information on the point as to whether a foreigner *not* naturalised by Act of Parliament, or otherwise, can receive the freedom of a city or other municipality in this country. The question is suggested by the fact of the freedom of the city of Edinburgh having been conferred on Dr. D'Aubigné, the historian of the Reformation, during a visit made to Scotland recently by that distinguished and estimable man.

Crests and Mottoes. — The subjoined extract, from the National Index to the *Harl. Mis.* (vol. ii. p. 43.), suggests a question not undeserving the attention of your correspondents versed in heraldry:

"Num. 1422., art. 16. Arms (mostly without *crests*) given in the time of Henry 5; and since, in the reigns of Henry 6th, Edward 4th, Richard 3rd, Henry 7, and Henry 8th, &c. &c."

Without assuming or denying the fact, that occasionally arms were granted during the period of those reigns without crests, it is but a reasonable question to ask why many coats do not possess the usual, and frequently the most significant additions of a crest?

The same Query may be extended to the motto, or rather the omission of a cherished sentence or abbreviated allusion to some event sought to be recorded, and interesting to the bearer's family.

The omission, in both instances, is not to be doubted; but, whether station in society, merit, services, or pecuniary considerations had any in-

fluence on the matter, is the question to which an explanatory reply is requested.

Henry Daveney.

Christian Names. — What is the meaning of the practice which prevails in the United States, of inserting between a man's Christian name and surname a letter of the alphabet? Is this part of his baptismal name, and the initial of a second Christian name, or the name itself? It seems that in our own country a letter may be, and sometimes is, a good name of baptism. In the case of *The Queen* v. *Dale*, 17 *Queen's Bench Reports*, p. 66., Lord Campbell, C. J., said, with reference to an objection that the name of a person mentioned in a declaration was not stated in full:

"I do not see that there is any reason for supposing that the magistrate's actual name is not 'J. H. Harper.' There is no doubt that a vowel may be a good Christian name; why not a consonant? I have been informed by a gentleman of the bar, sitting here, on whose accuracy we can rely, that he knows a lady who was baptized by the name of 'D.' Why may not a gentleman as well be baptized by a consonant?"

F.

Medal of Charles I. and Henrietta Maria. — I have in my possession an oval silver medal, with the head of Charles I. on one side, and on the other that of Henrietta his queen. This medal is said to have been made from the plate melted up by the nobility and gentry for the king's service, and to have been worn as a badge of loyalty. It has a small ring at each end, as if to sew it on to the hat or coat. Can any of the readers of "N. & Q." give me any information respecting it?

G. H. C. (A Subscriber.)

Passports. — In the case of the present disturbed state of feeling betwixt this country and the United States, the word *passports* occurs. It may be worth while to inquire what this means, and whether it is not a mere meaningless term, borrowed from another and different domestic policy than obtains in the one case and the other. In Russia or France, for example, a passport is necessary in order that one may be entitled to enter the country, and I assume the same authorisation is necessary in leaving. But in the United Kingdom and in the States, locomotion is free to everybody whatever, not detained in a regular way as a criminal or debtor. What is free to a private party is certainly no less the right of an ambassador. Still, as the word *passports* is used, I would be glad if some of your correspondents would explain what it means in the specific case indicated.

Scotus.

Greek and Queen Elizabeth. — Hallam (citing Peck's *Desiderata Curiosa*, p. 270.) notes it as a mark of the revival of the English Universities, that at Cambridge an address was delivered to Elizabeth in Greek *verse*, to which she returned an answer in the same language. This was in 1564. Is this account a mistaken tradition of the following, or are we to say that *two* Greek addresses are on record?

To a small edition (London, 1669, 12mo.) of the *Parænesis of Isocrates* is appended (without date) a speech in Greek made to Queen Elizabeth at Trinity College by Doddington, the Greek Professor. It is added that there might not be too many fly-leaves; as appears by the heading, "*Ne post terminum immodica esset vacatio, en tibi.*" The speech follows, in Greek and Latin; after which comes a Latin address, informing the Queen that her humble servants are ready to repeat in Latin what had just been said in Greek. To this she answered: "Ego intelligo, non est opus, 'Αναγινώσκω ὑμῶν τὴν εὔνοιαν:" unless indeed the Latin be the editor's translation of the Queen's Greek, in which case she must be supposed to have spoken very satirically of their kind offer to translate.

M.

Norfolk Clergymen suspended. — It is commonly believed in various parts of Norfolk that some years ago, in that county, a clergyman was suspended from exercising the functions of his office for having in the pulpit offered to bet upon a certain black dog which had unluckily and profanely selected the holy edifice for a ring in which to fight a pitched battle with another of the canine species of some other colour. The tale is exceedingly improbable, and is rendered more so by the fact, that to my knowledge at least a dozen clergymen in different parishes have received the benefit of having this profane act attributed to them; but as I have not unfrequently come in contact with persons who declare that the circumstance came under their own personal observation, I should be glad if some of your Norfolk correspondents would inform me whether there is any small moiety of truth in the report, or whether it is an entire fabrication belonging to the domain of myths, being, to use a Norfolk expression, "made out of whole stuff."

G. Sexton, M.D., F.R.G.S.

Kennington Cross.

Remote Traditions through few Links. —

"In the fifteenth century King James I. (of Scotland) met with an old lady who remembered Wallace and Bruce, and he inquired eagerly about their personal appearance. She told him that Bruce was a man of noble, admirable appearance, and that no man of his day could compete with him in strength. But she added, that so far as Bruce excelled all the other men of his time, so far did Wallace excel Bruce in strength."

The preceding extract is from a speech by Sheriff Bell at a meeting at Stirling for a monument to the memory of Sir W. Wallace, reported in *The Times*, June 30, 1856.

Probably some of your correspondents will be

able to give Sheriff Bell's authority for the statement, as well as the "old lady's" name, *age*, and history. I do not remember her being quoted in your interesting collection of remote traditions through few intermediate links. E. C.

Davis the Almanac Maker. — In my wanderings among the churches and churchyards of our merry England, in the autumn of last year, I paid a short visit to the parish of Priors Marston, in the county of Warwick, where the village schoolmaster was my *cicerone;* and, finding I was in search of the curious, he called my attention to an inscription on a flat stone between the high pews in a side aisle, which, from the darkness of the place, would have escaped my observation; but here it is:

"In Memory of
Mr. Richard Davis,
An Eminent Scholar*,
Could make Almanacks,
Who died 10th Octr, 1793,
Aged 85 years.

The stone-mason appears to have committed a most grievous error in cutting the inscription, by the omission of that which was evidently the most important portion of it; for the line "* Could make Almanacks" is cut at the foot of the stone, with an asterisk at the end of "Scholar" pointing thereto, which omission, if not duly corrected, would probably have consigned the reputation of the deceased in this curious art to oblivion. As it is not so long since this venerable gentleman was gathered to his fathers, it may be hoped that some of your correspondents may be able to give us an account of his life, and whether he really was the *maker* of any of the Almanacs of the period in which he lived. J. B. Whitborne.

"*Chimæra.*" — Can any of your readers name the author of a short poem, in four stanzas, called "The Chimæra," the first stanza of which I subjoin? It was copied, several years ago, from a novel, the title of which was not preserved:

"I dreamed one morn a waking dream,
Brighter than slumbers are,
Of wandering where the planets gleam,
Like an unsphered star.
Round a Chimæra's yielding neck
With grasping hands I clung;
No need of spur, no fear of check,
Those fields of air among."

Stylites.

"*Rebukes for Sin.*" —

"Rebukes for Sin by God's Burning Anger: by the Burning of London: by the Burning of the World: by the Burning of the Wicked in Hell-Fire. To which is added, A Short Discourse of Heart-Fixedness, as a Means against Perplexing Fears in Times of Danger: occasioned by the General Distractions of the Present Times. By T. D. London: printed, and are to be sold by Dorman Newman, at the Chyrurgeons' Arms in Little Britain, near the Hospital, 1667."

Who was T. D.? Anon.

Minor Queries with Answers.

John Hollybush. — I shall be much obliged by any one informing me, through your pages, who was Jhon Hollybush. I have a folio, bound up with my Turner's *Herbal* and *Battles in England*, bearing this title:

"A most Excellent and Perfecte Homish Apothecarye, or homely Physicke Booke, for all the Grefes and Diseases of the Bodye. Translated out of the Almaine Speche in English. by Jhon Hollybush. Imprinted at Collen, by Arnold Birckman, in the yeare of our Lord 1561."

Miles Coverdale translated the New Testament out of the Latin, and it was published in 1538 (2nd edit.), and its title-page states it is "fayth-fullye translated by Johan Hollybushe." Had Coverdale anything to do with translating the *Homish Apothecarye?* G. W. J.

[John Hollybushe was an assistant of James Nicholson, printer in Southwark, who seems afterwards to have settled at Cologne. It is quite certain that Coverdale had nothing to do with the publication of the *Homish Apothecarye.* The history of the edition of the *New Testament* bearing the name of Hollybushe is somewhat curious. In the early part of 1538 Nicholson proposed to print Coverdale's translation and the Vulgate in parallel columns; and previously to the bishop setting off for Paris, he had written a dedication to Henry VIII., trusting to Nicholson's care for the correcting of the press. When the book came out it was so incorrectly executed that the bishop immediately disowned it, and brought out at Paris, in December, 1538, a more correct edition. In his dedication to Lord Cromwell he says, "Truth it is that this last Lent I did, with all humbleness, direct an epistle unto the King's most noble Grace, trusting that the book, whereunto it was prefixed, should afterwards have been as well correct as other books be. And because I could not be present myself, by the reason of sundry notable impediments, therefore inasmuch as the New Testament, which I had set forth in English before, doth so agree with the Latin, I was heartily well content that the Latin and it should be together: Provided alway that the corrector should follow the true copy of the Latin in any wise, and to keep the true and right English of the same. And so doing, I was content to set my name to it: and even so I did; trusting that though I were absent and out of the land, yet all should be well. And, as God is my record, I knew none other, till this last July, that it was my chance here in these parts, at a stranger's hand, to come by a copy of the said print: which, when I had perused, I found that as it was disagreeable to my former translation in English, so was not the true copy of the Latin observed, neither the English so correspondent to the same as it ought to be: but in many places both base, insensible, and clean contrary, not only to the phrase of our language, but also from the understanding of the text in Latin." (*Gov. State Papers*, vol. i. p. 591.) Nicholson the printer, wishing in some way to cover the loss he had incurred, printed another edition, which was stated in the title to be "Faythfullye translated by Jhon Hollybushe," to distinguish it from the previous edition. See the Rev. Henry Walter's First *Letter to the Bishop of Peterborough*, p. 31.; and Anderson's *Annals of the English Bible*, vol. ii. p. 36.]

Murdiston v. *Millar.* — In an article on dogs in Chambers's *Miscellany*, vol. i., and also in Sir Walter Scott's notes to *St. Ronan's Well*, men-

tion is made of a Scotch cause or trial, under the name of "Murdiston *v.* Millar, in which a witness gives some interesting evidence respecting the instincts of animals, particularly of sheep. Is this trial published? and where can it be obtained?

STYLITES.

[A lengthened notice of the celebrated case of Murdiston and Millar is given in *Blackwood's Magazine*, vol. ii. p. 83., but without any intimation where the trial itself is to be found.]

Grace Cups.—What is the origin of "Grace Cups?" and where is any account to be found of the one formerly possessed by Thomas à Becket?

H. L. K.

[The *poculum charitatis*, wassail-bowl, and grace-cup, for promoting brotherly love, may be traced to the classical cup of the Greeks and Romans, called ἀγαθου δαίμονος, or *boni genii*, each of whom at their feasts invoked this supposed deity at the time of drinking. The custom of wassailing, or drinking healths, however, seems to have been of German origin, and introduced into this country by our Saxon ancestors (Verstegan's *Restitution of Decayed Intelligence*). William of Malmesbury, describing the customs of Glastonbury soon after the Conquest, says, that on particular days the monks had "Medonem in justis et vinum in charitatem," Mead in their cans, and wine in the grace-cup. The ivory cup, set in gold, popularly called "The Grace-cup of St. Thomas à Becket," was formerly in the Arundelian Collection, and is now possessed by Henry Howard, Esq., of Corby Castle, to whom it was presented by Bernard Edward, Duke of Norfolk. The inscription round the cup is "VINUM TUUM BIBE CUM GAUDIO," Drink thy wine with joy; but round the lid, deeply engraved, is the restraining injunction, "SOBRII ESTOTE," with the initials "T. B." interlaced with a mitre. Round the neck of the top is the name "GOD * FERARE." It is engraved in the *Antiquarian Repertory*, vol. iii. p. 179., and in *Antiquarian Gleanings*, by W. B. Scott, of Newcastle. Mr. John Gough Nichols (*Pilgrimages to Saint Mary of Walsingham*, p. 229.) says, that "this cup was attributed to Becket from its bearing the initials T. B. under a mitre; but modern skill in archæological chronology has reduced it to a very different æra, for it is really of the early part of the sixteenth century." See also "N. & Q." 1st S. i. 142.]

"*How Commentators*," *&c.*—Whence is the quotation:

> "How commentators each dark passage shun,
> And hold their farthing candles to the sun."

D.

[See Dr. Edward Young's *Poems*, Satire VII. line 97.]

Quotation wanted: "Knowledge and Wisdom."—I should be greatly obliged to any of your correspondents who would inform me where the following passage is to be found?

> "Knowledge and Wisdom, far from being one,
> Have oft times no connection:
> The curious hand of Knowledge doth but pick
> Bare simples. Wisdom pounds them for the sick.
> In my affliction, Knowledge apprehends
> Who is the author, what the cause and ends;
> To rest contented here is but to bring
> Clouds without rain, and summer without spring," &c.

J. R. W.

[The first two lines are from Cowper's *Task*, book vi. lines 88, 89. Francis Quarles is a claimant for what follows.]

Replies.

MARRIOT THE GREAT EATER.

(2nd S. ii. 6.)

The readers of John Dunton's *Life* who have made a note of MR. CUNNINGHAM's communication will, no doubt, think it worth while to add the following particulars.

I have before me a copy of a little tract entitled:

The Grays Inn Greedy-Gut, or the surprising Adventures of Mr. Marriott, the famous glutton, with his receipts for many choice dishes. Glasgow: Printed by William Duncan, and sold at his shop at Gibson's Land, Mercat Cross, 1750.

This is little better than a chap-book, and its contents are derived entirely from a 4to. tract of forty or fifty closely-printed pages, a copy of which is in the (old) Collection of King's Pamphlets in the British Museum. Marriot having again become a character of interest, I give the title at full length:

The Great Eater of Grayes Inne, or the life of Mr. Marriot the cormorant. Wherein is set forth, all the Exploits and Actions by him performed; with many pleasant Stories of his Travells into Kent and other places. Also, a rare physicall dispensatory, being the manner how he makes his Cordiall Broaths, Pills, Purgations, Julips, and Vomits, to keep his Body in temper, and free from Surfeits. By G. F. Gent. London: W. Reyboulde, 1652.

This consists of a number of chapters devoted to stories of his surprising feats of eating. It is evidently written by some enemy of the Gray's Inn Lawyer, for most of the anecdotes related are not by any means flattering. In addition to the sin of gormandising, we learn that Marriot was apt to entertain himself rather at the expense of an unhappy friend or client than at his own; and if G. F. were not a slanderer, his hero even at times carried his meanness to the pitch of secreting some portions of the feast in his sleeve, or in a bag which he carried with him. In the "character" addressed to the reader the author says:

> "He loves Cook and Kitchin not so much for their law as for their names' sake, and at Bacon his mouth waters."

And we have the following sketch of his exterior:

> "He walks the street like Pontius Pilate in robes of purple, but not like Dives in fine linen, for he holds shirts unnecessary, and his cloaths are so ornamented with patches, that many are buried alive in them."

The Gray's Inn Glutton may be well supposed to have been annoyed by this publication, but about the same time appeared, probably by the same hand, another 4to. tract, entitled:

The English Mountebank: or, a Physical Dispensatory, wherein is prescribed, many strange and Excellent Receits of Mr. Marriot, the Great Eater of Grays Inn, &c. With sundry Directions, 1. *How to make his Cordial Broath.* 2. *His pills to appease hunger.* 3. *His strange Purgation; never before practised by any Doctor in England.* 4. *The manner and reason why he swallows bullets and stones.* 5. *How he orders his Baked Meat, or rare Dish on Sundays.* 6. *How to make his new fashion Fish-Broath.* 7. *How to make his Sallet for cooling of the Bloud.* 8. *How to make his new Dish, called a Frigazee; the operation whereof expels all Sadness and Melancholy. By J. Marriot, of Grays Inn, Gent. London: G. Horton*, 1652.

Prefixed to this we have a full-length portrait of Marriot, holding in one hand a large substance of pumpkin shape, which I take, from the text, to represent one of his "pills;" while on his arm hang three sheep's heads, and seven large hearts of some animal — no doubt his usual dinner allowance. Out of his mouth issue the words, "Behold the wonder of the age!" From the spirit of this tract it is evident that the author's motive was not honestly the advancement of the culinary art: for old Marriot, whose name he impudently affixes to it, figures in it in a manner still farther calculated to irritate him. Let us take as a specimen: —

"*How to make his pills to appease hunger, ordinarily carried about him:* —

"Take of rye meal 9 pound, of Chandler's graves 3 pound, of the Skimmings of honey one pound; warm water as much as will make it into Paste; then roll them up into a dozen balls; then put them into some boiling broath, till they be thorough boiled; then set them to cool; but beware that the dogs do not deceive you of them, as they have done him oftentimes. The chief use of these pills is for travelling; for Mr. Marriot carried always a dozen to Westminster in the Term time for fear of fasting. His ordinary place for eating them was in the dark place neer the Common Pleas Treasury; where one might see him swallow these pills, as easily as an ordinary man would do a gilt pill in the pap of an apple."

How many of these characteristics of old Marriot, the great eater, were really true, or how far they were the invention of G. F. Gent. for the gratification of private animosity, the world will now probably never know. These attacks were not, however, allowed to pass unnoticed. Your *bon vivant*, rascal or not, is rarely without some friends who think him a "good fellow;" and it is therefore not surprising that an answer to G. F. appeared about two months afterwards (if I can trust the manuscript notes on the copies before me) in a tract bearing the following title: —

A Letter to Mr. Marriot from a friend of his: wherein His Name is redeemed from that Detraction G. F. Gent. hath indeavoured to fasten upon him, by a Scandalous and Defamatory Libell, intituled "The Great Eater of Grayes Inn, or, The Life of Mr. Marriot the Cormorant," &c. London: Printed for the Friends of Mr. Marriot, 1652 [4to.].

To this we have another full-length portrait of old Marriot, besides a picture of G. F., Gent., on his knees, and performing an act of homage and apology towards the unbreeched and injured lawyer, not to be described in the pages of "N. & Q." It is only fair to the memory of our hero to hear what his friend can say in his favour. He addresses him thus:

"Had I not known you myself, as well as by the report of your neighbours, a common easiness of credulity might have carried me on to believe a late publisht pamphlet, pretended to be the True History of your Life, for the author assures the Reader he set down nothing, but what hath truly been acted by you; whereas indeed 'tis nothing else but a mere libell of his scandal and defamation, spun out to a great length without one syllable of wit or honesty, whereof he sufficiently accuses himself by shrouding his name under the covert of two letters, and thereby securing his person from that punishment the law hath provided for him; the injury of fastening upon your name so vile a detraction, and presenting you a derision to posterity, is of so high a nature that it exceeds any satisfaction such an abject vermin can give, neither can I find out a better expedient for your reparation than by letting the world know what you are indeed: and this I shall do as an equal friend to you and the truth.

"That you are a gown-man and a most ancient member of the Honourable Society of Grayes Inne now resident, the Book of Entrance can witness, having been a Student and Professor of the Law above 47 years. For your abilities and knowledge of the law, and for your easy fees, your Clients do very much commend you. For your private way of life, you have given it a Geometrical proportion, squaring your mind and fortune with equal lines to a fit subserviency of Nature's requisites in food and rayment. For your Society you have made choice of honest men, not despising the meanest, whereby you have stood firm in these Nationall Hurricanes, which have blown down the lofty and ambitious, and for your general deportment it hath been so fair and clear, that I never yet heard you had wronged any man."

Mr. Marriot's friend goes on to predict that the slanderous G. F. will have his due reward, and concludes thus:

"In the interim let him stand to the publike view in that becoming posture the frontispiece presents him, as destined by charity to repentance."

Can all this be true; and can it be that the allusion of John Dunton, and the verses of Cotton, and the republication a hundred years after by the Glasgow bookseller, are all acts of injustice done to the memory of an upright and temperate lawyer, who was driven out of the world in twelve months by the unrelenting persecution of G. F.? Such a case of "giving a bad name" would probably be not without parallel in the memory of any thought-

ful investigator of the historian's materials. Had Marriot lived in Pope's days, I fear that fifty "Letters from a friend of his" would not have saved him from infamy; and "Darty and his ham pie," an allusion in some obscure pamphlet, might only have remained to puzzle Mr. J. B. Nichols or his commentators. W. Moy Thomas.

In the last edition of Granger's *Biographical History*, four portraits of Marriot are mentioned with a brief notice of him taken from the following, which is contained in Caulfield's *Remarkable Persons*, vol. iii. p. 225.:

"Marriot was a lawyer of Gray's Inn, who piqued himself upon the brutal qualifications of a voracious appetite, and a powerful digestive faculty, and deserves to be placed no higher in the scale of beings than a cormorant or an ostrich. He increased his natural capacity for food by art and application; and had as much vanity in eating to excess, as any monk had in starving himself. See two copies of verses upon him among the works of Charles Cotton, Esq. Great eaters are common in all ages, but the greatest eater on record is described by Taylor the water-poet, in his works, under the title of 'The Great Eater, or Part of the admirable Teeth and Stomach Exploits of Nicholas Wood, of Harrisom, in the County of Kent; his excessive manner of eating without Manners, in strange and true Manner described, by John Tailor."—*Works*, edit. 1630, page 142.

John I. Dredge.

COOPER'S PORTRAIT OF CROMWELL.

(1st S. xii. 205., &c.)

I beg to subjoin a few extracts and remarks relating to Samuel Cooper's miniature of Cromwell, and other relevant matters; which may not be devoid of interest to your correspondent Cestriensis, and perhaps enable him to infer the present *locus in quo* of one or more of the portraits of which he is in search. I transcribe the following passage from a well-compiled book of anecdote:

"Robert Walker, a portrait painter, contemporary with Vandyke, was most remarkable for being the principal painter employed by Cromwell, whose picture he drew more than once. One of those portraits represented him with a gold chain about his neck, to which was appended a gold medal with three crowns, the arms of Sweden and a pearl, sent to him by Christina in return for his picture by Cooper, on which Milton wrote a Latin Epigram. This head by Walker is in possession of Lord Mountford at Horseth, in Cambridgeshire, and was given to a former lord by Mr. Commissary Greaves, who found it in an inn in that county. Another piece contained Cromwell and Lambert together; this was in Lord Bradford's collection. A third was purchased for the great Duke, whose agent having orders to procure one, and meeting with this in the hands of a female relation of the Protector, offered to purchase it; but being refused, and continuing his solicitation, to put him off, she asked 500*l.*, and was paid it."—*The Arts and Artists, &c.*, by James Elmes, vol. i. p. 41.

Mr. Sarsfield Taylor, in his *Origin, Progress, &c., of the Fine Arts in Great Britain and Ireland* (2 vols. 8vo., 1841), omits to mention Cooper, but speaks of Walker as being the principal artist during the Protectorate:

"He became eventually Cromwell's chief artist, and painted his portrait several times. Cromwell made presents of these heads: one was sent to Christina, Queen of Sweden, in return for a gold chain and medal sent to Oliver by that extraordinary woman; others he gave to Col. Cooke, to Speaker Lenthall, &c. Walker was a clever portrait painter, with original feeling; his colouring was very good, and his pencil, though free, was careful."—Vol. i. p. 352.

Walpole, speaking of Cooper's portrait, apparently from actual observation, says:

"This fine head is in the possession of Lady Frankland, widow of Sir Thomas, a descendant of Cromwell. The body is unfinished. Vertue engraved it, as he did another in profile, in the collection of the Duke of Devonshire."—*Anec. of Painting*, Straw. Hill edit., vol. iii. p. 61.

Cooper was a miniature painter, and probably painted more than one head of the Protector. I think it probable that it was one of these, rather than a portrait by Walker, which was transmitted to Christina, not only on account of its greater portability and fitness for a present, but because Cooper himself (according to some, or his elder brother Alexander, according to Barry,—see his edition of *Pilkington's Dictionary*, 4to., 1798), had at one time held the appointment of miniature painter to Christina.

Cooper also painted a portrait of Milton; and this, Bryan informs us, was recently discovered, and is now in the possession of the Duke of Buccleugh.

For this portrait of Cromwell, Cooper was offered 150*l.* by the French king; which offer he refused (Cunningham's *Pilkington*).

Voltaire speaks of the transmission of a portrait to Christina; without, however, mentioning the name of the artist. In an article on Cromwell, in the *Dict. Philosophique*, he says:

"Lorsqu'il eut outragé tous les rois en fesant couper la tête à son roi légitime, et qu'il commença lui-même à régner, il envoya son portrait à une tête couronnée; c'était à la reine de Suède, Christine. Marvell, fameux poéte anglais, qui fesait fort bien des vers latins, accompagna ce portrait de six vers où il fait parler Cromwell lui-même. Cromwell corrigea les deux derniers, qui voici:

"'At tibi submittit frontem reverentior umbra,
Non sunt hi vultus, regibus usque truces.'

"Le sens hardi de ce six vers peut se rendre ainsi:—

"'Les armes à la main j'ai défendu les lois;
D'un peuple audacieux j'ai vengé la querelle.
Regardez sans frémir cette image fidèle;
Mon front n'est pas toujours l'épouvante des rois.'"

It will be observed that Voltaire ascribes this epigram to Marvell. Newton and Birch attribute it to Milton; but Dr. Warton, in his edition of Milton's *Minor Poems* (8vo., London, 1791, which only wants an index to render it one of the

most valuable, as it is one of the most interesting books in the language), though including it in the *Epigrammatum Liber*, inclines to the belief that it is the production of Marvell; in the various editions of whose works it is to be found, preceded by a distich, apparently written before the ultimate destination of the portrait was known. While upon the subject, I may as well transcribe each: —

"*In Effigiem Oliveri Cromwell.*

"Hæc est quæ toties Inimicos Umbra fugavit,
At sub quâ Cives Otia lenta terunt."

"*In eandem, Reginæ Sueciæ transmissam.*

"Bellipotens virgo, Septem Regina Trionum,
Christina, Arctoi lucida stella Poli!
Cernis, quas merui durâ sub Casside Rugas,
Sicque Senex Armis impiger Ora tero:
Invia fatorum dum per Vestigia nitor,
Exequor et Populi fortia jussa manu.
Ast tibi submittit frontem reverentior Umbra:
Nec sunt hi Vultus regibus usque truces."

I may add to these desultory remarks, that I have in my possession a plaster mask, purporting to be that of Cromwell's face after death. I was informed moreover that the mould from which it was made was taken surreptitiously from a cast preserved in the Tower of London. Is there such a relic? William Bates.

CALVARY.

(2nd S. i. 374. 440.)

There is nothing said in Scripture about any *Mount* Calvary. "The present church, the keys of which have been the cause, *ex concesso*, of enormous blood-shedding the last two years," has not the shadow of a foundation for its claim. It *could not* have been the place of the Crucifixion.

Paul the apostle says, Heb. xiii. 12., "Wherefore Jesus also suffered without the gate:" but the site at present pointed out *is not without the ancient fortifications* of Jerusalem; it could not therefore have been the place of our Lord's death.

Some writers, retaining the erroneous idea that the place must have been on a hill-top, have fixed on the "Hill of Evil Counsel" as the probable scene of the Crucifixion, but no satisfactory reasons are assigned. The apostle in the verse previous to that I have quoted says, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also," &c. Reference to the following passages will show the ground for the declaration that the sin offerings were burned outside of the camp, Exod. xxix. 14.; Lev. i. 11., iv. 12. 21., vi. 11., and viii. 17.

Doubtless when the Temple service was established at Jerusalem, the sin offerings were burned in some one particular spot outside the city. In that place would be found many unconsumed remains of the larger bones of the sacrifices, especially of the *skulls* of the victims. Hence the place would most appropriately be called *Golgotha Calvary — The place of a skull.* Now it is a fair inference from the apostle's writing, that where the *typical* sin offerings were consumed, in that identical place the great *antitype* himself expired.

It only remains to inquire if Scripture indicates the precise quarter of the compass in which the burnt sacrifice was to be slain. This has hitherto been most unaccountably overlooked: but in Leviticus, chap. i. v. 11., we read, "And he shall kill it on the side of the altar *northward* before the Lord." Who will doubt but that our Blessed Lord suffered *on the north side* of Jerusalem? If he did not, then in this particular, and in this only, did he fail to fulfil *to the letter* all that was shadowed forth in Jewish rites and ceremonies. It is clear, too, that the place must have been convenient for a large concourse of persons, and that it must have been close to a high road. Matt. xxvii. 39., "And they that passed by reviled him, wagging their heads."

The scene of the Crucifixion, then, must have been on the *north* side of Jerusalem, by the side of the road leading to Shechem, or Sychar, now Nablous; a road, then as now, the one great highway leading to the Holy City.

The sacred spot was probably *in a shallow valley* on the road to Nablous, a short distance beyond the Tombs of the Kings.

The Royal Saviour thus in His death lay very near to David, his kingly ancestor.

I think it will be found that my argument throws some light on that difficult conclusion of Ezekiel, as in chap. xl. 44., xli. 11., xlii. 1., xlvi. 19., &c. &c.

I will not apologise for a paper of such a nature as the present; for if unacceptable, you would not have introduced the Query which gave rise to it. I do fear, however, that I have somewhat exceeded the proper limit, and my excuse shall be that I have discussed the most important and interesting subject which topography affords. S. Evershed.

Brighton.

THE OLD HUNDREDTH, BY WHOM COMPOSED.

(2nd S. i. 494.)

Mr. Latrobe, in his Introduction to the last edition of that valuable collection of chorales, the *Moravian Tune Book* (Mallalieu, Hatton Garden, 1854), says:

"That the so-called 'Old Hundredth' was really composed by Claude Goudimel, and was probably unknown to Luther and his immediate contemporaries, seems now to be generally admitted. Fine as it is, and deservedly a favourite, especially in this country, it will not be less valued by British Protestants when they are informed that the author was one of the victims of Popish persecu-

tion, having perished at Lyons in the Massacre of St. Bartholomew, in the year 1572." — P. 13.

And it is added, in a note in p. 14.:

"The Rev. W. Havergal, in his *Old Church Psalmody*, states that it was first published in England in Day's *Psalter*, A.D. 1563. Handel's belief, to which he alludes, that Luther composed the tune, is not a little singular; inasmuch as *it is found in none of the collections published by that great Reformer*, and, in point of fact, the melody *is to this day but little known or used in the Lutheran Churches.*"

These two facts seem to render the notion that Luther composed it quite untenable.

Goudimel was music-director at Lyons, and appears to have been a musical co-adjutor of Theodore Beza and Clement Marot in the adaptation of the Psalms to congregational use. The tune in question was originally composed, and is to this day sung in the Reformed Churches of France and Switzerland, not to the 100th, but to the 134th psalm (Latrobe's Introd., p. 31.).

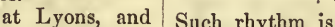
A corrupt version of the latter part of the melody is getting into very general use. Assuming the key to be G, the last strain is often given thus: D B G A *B C A G:* but it ought to be, D B G A *C B A G.* The latter is the form in most, if not in all, of the old collections of psalmody in common use, and is adopted in the Moravian book. Mr. Latrobe says it "is evidently the original one" (Introd., p. 31.). I can produce as authorities two ancient copies: one from the Psalms of the Reformed Churches of France, and the other from an old copy of Sternhold and Hopkins, in both of which this is the reading found.

There is another matter connected with the tune, to which perhaps I may be allowed to call attention, and that is the funereal pace at which it is usually sung. The psalms to which it has been specially appropriated, the 100th and 134th, are not penitential, but joyful and jubilant; and assuming either that it was, as Mr. Latrobe says, first composed to the latter psalm, or that the appropriation was in accordance with some early tradition, we may infer that the composer did not intend the tune to be sung in a heavy, drawling, and doleful manner, as we often hear it now. It evidently was not regarded as a mournful or even as a grave tune in the time of Tate and Brady: for in the "Directions" annexed to their version, it is said that psalms of what we now call long metre, "*if psalms of praise or cheerfulness*, may *properly* be sung as the old 100th psalm."

J. W. Phillips.

Haverfordwest.

This tune is not of Lutheran, but Huguenot origin; it has been ascribed to Luther, and this mistake arose from the circumstance that one of Luther's tunes commences with the same phrase as that of the Old Hundredth. Whoever might have composed the Old Hundredth, it is manifest he made it from this tune of Luther; but it was not the work of any German, because the tune does not appear in the early editions of Luther's *Chorals*, nor do the Germans themselves ascribe it to Luther. Luther's first book appeared in 1519, and I imagine (I am writing from recollection only) that the Old Hundredth did not appear in Germany for nearly forty years after this period. The earliest printed copy we know appears with the harmony of Goudimel, and in the French rhythm, thus:



Such rhythm is adverse to the supposition of a Lutheran origin. Those of your readers who may wish to compare Luther's tune with the Old Hundredth will find both in Bach's *Choralgesange* (Becker's edition), the former to the hymn "Nun lob mein Seel den Herren," in pp. 8. 13. 67. 155. and 171.; the latter to the hymn "Herr Gott dich loben alle wir," in pp. 164. and 191. The Old Hundredth does not appear in the earliest editions of the Psalter by Sternhold and Hopkins. The tunes that therein appear are all of foreign manufacture. The tunes which subsequently enlarged that collection, and of English manufacture, bear the name of some cathedral city, or some English town of importance. The Old Hundredth, having no English name, is clearly a foreign importation, and not the composition of any Anglican organist. It has been ascribed to Dowland, but Dowland was only the author of the four-part harmony. The Tudor harmonists affixed their names to the "common tunes," as they were called, as an announcement that they composed the choir harmonies, but they intended no more by such application of the name. We exceedingly dislike the tune, and it never would have attained its popularity in England had it not been constantly used to the psalm sung at the Holy Eucharist; its application to the Hundredth Psalm was a remove, and hence its more general adoption as the metrical Jubilate of the Protestants in this country. As a jubilate, however, it is the most melancholy of all joyful ditties.

H. J. G.

Michael Este in his collection published 1592, ascribes this psalm tune to his contemporary, John Dowland; so that if there is any truth in its French origin, Dowland must have borrowed it.

J. C. J.

NOTES ON REGIMENTS.

(2nd S. i. 422.)

The skull and cross bones on the Lancers' caps is a species of rather indifferent rebus. Mr. Mackenzie Walcott will find that over the device in ques-

tion, which is to be read "Death," are the words "Victory or." I have seen a still more clumsy design engraved on the brass traps in gun-stocks of a Volunteer Rifle corps of the last century, viz. the skull and cross bones followed by the words "comes swiftly." W. J. Bernhard Smith.

Temple.

I am told that the 57th regiment, from its courage at Albuera, earned the name of "Die Hards;" and the 28th, from their conduct in Egypt, received the privilege of wearing the regimental plate before and behind the shako; being hard pressed by the enemy they presented a double face, the word having been given "Rear rank, right about face!" The 9th were called in the Peninsula 'The Holy Boys," from a sale of Bibles which they held. The Duke of Athol's Highlanders carry the significant motto "Firth, forth, and fill the fetters!" (in Gaelic.)

Mackenzie Walcott, M.A.

"The 28th" is the regiment who wear the plate in front and at the back of their shako. I think that in Egypt this corps, drawn up "two deep," were charged in front and rear by the French cavalry; and the colonel of the gallant 28th gave the word "*Rear* rank, right about face!" "fire a volley!" which sent the enemy flying. Upon the Queen's birthday, inspection, and other gala days, "the 22nd" wear in their caps a sprig of oak, and a branch of the same is tied on the colours. The tradition in the corps is, that in the retreat after the battle of Dettingen, George II. was rescued from imminent danger by a company of the regiment. In "The 23rd Royal Welsh Fusileers," the officers wear a black silk bag with three tails at the back of their coats. This is still the custom of the corps, and I suppose that the origin is derived from some sort of wig.

I have heard somewhere of "The 5th Fusileers," whose plumes are tipped with red, and who were called "The Bloody Fifth," that this *sobriquet* was given in consequence of the men dipping their worsted plumes in the enemy's blood at one of the Peninsular battles.

"The 69th" are very proud of their facings, which are the *true Lincoln green* in colour.

Centurion.

"Springers" is the name given to the 62nd regiment. When at the battle of New Orleans a regiment considered themselves to be ill-supported, the men exclaimed, "This would not have been if the Springers had been here with us." This was told me by a serjeant, who also added, "We did not like the American war: it seemed a cruel thing to be killing men speaking our own language." T. F.

In the *Army and Militia Almanac* for 1856, edited by J. Stocqueler, Esq., published by Webster, 60. Piccadilly, a tabular list is given of the badges, mottoes, facings, &c., together with other useful particulars of the cavalry and foot regiments. C. (J.)

Replies to Minor Queries.

Eaton Stannard Barrett: "*Lines on Woman*" (1st S. viii. 292.) — In Vol. viii. of "N. & Q." several communications were elicited relative to the then, as now, almost forgotten Eaton Stannard Barrett, author of some exquisite "Lines on Woman," — the heading of all the letters which appeared in "N. & Q." on the subject. Of these, the most interesting was one from Mr. Robert Bell, author of the *History of Russia* and *Ladder of Gold;* but in regard to the time of Barrett's death, no more satisfactory information was elicited than that it occurred "many years ago." Although the present communication is somewhat behind date, yet, to perfect what has already appeared, and to carry out the main object of "N. & Q.," the following cutting from a newspaper of the year 1821 may be with propriety annexed. Is the book in existence which was nearly finished at the time of Eaton Stannard Barrett's death, and what is the nature of it?

"Died, on the 20th of March, in Glamorganshire, of a rapid decline, occasioned by the bursting of a blood vessel, Eaton Stannard Barrett, Esq., so well known to the literary and political world, as the author of *All the Talents*, *The Heroine*, &c. &c. There were few gentlemen whose private worth gained more esteem, or whose manners possessed greater attractions. Ardently pursuing his favourite occupations, *he had nearly completed a Work*, of which his unexpected death has deprived the world, and which might long since have been finished, had not another study divided his time and thoughts." *

His brother, Richard Barrett, whom Mr. Bell referred to as living in 1853, editor of the *Dublin Pilot*, and a fellow-prisoner of O'Connell's, died at Dalkey, about eighteen months ago.

William John Fitz-Patrick.

Miss Edgeworth (2nd S. i. 383.) — W. J. Fitzpatrick is in error in stating that Miss Edgeworth was the daughter of Honora Sneyd: that distinguished writer was the child of Mr. Edgeworth by his former wife, Miss Elers (see *Quart. Rev.*, xxiii. 528.). *a. β.*

Spelling of Names (2nd S. i. 372.)—The spelling of names sometimes varies in the present day.

[* Eaton Stannard Barrett's death is also noticed in the *Gent. Mag.* for April, 1820, p. 377.]

I was acquainted, many years ago, with an old clergyman, the Rev. Warren Brooks, of great respectability. In the later part of his life he emigrated to Van Diemen's Land; and there I have understood that the old gentleman was in the habit of writing himself Brook. *a. β.*

Major General Stanwix (2nd S. i. 511.)—General Stanwix, about whom the Messrs. Cooper have put a Query, is surely the person the circumstances of whose death gave rise to a remarkable case on the question of survivorship. The case is reported in the first volume of Sir Wm. Blackstone's *Reports*, p. 640., and is thus noticed by Mr. Best, in his book on *Presumptions of Law and Fact:*

"General Stanwix, in October, 1766, together with his second wife and a daughter by a former marriage, set sail in the same vessel from Dublin to England. The ship was lost at sea, and no account of the manner of her perishing ever received. Upon this, the maternal uncle and next of kin of the daughter claimed the effects of the general, on the principle of the civil law, that, where parent and child perish together, and the manner of their death is unknown, the child must be supposed to have survived the parent. Similar claims were, however, put forward by the nephew and next of kin of General Stanwix, who moved the King's Bench for a *mandamus* to compel the Prerogative Court to grant administration to him. The rule for that purpose was, after argument, made absolute, on the ground that the question of survivorship sought to be established could only arise under the Statute of Distributions, and that the nephew, being next of kin, was entitled to the administration of the goods of the deceased. This case is clearly no decision as to the presumption of survivorship, and the suit is said to have been compromised, upon the recommendation of Lord Mansfield, who said he knew of no legal principle on which he could decide it."

D. B.

6. Pump Court, Temple.

Translation of Camoens (2nd S. i. 510.)—I can tell R. J. that the "Island" was a translation by a now-forgotten author of the name of Thomas Wade, many years subsequently known as the author of one or two not very successful plays produced at Covent Garden Theatre; of a volume of poems (published by Miller, of Henrietta Street), with the out-of-the-way title of *Mundi et Cordis Carmina;* of a poem called *Prothanasia*, with Moxon's name as publisher; and whose last publication, as far as I have seen, was an essay or "lecture," entitled *What does Hamlet mean?*—a notice of which I remember having read in *The Athenæum.* I have no recollection of the merits of his translation from Camoens, referred to by R. J., although I certainly perused it on its appearance in the pages of the *European Magazine.*

M. F. Z.

J. Larking: Paper-mark (2nd S. i. 433.)—Your correspondent Chartophylax has not correctly fixed the date of this paper-mark. J. Larking's paper-mill is situated in this parish, and was built by him between the years 1785 and 1790. It has long since passed into other hands; but I can assert positively, from information which I possess, that no mill of the kind existed here previous to that period, nor did J. Larking possess any here or elsewhere at any time antecedent to the year 1785. If it be material, I can obtain for you the date of the exact year in which the mill was built; but the information given above will probably be sufficient for your purpose. λ.

East Malling, Kent.

The Rev. Robert Montgomery (2nd S. i. 521.)—I for one am obliged to G. for the information concerning the name of the father of the gentleman above indicated. Can G., or will Mr. Catling, be good enough to inform me where he was christened? I am, of course, aware that *Weston* has been mentioned; but *which* Weston? for there are at least a score places so named in the *Clerical Directory.* D.

York Service Books.—As York books are of great rarity, I beg to send you the following note as an addition to A. Mr.'s Note in 2nd S. i. 489. I have a York *Horæ B. Virg.*, which, as far as I can make out, is unique. The Museum has one also, but it does not contain any of the distinctive services for York Saints, and consequently not the following:

"De Sancto Ricardo Scrupe Mar. et Conf."

"Alme Ricarde Dei martyr nostri miserere.

"Ut placeamus ei: fac nos peccata cavere."

"V. Intercede pro nobis Ricarde Beate, ut quæ salubriter petimus consequamur a te."

"Deus qui beatum et electum Martirem tuum Ricardum præclaræ patientiæ titulis in ipso suæ mortis articulo singulariter illustrasti: da nobis famulis tuis ejus piis meritis et amore sic in præsenti vivere, ut ad æterna valeamus gaudia pervenire, per Christum."

There was a good stained glass portrait of him in York Minster, but I fancy it was destroyed by the fire: of this I am not certain. J. C. J.

Longevity (2nd S. i. 452.)—The following statistics are worth adding to the series of Notes that have appeared on longevity:

"In 1851 there were in Lower Canada, over 100 years of age, 38 persons; between 90 and 100 years, 417; between 80 and 90, 3030; between 70 and 80, 11,084; between 60 and 70, 24,095.

"In Upper Canada in the same year, there were, over 100 years of age, 20 persons; between 70 and 80, 7156; between 60 and 70, 20,267."—*Canada and Her Resources, two Prize Essays*, by J. Sheridan Hogan and Alexander Morris, p. 114.

K. P. D. E.

Lees of Alt Hill, Family of (1st S. xii. 265.)—The name is "Lees," and not "Lee," and the "heiress" was Alice, daughter of John Lees and Alice Bardsley his wife.

The word "heiress" would induce the sup-

position that she was the only child, but such was not the fact, as she had a brother, James, who succeeded to his father's property, as Alice did to her mother's, the Bardsleys.

The family of Leese, or Lees, have been resident at Alt since 1422, when Thomas de Leghes, Adam de Leghes and John de Leghes held lands under Sir John Assheton, Bart., at Alt, Nether Leghes, and Palden Leghes, Palden being considered an abbreviation of *Palus Densata*, a fen or morass.

I have this information from a carefully-compiled pedigree made by a lineal descendant of the family, a physician here; but there does not appear to be any connection with the family of Lee of Cheshire.

Jonathan Pickford, Esq., of Macclesfield, was the lineal ancestor of Sir Joseph Radcliffe, Bart., of Milnes Bridge. R. E.

Ashton-under-Lyne.

Geranium (2nd S. i. 494.) — I have extracted from *The Language of Flowers*, the following significations of the different kinds of geranium for the benefit of W. H. P.: —

" Scarlet Geranium - -	'Comforting.'
Ivy, ditto - - - -	'Bridal Favour.'
Nutmeg, ditto - - -	'Expected Meeting.'
Rose-scented, ditto - -	'Preference.'
Silver-leaved, ditto - -	'Recall.' "

Clericus.

Common Place-Books (1st S. xii. 478.; 2nd S. i. 486.) — When, in the first of the above pages, I explained an improvement upon Locke's method of keeping a common-place book, I did not refer to the plan which Bibliothecar. Chetham. supposes. I mentioned that the method to which I referred first appeared about thirty-five years ago; but I should have said upwards of forty, for one of my common-place books was kept upon this improved plan forty-three years ago. What I had in my mind was published as a common-place book with a ruled and lettered index, and a page or two of directions, explaining also the superior advantages of this new method. It was new at the time; and if your correspondent will turn again to my former communication, he will see that I did not refer to any of the works which he mentions, but described a plan very different.

F. C. H.

Popular Names of Live-stock (2nd S. i. 416.) — The very interesting paper, under the above title, does not make mention of *ēver* as a name for the boar-pig. I have heard it used by the lower classes in Sussex, but very rarely — and usually pronounced *hēaver*. The word is evidently derived from the German or Saxon *ēber*, a boar; the *b* and *v* being interchangeable.

Till I made this discovery, I was much puzzled respecting the etymology of a not unusual surname in Sussex, pronounced in our towns *Ever-shed*, but by the country people *Ever-sed*: it was undoubtedly originally *Evers-hed*, that is, boar's-head.

Samuel.

Brighton.

Glycerine for Naturalists (2nd S. i. 412.)—I too have been disappointed in glycerine. But if I. M. 4. wishes to be successful, let him get the article direct from Price's Candle Company, Vauxhall. Much that is sold under the name is not glycerine at all. Eber.

Brighton.

The Ducking Stool (2nd S. i. 490.) — With reference to the inquiry as to the use of the ducking stool since 1738, as a punishment for women, I beg to refer to Mr. Brooke's recent work on Liverpool from 1775 to 1800, in which evidence will be found of the use of it in 1779, and perhaps still later, by the authority of the magistrates, in the House of Correction, which formerly stood upon Mount Pleasant in Liverpool.

There is yet preserved in the parish church of Leominster, in Herefordshire, a moveable ducking stool (upon wheels) for women, and the last time that it was used was about seventy years ago, to a woman of the town named Jane Corran, but often called Jenny Pipes. J. R. H.

Birkenhead, Cheshire.

Crooked Naves (2nd S. i. 499.) — It is somewhere said, that before our pious ancestors commenced the construction of a church, the first ray of the rising sun was sedulously watched, and the east end was then so planned as to catch, through future ages, the first dawn of that light which blessed and guided their early labours.

This rule, if not fabulous or universal, may have had some influence on the builders, and occasioned that varying now sought to be explained by your correspondents.

Few of the ancient churches vary more from the apparently established custom than the noble cathedral of Antwerp; but there, for some reason probably unexplained, a brazen meridian line is drawn along the pavement: showing at once the cardinal points, and the deviation of the building from east to west.

If such a custom as the one above named ever existed, it must have been alike applicable to the enlargement, reconstruction, or the reparation of churches; and from this probability, through the numerous alterations at the east end, Norwich cathedral is by no means exempt.

Henry Daveney.

Jacob Behmen (1st S. viii. 13. 246.; ix. 151.; 2nd S. i. 395. 513.) — While I am as grateful as any other of your correspondents can be for authentic information relative to the Teutonic theosopher and his remarkable writings, I am as

indignant as I well can be at the sneer in which your correspondent Anon. has been pleased to indulge at the expense of our own great Newton. After an allusion to Malebranche, in which he is said to have drawn his all "from one small rivulet" of Behmen, Anon. tells us, "Of how many other *originals* (the Italics are his) also may this be truly said, from *Newton*, if not *Harvey*, to Hahnemann." Let poor Hahnemann's reputation be left to the care of those who think it worth defending. I do not. But, I cannot hold my peace when I find an anonymous mystic assailing the fame of Newton. Newton a borrower from Behmen? The thing is supremely ridiculous. I agree with Anon. in saying that "a magic understanding is needful" for the comprehension of Behmen. Newton had no magic about his understanding. His was the strong vigorous English common sense, and practical as well as theoretical English genius. Some evidence, at least, will be necessary to convince me that he drew any of his *Principia* from the vapours of the great mystic — something more than the *ipse dixit* of Anon. Let that correspondent either make good or retract: let him cite from Behmen a statement of the *law* of universal gravitation, or let him sit on the stool of repentance for having without evidence uttered a sneer at the originality of Newton. There is no middle course for a lover of truth.

C. Mansfield Ingleby.

Birmingham.

Mayor of London in 1335 (2nd S. i. 353. 483.) — In Stow's *Survey of London*, edited by Strype, 1720, Reginald at Conduit is stated to have been mayor in 1334, and a note by Strype in the margin of the entry says:

"He served two years and impaired his estate thereby. King Edward III. gave him a yearly rent of houses in London. J. S."

W. H. W. T.

Somerset House.

Parochial Libraries (2nd S. i. 459.) — In addition to those you have noticed you may insert —

Parish of Crundal, Kent. (I do not know the date.)

Parish of Elham, Kent, founded by Lee Warly, Esq., in 1808. Edward Foss.

Numerous Families (2nd S. i. 469.) — I have not access to Thoresby's *History of Leeds*, and cannot therefore ascertain whether he mentions the following particulars respecting the wife of Mr. William Greenhill, cited by Mr. Hackwood.

In a family paper, which must be about 100 years old, I find Mrs. Greenhill noticed as having had thirty-nine children by one husband, all born alive and baptized, and all single births, save one. The last child was born after his father's death, and lived to be a surgeon, practising in King Street, Bloomsbury, and author of a work on *Embalming Human Bodies*. The family took for their crest, in commemoration of this singular fertility, a gryphon with thirty-nine stars on its wings.

Stylites.

The following is a verbatim extract from the Register of Burials belonging to the parish of St. Mary the Pure Virgin, at Marlborough:

"John Jones (had 31 children born and baptized) buried 29 March, 1743."

Patonce.

Melrose Abbey (2nd S. i. 510.) — I have reason to think that no estimate was ever given for the restoration of the Abbey of Melrose. A few years since, the Duke of Buccleuch being anxious to promote the erection of a church for the Episcopalians of the neighbourhood, I considered whether it might not be possible to restore one of the aisles of the abbey church instead. The scheme was however wisely abandoned, and I designed the present small church, which was erected by subscription, his grace contributing largely, as well as giving the ground. Benj. Firrey.

English Translation of Aristotle's "Organon" (2nd S. ii. 12.) — The only translation of Aristotle's *Organon* (excepting Taylor's, which is worthless) is published in Bohn's *Classical Library*. The translator, Mr. O. F. Owen, is said to have done his work well; and by his illustrations from Whately and other logicians, has rendered the book interesting, even to those who do not want to "take it up." B. S. W.

The Tune the Cow died of (2nd S. i. 375. 500.) — I see no *casus mortis* in either of the versions given; but the following, which is as common as either, would explain the catastrophe well enough:

"There was an old man, and he had an old cow,
And he had no fodder to give her,
So he took up his fiddle, and played her this tune,
'Consider, good cow, consider,
This isn't the time for grass to grow,
Consider, good cow, consider.'"

Probably by "the tune the cow died of" was originally meant a satirical reference to a good reason being no sufficient substitute for a good dinner. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Although the words "Printed for Private Circulation only" on a title-page may well serve to protect from unfriendly criticism the work so inscribed, they surely may, without impropriety, be passed over unnoticed when they appear in front of a volume of unquestionable value and importance. Such is the goodly quarto, for a copy of which we are indebted to the courtesy of the distinguished nobleman under whose auspices it has been pro-

duced, entitled *Descriptive Catalogue of a Cabinet of Roman Family Coins belonging to His Grace the Duke of Northumberland, K.G.*, by Rear-Admiral William Henry Smyth, K.S.F., D.C.L., F.R.S., &c. There are few societies for the advancement of archæology which cannot bear witness to the good taste and liberality with which the Duke of Northumberland promotes that important study: and no one who knows the Duke can doubt the readiness with which he accepted the suggestion made by Admiral Smyth, that the several cabinets of coins and medals which had been in the possession of the Northumberland family for many years should be carefully examined and arranged by him. But the gallant Admiral has done more than this. He has not only carefully examined, classified, and arranged the Northumberland Collection; but he has given in the work which has called forth these remarks — and which is a Catalogue of the Roman Consular and Family Coins in the Collection — a volume replete with learning — not only full of elucidation of history, chronology, and geography generally, but particularly illustrative of the constitutional divisions of the Roman people. Of the 160 families here treated of, 14 were pure patricians, 26 patrician with plebeian branches, 7 equestrian, 91 plebeian, and 22 whose order and rank are uncertain. Those who know how various are the acquirements of Admiral Smyth, and the fund of humour with which his learning is seasoned and set off, will readily understand that this Catalogue is amusing as well as instructive; and as readily believe that we are not guilty of any exaggeration when we pronounce this handsome volume to be alike creditable to the scholarship of Admiral Smyth and the liberality of the Duke of Northumberland.

We have good news for the lovers of gossip. A new edition of the *Letters of Horace Walpole* is announced, in which the various letters of the different collections, which now occupy fourteen volumes, are to be incorporated into one series — in eight. Now, therefore, is the time for those who have Notes to make, or Queries which they wish solved, with reference to the men, manners, or events touched upon by this Prince of Letter Writers, to let us have them.

The Gentleman's Magazine, with which the name of Nichols has been so long and so honourably connected, has passed into other hands, — the "great age of the one, and the want of health of the other proprietor," being the cause of the change. It is now published by Mr. Parker of Oxford; and we can scarcely doubt that, under his management, its character as an antiquarian and historical Magazine will be fully sustained. The opening number is certainly a very good one.

Books Received. — *The Herd-Boy. A Fairy Tale for Christmas Tyde. From the Swedish of Upland.* This pleasant versification of a Swedish Legend has, in addition to its own interests, the merit of being so told as to make the young persons for whom it has been written familiar with some of the good old English words and phrases which are to be found in the language of our Prayer Book and Psalter, the authorised version of the Bible, &c.; and, with this view, notes have been added in the hopes of awakening in them a desire to understand thoroughly the English language.

The English Bible, containing the Old and New Testaments according to the Authorised Version, newly divided into Paragraphs. Part X., S. Mark iii. to S. Luke xii. We have so often spoken favourably of this new arrangement of our noble Authorised Version, that we may content ourselves with simply recording the publication of this further portion of it.

The Dramatic Works of William Shakspeare. The Text carefully revised, with Notes by Samuel Weller Singer, F.S.A., &c., Vol. VII. This new volume of Mr. Singer's valuable edition contains King Henry VIII., Troilus and Cressida, and Coriolanus.

The Boundaries of Man's Knowledge. A Lecture delivered to the Literary Institutions of Bedford and Woburn by William White, Principal Door-Keeper of the House of Commons. A very sensible well-written Lecture, showing considerable reading and much reflection.

History of the Parliamentary Representation of Preston during the last Hundred Years. By William Dobson. This narrative, originally prepared for publication in the *Preston Chronicle*, is very creditable to the compiler. It would be well if the history of every constituency were produced in the same form.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Strype's Cranmer. Vol. III.
The Prayer Book according to the text of the Sealed Books. Vol. III.
Field on the Church. The last Vol. — These three published by the Ecclesiastical History Society.
Goodhugh's Gentleman's Library Manual.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Bp. Wilson's Works. Vol. IV. 8vo.
Coleridge's Biographia. Vol. I. Pt. 2.
Coleridge's Lectures on Dramatists. Vol. I.
Shakspeare. (Diamond.) Vol. V.
Friendship's Offering. 1837.
Carrington's Poems. 2 Vols.
Napier's Peninsular War. Vol. VI.
Peacock's Integral Calculus. 2 Vols.
Kuffman's Dictionary of Merchandize.
Arliss' Pocket Mag. Vols. III. & IV.

Wanted by *Thomas Millard*, Bookseller, 70. Newgate Street.

Horatii Opera. Vol. II. Lond., Pine, 1733. 8vo. Boards.
Retrospective Review. Nos. 13. 25. and all after.

Wanted by *Thomas G. Stevenson*, Bookseller, 87. Princes Street, Edinburgh.

Shakspeare. By Steevens. Trade Edition. 10 Vols. 18mo. Large paper. Vol. I. 1823.
Saturday Magazine, in Parts.
Grillparzer's Sappho, in the original.

Wanted by *Charles F. Blackburn*, Bookseller, Leamington.

Notices to Correspondents.

We have been compelled by want of space to postpone until next week many articles of considerable interest.

Index to First Vol. of Second Series. *This is at press, and will be published on Saturday next.*

Prester John. *Has our Correspondent, G. Mansfield Ingleby, consulted the two articles on this subject in our* 1st S. vii. 502.; x. 186.

Errata. — 2nd S. i. 518. col. 2. l. 33, *for* "Callandas," *read* "Callander."

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "Notes and Queries" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, JULY 19, 1856.

Notes.

NOTES ON THE FLEUR-DE-LIS.

(*Concluded from* 2nd S. i. 410.)

In "N. & Q.," 1st S. ix. 35. 84 113. 225., are several notes from your correspondents on the subject of the F.-d.-L.; and names of families, not included in the above lists, are cited in connection with this charge. Such are the five bishops named by MACKENZIE WALCOTT. According to Heylin, Trilleck, Bishop of Hereford (1275), founder of Trilleck Inn, now called New Inn Hall, Oxford, is alone entitled to this distinction, as bearing the arms of his see, derived from S. Thomas de Cantelupe, the 44th bishop, Chancellor of England and Oxford, son of William Lord Cantiloupe, for whom see the third crusade under Richard I. Other names are, France of Bostock Hall, Cheshire, Saunders, Warwyke, Presterfield, Kempton, Velland, Rothfeld, and references are made to the heraldic dictionaries of Berry, Burke, Edmonson, Robson, Glover's Ordinary, &c. I am well aware that there may be many families so distinguished which are not included in the "formidable array" which my lists supply from the four sources already described; but as I have already trespassed too long on your pages, and on the patience of your readers, I shall for the present confine myself to a few remarks suggested by the preceding Notes; and leave to such of your heraldic correspondents as may have a knowledge I do not possess, or a facility of consulting many important authorities not within my reach, the task of supplying all deficiencies. Of such additional sources of information it may be sufficient to name here the valuable *Armorial Général de la France*, par d'Hozier, Paris, 1736, in ten folio volumes; and, to save time, many French and English works on this subject, collected in the fifth volume of Brunet's *Manuel du Libraire*, p. 625., edit. 1844, under Div. VI., *Hist. de la Chévalerie et de la Noblesse, avec l'Histoire Héraldique et Généalogique.*

It may be remarked that an undoubted French origin in families gives no title to the distinction of the F.-d.-L. This appears from numerous instances in which the charge is not borne. Such, among others, are the names, Butler, descended from the ancient Counts of Brien in Normandy; St. Leger, of French extraction, coming in with the Conqueror; St. John (Jean), also Norman; De Brodrick, the same, under William II.; Egmont, descended from the Ducs de Bretagne; Moore, of French extraction, soon after the Conquest; Fortescue, from the Norman Sir Richard le Forte; Hervey, coming from France with William the Conqueror, descended from the younger son of Henri, Duke of Orleans; Harcourt, also from Normandy, besides many others. It may be said that most of these were of Norman descent, and that the arms of Normandy were G. 2 L. P. G. or. But it cannot be strictly ascertained whether all these families were exclusively Norman; and among the Norman Crusaders (1096—1269) are many bearing the F.-d.-L. Such is also the case with the names Bellasyse, St. Maur, Disney, &c. In the above category are also many names which, though strictly French, have correspondent names in English, and are now absorbed in our genealogical catalogues as part and parcel of our native patronymics. I may hereafter give a curious list of these correspondences, which have been noted, for amusement, in the course of a progress through ancient French history.

In perusing the above lists, it is obvious that, saving the unquestionable claim from royal descent or alliance, very few indications *appear* of the grounds on which this royal charge is assumed in so many British shields. The true Norman race bore, as above stated, G. 2 L. P. G. or; the Saxon line, G. 3 L. P. G. or; and in 1326, Edward III. assumed quarterly France and England, giving the first place to France: thus (1. and 4.), az. semé de Lis (3. 2. 3.), and (2. 3.), gu. 3 L. P. G. or. On this ground, I formerly ventured to object to the accuracy of Heylin's blazon of the arms of Henry I., Beauclerc. This objection, however, rested on a mistaken appropriation of the arms, pl. iii. f. 20.; which, though placed so early as p. 16., had, in fact, a reference to p. 150., and to Charles Beauclerk, E. of Burford, created D. of St. Albans, 35 Chas. II., 1684.

It has appeared that, though they are recorded as an ornament of the crown of previous sovereigns, no Fs.-d.-L. were borne by Henry II. and Richard I.; though, in 1190-2, the latter sovereign bestowed on Richard Plowden the augmentation of 2 Fs.-d.-L. for gallantry at the siege of Acre (p. 350.). In the same third crusade, as we have seen, John de Cantelupe, or Cantiloupe, bore 3 leopards' heads jessant Fs.-d.-L.; of which bearing no further account is given than that it descended to the bishopric of Hereford.

In the second crusade (1146), under Louis VI., and in the fourth, fifth, and sixth crusades, no English subjects appear to have borne the charge.

In the years 1286–93, Rauf Sandwich, Ld. M. of London, first bore gu. a F.-d.-L. or; and from those years to the year 1754, the last recorded by Heylin, twenty-five successive Lords Mayor bore the F.-d-L., or R. T. Of this number, nine bore one alone, others from three to semé d. L. No authority is given for the assumption of this charge by the Lords Mayor. In 1297 (25 Edw. I.) the name of Lennard is connected (1. and 4.) with 3 Fs.-d.-L. In 1307, John Barrett Lennard was created Lord Dacre by Edw. II. But when, or on what ground, the above charge was granted, is

not stated. So again, in 1298, (27 Edw. I.,) the same doubt exists as to George Townshend (see Heylin above), who quartered France and England. In 1328, J. Holland, E. of Huntington (afterwards created D. of Exeter by Richard II.), whose mother was Joan, widow of the Black Prince, and who married Elizabeth, eldest daughter to John of Gaunt, D. of Lancaster, brother to the Black Prince, bore a border of France, 13 Fs.-d.-L.

Of the great dignity attached, upon all occasions, to the royal charge of the F.-d.-L., frequent proofs may be supplied from the preceding notes. In many eminent instances of the grant being conferred at the hands of the sovereign, a single F.-d.-L., or two, are the only concession made; so as, in all appearance, to avoid a trespass upon privileges strictly royal. Thus, under Richard I., the grant to Plowden extended only to 2 Fs.-d.-L.: that to the family of Leycester, under Richard II., whose descendant, in 1544, a general officer, received the honour of knighthood, was 2 Fs.-d.-L. Under Edward IV., that to Kellett was a single F.-d.-L. Under Henry VIII., that to Clerke was two; that to Thomas Manners, E. of Rutland, though of royal descent from Edward IV., was limited to two. We have seen that Charles II. restricted the bearing of the F.-d.-L. in their coroncts to the royal dukes. His grant to Stephen Fox admitted only a single F.-d.-L. Queen Anne's grant to Shovel was of 2 Fs.-d.-L. Wolcott (of Knowle), of Norman extraction, received as an augmentation of honour, 1 F.-d.-L., "for good service unto the king (quere, which?) in his wars," though the honourable augmentation to the D. of Marlborough consisted of three. Nevertheless, in looking at the lists of the *Landed Gentry*, we find, in many instances, that the grant extended to 3 Fs.-d-L.; though the ground of such peculiar extension is not published. Thus, the family of Disney bear three. Their ancestors, from D'Isigny, D'Isneux, D'Eisney, near Bayeux, Normandy, were a knightly race of the first station and influence, who came in at the Conquest. The family of Lcathes also bear three. They, too, came in at the Conquest, and are descended from Mussenden (Missenden), who was Grand Admiral of England under Henry I.

The family of Lenigan, which dates from before Hen. II., bear three. That of Hawkins, descended from the ancient Norman family of Nycol, *temp.* Hen. II. and Edw. III., bear 5 Fs.-d-L. The family of Halford, of great antiquity, and dating from Hen. III., but whose documents were lost at the Revolution, bear 3 Fs.-d-L. That of Birch (of whom more hereafter), under Edw. III., bear three. Gilbert of Cantley received a grant of three under Q. Elizabeth. The same of Hill, 1560, and of Hutton, 1584.

Under George III., Curtis, Admiral of Red, created a baronet, in 1794, for heroic achievements under Lord Howe, who had also been knighted, in 1782, for the same at the siege of Gibraltar, received as an augmentation of honour in chief the Rock of Gibraltar, and in base 3 Fs-d.-L.

These are the only, or the principal names, to which the honourable distinction is assigned of a privilege to bear this charge, in the authorities to which my labours have extended. I have before hinted that it would be of great historical interest to learn from the numerous bearers of the F.-d.-L. the grounds on which such charge was originally adopted. By favour of the Rev. Joseph Birch, M.A., of Brighouse, Yorkshire, I have been supplied with a copy of the honourable grant made to his ancestor (above named) by Edward III., for services under the Black Prince, and it has a peculiar interest, as the only instance of the concession of the charge by the first monarch who assumed the royal arms of France:

"Lieutenant General Field Marshall John Birch, General in Chief of the armies of his late Majesty Edward III. of glorious memory, who, in his glorious campaign in the Kingdom of France, took three Kings of France prisoners, in consideration whereof his said Majesty granted unto his said gallant commander, and his heirs lineal, and in default of these heirs collateral, in his right as King of France, the privilege of wearing *their Fleurs-de-Lis*, in token of the bravery of the one, and the generosity of the other. *In Testimonium Veritatis, &c. &c.*"

The words which follow are —

$$\left\{\begin{matrix}\text{Li.} & \text{Li.}\\ \text{Ly.} & \text{Ly.}\end{matrix}\right\}$$

and remain a mystery.

Here, then, I conclude a series which has developed itself to a much greater length and importance than I could have expected when, in Paris, last year, I originated the inquiry as to the descent and bearings of the Hillier family (2nd S. i. 53.), in both of which questions I am personally interested.

An inquiry conducted upon the same plan in regard to the various crosses, and especially the cross crosslet fitchy, would be an instructive sequel to this on the F.-d.-L. Crosses were always considered among the honourable ordinaries, and their first use, as an heraldic bearing, is said to have been in the expeditions to the Holy Land in the year 1096. They are now common in British shields, and are borne, it must be presumed, by those whose ancestors were engaged in one or other of those wars which disturbed Europe for 178 years, from 1095 to 1273. C. H. P.

Brighton.

ILLUSTRATIONS OF MACAULAY.

Jacobite Song. — I copy the accompanying Jacobite effusion from a contemporary MS. Should it not have been printed, it may probably suit you as a Macaulay illustration. J. O.

I.

"Lay by yr reason,
Truely out of season;
Rebellion now is Loyalty, and loyalty is Treason:
Now forty one, Sr,
Is quite undone, Sr;
A Subject then depos'd his king, but now it is his Son, Sr;
The nations Salvation,
From male Administration,
Was then pretended by ye saints, but now his abdication.

II.

"Besides ye case, Sr,
Bears another face, Sr;
Billy had a mind to reign, and Jemmy must give place, Sr;
Rais'd Insurrections,
With base reflections;
And labour tooth and naile to perfect his projections;
Rebellion in fashion,
Declar'd throughout ye nation;
Then turn'd his ffather out of doors, and call'd it abdication.

III.

"A declaration,
For self preservation,
Was spread abroad wherein was prov'd a father no relation;
Monarchy halters,
And abdicators,
Did swear themselves into a league with dutchmen, and with traytors;
They enter, Indenture,
Both soul and body venture,
Whilst att Royal Jimmy's head their malice still did center.

IV.

"What have we gained?
Grievances retained;
The Government is still ye same, ye king is only changed;
Was ever such a bargain,
What boots it a farthing,
Whether ffather *Petre* rule, *Benting*, or *Carmarthen*;
Oppressed, distressed,
With Empty Purse Carressed,
We still remain *In Statu quo*, their's nothing yett redressed.

V.

"Baile for Treason,
Now is out of Season;
And judges must bee Courtiers still against all right and reason;
Nay, more, I'll mention,
Ye Senate hath a pension,
Which overthrowes the contracts made with ye Select Convention;
Thus wee, Sr, you see, Sr,
Come off by ye bee, Sr;
Wee give our money to bee Slaves, Instead of being free, Sr.

VI.

"Never was Beetle,
Blind as this people;
To think that God will own a Church with a Socinian Steeple;
By Priests deceived,
That have brought themselves into that pass ne'er more to be believed;
They leer, Sr, for fear, Sr,
Ould Jemmy should come here, Sr,
And then they'll all repent that ere they took ye swear, Sr.

VII.

"Alas! what is Conscience,
In Sherlock's own Sense:
When Interest lyes att stake, an oath with him is nonsense;
The Temple Master,
Fears no disaster;
He can take ten thousand oaths, and ne'er bee bound the faster,
And all theyr Cause Intangle;
Yet nought can hold ye wretch but ye old Triangle.

VIII.

"For holy Cause, Sr,
You may break all lawes, Sr;
For perjury, nor treason, then do signify two strawes, Sr,
So bad our Case is,
We'd better far bee papist;
For now Socinians rule the Church, and they'r rul'd by an Athiest:
The nations damnation,
Was their last reformation;
Either you must take ye Swear, or starving, leave yr Station.

"FINIS."

"GREAT EVENTS FROM LITTLE CAUSES SPRING."

Blaise Pascal says, with a Rabelaistic humour that is not his wont, "si le nez de Cléopâtre eût été plus court, toute la face de la terre aurait changé." And copious are the instances that might be cited in exemplification. The subjoined, as pertaining to our English history, curiously illustrate this truth of the momentous flowing from the trivial, the great from the minute, and offer us a field of speculation on the proximate and impelling motives influencing that *single* will which, electing one scale, thus made the balance kick the beam with consequences so signal to future generations. Perchance, even the slightest dyspepsia or neuralgia may, in the chain of causes, account for that *single* vote, or that "mistake," which gave us the ferial observance of our Anglican calendar — a statute, the safeguard of British freedom, — and the blessings of stability in the firm yet mild sway of the line of Brunswick:

1. "Bishop Burnet stated that the Habeas Corpus Act passed by a mere mistake; that one peer was counted for ten, and that made a majority for the measure." — *Earl Stanhope's Speech before the House of Peers, on the Abjuration Bill*, June 24, 1856.

2. "The authority upon which the Saints' days stood in our Calendar ought to be considered. At the beginning of the reign of Elizabeth, when the Protestant religion was restored, the question whether there should be Saints' days in the Calendar was considered by Convocation, and sharply and fully debated. The Saints' days

were carried only by a *single vote;* for 59 members voted for Saints' days, 58 for omitting them." — *Literary Remains of H. Fynes Clinton.*

3. Many years ago, I was informed by a well-read man, my tutor, that the question of the succession of the house of Brunswick in these realms, was only decided by *one* vote.

I shall gladly receive any circumstances relative to the latter case, if it be confirmed; also any other remarkable instances of similar character.

F. S.

Churchdown.

NOVEL EXPLANATION OF THE USE OF THE IRISH ROUND TOWERS.

The origin of the Irish round tower is involved in as profound obscurity as that of the Egyptian pyramids; and if the latter extraordinary monuments excite our curiosity in a country where the same gigantic taste pervaded every work of sculpture as well as architecture, how much more impressive is this solitary remain, that stands —

"Sublime and sad
Bearing the weight of years!" —

Beside these buildings, of which more than fifty are at present standing, the date of whose formation is not known, none others in Ireland deserve notice as works of art. On the round tower, therefore, rests the only proof of the skill and knowledge of the early inhabitants of Ireland; ponderous masses of uncouth stones, tumuli and mounds, being works equally common to the rude state of other nations.

The conjectures offered as to the use of the round tower are numerous as well as satisfactory. By some they are supposed to have been the abodes of solitary anchorites; by others, to have contained the sacred fire worshipped before the Christian era; some, again, maintain that they were places of temporary penance, and others state them to have been belfries; nor does any peculiarity of situation, except in the vicinity of a church, assist the antiquary in his inquiry.

I find the following novel purpose of their erection in one of Mr. Crofton Croker's amusing works on the reliques of Ireland, as replete with antiquarian lore as with those quaint repartees so characteristic of the lower class of the Irish peasantry:

"Mr. W——, of the Ordnance, whilst on an official tour of inspection in Ireland, seeing a labourer near one of the martello towers on the coast, carelessly asked him if he knew for what purpose it was built? — 'To be sure I do your honour,' replied he archly; 'for the same purpose as our *ould* round towers.' 'And pray what may that have been?' inquired Mr. W——, in the belief of receiving some traditional information. 'Why, your worship,' returned Pat, 'the only use in them that I can see is just to *bother* posterity.'"

Some extracts from the opinions of Vallancey, Tanner, Betham, Dr. Petrie, and other Irish historians would be acceptable to many of the readers of "N. & Q.," as well as a subject worthy of discussion in its pages.

J. M. G.

Worcester.

SHAKSPEARIANA.

"*All the world's a stage:*" *Shakspeare and Erasmus.* — The following passage is from a book Shakspeare must have read. Challoner's *Translation of Erasmus's "Praise of Folie"* has, I think, been overlooked by over-read commentators:

"So likewise all this life of mortall men, what is it els but a certaine kynde of stage plaie? Whereas men come foorthe disguised one in one arraie, an other in an other, eche plaiying his parte, till at last the maker of the plaie or bokebearer, causeth them to avoyde the skaffolde, and yet sometyme maketh one man come in, two or three tymes, with sundrie partes and apparaile, as who before represented a kynge, beying clothed all in purple, havyng no more but shyfted hym self a little, shoulde shew hym selfe againe lyke an woobegonmyser." — *The Praise of Folie.* Moriæ Encomium: a booke made in latine by that great Clerke Erasmus Roterodame. Englished by Sir Thomas Chaloner, knight, Anno MDXLIX. (1549). P. 43.

As a proof of Shakspeare's knowing the book, I select the following additional extract:

"Seying all Doctours take it commenly for theyr privelege to ned[e] out leaven (that is to saie) holy writ like a cheverell skin."

Who does not remember the Fool's saying:

"A sentence is but a *cheveril* glove to a good wit."

The following passage from Erasmus seems to well illustrate the behaviour of Hamlet when lying at Ophelia's feet: —

"Post hæc prandium, a prandio stationes, nugæ facetiæque, sparsim procumbent puellæ, in harum gremium se conjicient viri. Quæ neminem repellit maxime laudatur a civilitate." — Erasmus, *Christiani Matrimonii Institutio.* Fol. Lugd. Pp. 716, 717.

G. W. T.

"*Racke*" *or* "*Wreck,*" *Shakspeare,* "*Tempest,*" *Act IV. Sc.* 1. (2nd S. i. 425.) — Sometimes we may justly exclaim, "plague on critics!" who will puzzle us with their logomachies, and who will not be satisfied to obey the old admonition, "let well alone." While I read the article of your correspondent, I accidentally take a peep from my window; and over the top of the lofty Benlomond, I see dense masses of dark clouds which have gathered, and are pouring out their watery treasures — shortly a speck of blue cloud becomes visible — this gradually more and more expands — the horizon is again clear — and not a *rack* or vestige remains of the former aspects.

Now, I cannot help thinking that Shakspeare

had been, "once on a time," among the mountains of Scotland, and had witnessed the many beautiful phenomena which their tops often put on in their misty "cloud-capp'd towers" and "gorgeous palaces" — that he had carefully watched their rolling storms — the dispersing of the vapours absolutely reduced to a film, leaving "not a *rack* behind" — all of which had conveyed to his highly sensitive imagination one of the most sublime images with which our poetry is graced. I have also a kind of idea that the poet had heard the people of the northern country, in a morning like this (June 4), alternating with sunshine and showers, using an expression at this moment familiar, that "the day would *rack* up;" or, in other words, that the weather would soon be settled and dry, and nowhere any traces exist of the frowning atmosphere, — the force of his simile upon a native ear reminding one of that which would be communicated to an Asiatic in the ornate language of "the Song of Solomon:"

"For lo the winter is past, the rain is over *and* gone, the flowers appear on the earth, the time of the singing *of birds* is come, and the voice of the turtle (dove) is heard in our land," &c.

I have no doubt but that *rack* was the true word employed by Shakspeare; and that his commentators, however learned and ingenious they may be, do him infinite injustice by such emendations as "track," "wrack," "reek," &c. The lines of the Earl of Stirling, who could write (1603) —

"Those stately courts, those sky-encountering walls,
Evanish like the vapours of the air," —

perfectly explain Shakspeare's metaphor, that nobleman having been, before his creation by James I., Sir William Alexander of Menstrie (a village situated at the base of the Ochil Hills), and to whose eyes the appearances he describes must have been of common occurrence. G. N.

Allow me to add a little in confirmation of Q.'s argument, by subjoining to it the two following quotations from the same play, *The Tempest*, in which the disputed reading occurs:

"*Alon.* If thou beast Prospero
Giue us particulars of thy preservation,
How thou hast met us heere, whom three howres since
Were *wrackt* vpon this shore."

Tempest, Act V. Sc. 1.

"*Pros.* Know for certain
That I am Prospero, and that very Duke
Which was thrust forth of Millaine, who most strangely
Vpon this shore (where you were *wrackt*) was landed
To be the Lord on't."

Id. ib.

R.

Passage in "All's Well that Ends Well" (2nd S. i. 494.) — A sense may be found in the quoted lines, although not a very poetical one. Johnson and Malone (see their notes) are wrong, and so is Mr. Singer, in their personification of "hate." They consider "sleeping hate" and "dreadful, revengeful, ruthless hate" as being synonymous, and so their meaning must be, that, if hate had *not* slept, the mischief would not have been done; but that is an error *in calculo:* "hate," of course, can only be active when awake; sleeping, he is — like Anteus lifted up from his mother earth — without force, and so is "love."* "Hate" and "love," directed towards the same object, can not be awake at the same time.

What I have found in the two lines is this: "Love" fell asleep, and by this fact, and in the same moment, "hate" was awaking, and did mischief, profiting by "love's" sleep. Too late, after "hate" being tired, "love" awakes, and "cries to see what's done," while, at the same time, "shameful hate" like a gourmand, surfeited by a luxurious repast, "sleeps out the afternoon."

If that is not poesy, at least it is sense.

F. A. LEO.

Berlin.

Kneller's Portrait of Shakspeare. — In Dryden's Poem to Sir Godfrey Kneller, printed in the 4th volume of the *Miscellany Poems*, the poet speaks of a portrait of Shakspeare painted by and given to him by Kneller:

"*Shakspeare* thy Gift, I place before my sight;
With Awe, I ask his blessing e're I write;
With Reverence look on his Majestick Face;
Proud to be less; but of his Godlike Race.
His Soul inspires me while thy Praise I write,
And I like *Teucer*, under *Ajax* fight;
Bids thee, through me, be bold; with dauntless breast,
Contemn the bad, and emulate the best," &c.

And a side note on the first words refers to —

"Shakspeare's Picture, drawn by Sir Godfrey Kneller, and given to the author."

Is anything known of this picture at the present time? From what did Kneller make his copy? as it is not likely he would have taken the trouble to copy a picture without being first satisfied that it was a genuine portrait. K. P. S.

POLITICAL POEM.

As the political squibs of the last century are thought worthy of being collected, I send you a copy of verses, the appearance of which bear witness to its having been written at the time when the subject it refers to was of recent occurrence. I am not aware whether it has

* See as analogous: F. A. Leo, *Beiträge und Verbesserungen zu Shakespeares Dramen nach handschriftlichen Anderungen*, &c. &c., 1853, Berlin, A. Asher & Co., page 130, some remarks about the word "invisible."

ever been published, but at least I suppose it in few hands.

JONATHAN COUCH.

Polperro.

Now Phabus did ye world wth frowns swrvey,
Dark wear ye Clouds, and dismal was ye day,
When pensive Harley from ye Court returnd;
Slow by his Chariot mov'd, as that had mourn'd.
Heavy the mules before ye statesman goe,
As dragging an unusual weight of woe;
Sad was his aspect, and he waking dreams
Of plots abortive and of rvin'd schemes:
Like some sad youth, whose greifs alone survie,
Mourns a dead mistress or a wife alive.
Such looks would Russels Funeral Trump grace,
So Notingham still looke, wth such a dismal face.
To Kensington's high tower, bright Masham flyes,
Thence she affar ye sad procession spyes;
Whear ye late statesman dos in sorrow ride,
His Welsh supporter mourning by his side.
At wich her boundless grief sad Cryes began,
And thus lamenting thro the Court she ran:
"Hither, yee wretched Toryes, hither Come,
Behold ye Godlike Hero's fatal doom.
If e're yee went with ravishing delight
To hear his Banter and admire his Bite,
Now to his sorrow yeild the last releif,
Who once was all your hopes is now your grief.
Had this Great Man his envy'd Post enjoy'd,
Torys had rul'd and Whiggs had been destroy'd:
Harcourt the mace to which he long aspir'd
Had now possess'd, and Cowper had retir'd;
Sunderland had been forc'd his place to quitt,
Which St. Johns had supplyd with sprightly witt;
Sage Hanmer passing Court employment by
Had ruld the Coffers Toryes to supply.
Gower had shin'd with rich Newcastle's seal,
And Harley's self (to shew his humble zeale)
Had been contented with that triffling wand
Which now dos mischeif in Godolphin's hand:
Our Fleets secure had been Rook's tender care,
And Ormond had been sent to Head the warr,
Bleinheim to Radnor had been forc'd to yeild,
And Cardiff Cliffs obscur'd Ramellis' ffeild."

Minor Notes.

Cheap Travelling on Cows. — In an article on "Fashions," in *Encyclopædia Britannica*, 8th edit., Part II., vol. ix., the following illustration occurs:

"We have never heard of any one who followed the fashion set and advocated by Asclepiades, who tried to bring cheap locomotion into general favour, and who travelled about the world on a cow, living on her milk by the way."

Since I wrote that article, however, I have met with mention of a town in which this example was followed. In the *Voyage of Italy*, by Richard Lassels, Gent.,—a book which was printed in Paris in 1670, and the author of which had made the "voyage" five times as tutor to "several of the English nobility and gentry," — the subjoined singular instance may be met with:

"I observed in this town (Piacenza) a valuable piece of thriftiness used by the gentlewomen, who make no scruple to be carried to their country houses near the town in coaches drawn by two cows yoked together. These will carry the Signora a pretty round trot unto her villa; they afford her also a dish of their milk, and, after collation, bring her home again at night, without spending a penny."

J. DORAN.

An Advertisement. — Whether this advertisement, which I have as a printed post-bill, was ever posted on the walls of Coleraine I know not, but it possesses sufficient peculiarities of phrase to be preserved in "N. & Q." as a curiosity. S.

"*To be Let*,

To an Oppidan, a Ruricolest, or a Cosmopolitan, and may be entered upon immediately,

The House in STONE ROW, lately possessed by CAPT. SIREE. To avoid Verbosity, the Proprietor with Compendiosity will give a Perfunctory description of the Premisses, in the Compagination of which he has Sedulously studied the convenience of the Occupant — it is free from Opacity, Tenebrosity, Fumidity, and Injucundity, and no building can have greater Pellucidity or Translucency — in short its Diaphaneity even in the Crepuscle makes it like a Pharos, and without Laud, for its Agglutination and Amenity, it is a most Delectable Commorance; and whoever lives in it will find that the Neighbours have none of the Truculence, the Immanity, the Torvity, the Spinosity, the Putidness, the Pugnacity — nor the Fugacity observable in other parts of the town, their Propinquity and Consanguinity, occasions Jucundity and Pudicity — from which and the Redolence of the place (even in the dog-days) they are remarkable for Longevity. For terms and particulars apply to JAMES HUTCHISON opposite the MARKET HOUSE."

"Colerain, 30th September, 1790."

Cat Worship. — The *cat*, which old ladies love and cherish with Egyptian fondness, but with just enough of romance in their affection to acquit them of idolatry, was one of the *sacred* animals before which that people bowed in worship to their sidereal deities. It seems to have owed its consecration and divine honours to a peculiar physical *attribute*, the *contractibility* and *dilatability* of the pupil of the eye, exhibiting so mysterious an illustration of, and (as a matter of course) relation to the moon's *changes*, as to give rise to the notion that the animal shared in some degree the influence of that luminary! I do not know whether there was any correspondence in point of *time* in these supposed *ocular* demonstrations of the lunar *phases*, to give birth to so monstrous a superstition. F. PHILLOTT.

Pronunciation of English Words ending in -il. — There are very few words with this termination in English: five only occur to my recollection, *peril*, *civil*, *council*, *evil*, and *devil*. Of these the

three first, as derived from French words of the same termination, are always pronounced as if they ended in *-ill*.

But until lately the two last were always pronounced as they would have been had they been written respectively *evle* and *devle*; and I believe that they were rightly so pronounced, with reference to their etymologies. They are neither of them derived from foreign words which have *i* in the last syllable; *evil* is the Saxon yfel, and *devil* the Saxon deofol, contracted deofl, and in the adjective form, deoflic. So in the German the words are *teufel* and *übel*, both ending in the same obscure sound which we give to *le* when those letters follow another consonant as a termination.

Within a few years a change has taken place, but I never could hear any cause alleged for the change, except a desire to assimilate these two words with other English words ending in the same letters.

To make the pronunciation, when long and reasonably established, yield to the letters, seems to me a very unphilological proceeding. Our American brothers, indeed, pronounce *to* as if it were written *toe*, and the last syllable of *genuine* as they do the word *wine*, &c. But knowing, as we do, how very inconsistent our orthography is with our certain and established pronunciation, it would surely be wiser (if we *are* to make changes) to accommodate our letters to our sounds, than to pervert our sounds for the sake of the letters.

E. C. H.

"*Antiquités du Bosphore Cimmerien*,"—*Antiquities of the Cimmerian Bosphorus*, preserved in the Museum of the Hérmitage; published by order of the Emperor, St. Petersburg; printed at the printing offices of the Academy of Sciences, 1854 *seq.*, 3 vols., fol. (plates).

This splendid work, containing the representations and description of some Crimean remnants of the goldsmith's art, &c., of the best Greek period, is intended as a present for princely personages, the public libraries, and art-institutions of Europe. I shall give a review of it in one of the art-journals here. Dr. J. Lotsky, Panslave.

15. Gower Street, London.

Stencilled Books.—A book on vellum was given to me some time back, which was described in the catalogue as "*Missæ falienses ex domu Chanteloup*, a beautifully-written MS., 1751." Upon looking carefully into the book, I found it was not written but stencilled, and then carefully finished with a pen. I never have seen a stencilled book except this, and so have made a note of it. There were other copies of this taken, for I met with one in a recent catalogue. Can any of your correspondents give other instances of this process, and explain the title of this book?

J. C. J.

Jews' Bread.—Dipping into the *Plantarium* of my favourite Cowley, I find it noted that "in old time the seed of the white poppy, parched, was served up as a dessert." By this I am reminded, that white poppy-seeds are eaten to this day upon bread made exclusively for Jews. The "twist" bread is generally so prepared, by brushing over the outside crust with egg, and sprinkling upon it the seed. John Timbs.

Sloane Street.

Clandestine Opening of Letters in the last Century.—Goethe, when discussing after the general peace of 1815, some political subjects with Luden, the historian, made to him the following rather uncomplimentary observation: "You must not suppose that any thing which you have broached to me has not *before* attracted my attention." That the clandestine opening of letters by some or other post offices was then well known, and guarded against, we perceive from the following letter written by the great German poet, dated Rome, February 16, 1788:

"Through the Prussian Courier (!) I received lately a letter from our Duke, as friendly, loving, good, and pleasing as possible. As he could write without apprehension (!), he described to me the whole political position, his own, and so on."

As the date of Goethe's letter refers to the latter years of the reign of Frederic II. of Prussia and Joseph II. of Austria, it is easy to conjecture which of the two powers then excited public apprehension. J. Lotsky.

15. Gower Street, London.

Queries.

FRANCIS FITTON.

In the chancel of the church of Gawsworth, co. Chester, there is a monument with the recumbent effigy of Francis Fitton, Esq., and round the edges of the tomb the following inscription:

"Here lyeth Fraunces Fitton, Esquire, who married Katherine contes doager of Northumberlond, and third brother of Sir Edward Fitton, deceased, of Gawsworth, kt., lord president of Conough" (*i. e.* Connaught).

On the arches supporting the tomb are shields of arms, and underneath them a headless skeleton lying in a robe. Can any of your learned readers inform me whether any thing is known concerning this Francis Fitton? Does the headless skeleton indicate his having met with a violent death in some conflict in Ireland in those lawless days?

There is also a full length portrait of this Francis Fitton in the hall at Gawsworth, with this inscription round the frame:

"Francis Fyton, married w^t Katherine countes of Northu'b^r., dowger, a^o 1588, eldest of the doughters and co-

heires of Joh' Neville, kt., Lord Latymer, being thyrd sone of Edw. Fyton of Gawsworth, kt. (who maried Mary y^e younger doughter and coheir of Sir Vigitt Harbutell, in Northu'br., kn., and Elenor, her elder sister, maried w^t S^r Tho. Percy, kn., afterward ataynted, being father by her to Tho. and Henry Percy, knts., and both in their tymes earles of Northu'br. and restored by Q. Mary), brother to Edward Fyton, kn., lord president of Conaghte and thresorer of Ireland, and sone and heyre to th' aforesaid Edward, which thresorer and his wife decessed in Irlonde, and lye both buried in St. Patric's church in Dublin."

Ormerod, in his *History of Cheshire*, suggests that the skeleton has probably reference to the attainder of Sir Thomas Percy, but why? Perhaps after all it is but an emblem of mortality. Local tradition asserts that Francis Fitton fell in battle, and only his body, from which the head had been severed, could be found. This ancient family became extinct in the direct line by the death of Sir Edward Fitton in 1643. OXONIENSIS.

QUERIES RESPECTING THE GAMAGE FAMILY.

1. What is the import or etymology of the name *Gamage?* Is it of Saxon or of Norman origin, or of neither?

2. What is the coat of arms of the family of Gamage, and whence its origin?

3. Can any traces of the family, the disposition of the family estates, titles, its origin, &c., be discovered? If so, from what sources?

4. Is it possible from any records of emigration, shipping and naval lists, to ascertain what branch of the Gamage family emigrated to New England about 1700, or previously? and from what port they sailed, and where was their place of residence in England previous to their emigration? We find from a parish record in Cambridge, Massachusetts, that one Joshua Gamage was there in 1710, the date of his marriage to a Deborah Wyeth; but when he came from England does not appear.

5. Can anything be obtained, by way of family history, from monumental inscriptions, parish, church, and county, national and heraldic records, and records of knighthood, grants of land, and conveyances of estate, wills, &c., and where can these be found?

6. Is there any place named Royiode, or anything similar, in co. Hertford (or Hertfordshire), England? and if so, could not some traces be found of the Gamage family, provided their residence was there; or any part of the *coat armour* derived from that place? *Royiode* may not be the whole name of the place, but the last half of it. The old Saxon word *royd*, meaning *clearing*, is a frequent termination of the names of towns, and was somet mes used in connection with the name of a proprietor, as Monkroyd, Martinrode, and also Okenrode, Acroyd, Hollinsrode, &c.

7. Where is *Clerkenshalls* in Scotland, and what possible connection can that place have with the Gamage family or their coat armour? When was Sir Thomas Gamage knighted; by whom, and what was the order of his knighthood?

The result of any investigations in relation to the Gamage family will oblige the inquirer.

ANON.

Minor Queries.

"*A daring Pilot in Adversity.*"—From what author is the following quotation (made in the last page of vol. i. of Sir Robert Peel's *Memoirs*) taken;

". . . . When waves run high
A daring pilot in adversity?"

D. G.

Aristotle's Proverbs.—The Rev. Thomas Wilson, in a lecture on the "Philosophy of Proverbs," in the *Popular Lecturer*, states that "Aristotle made a collection of them." Is this collection still existing? I never heard of it. W. S. D.

Ode by Lord Byron.—In an excellent collection of fugitive poetry of the nineteenth century, entitled *The Laurel*, published by Tilt in 1841, is an ode ascribed to Lord Byron. It consists of nine stanzas, is characterised by considerable merit, and is a vehement invective against the French people for their desertion and neglect of Napoleon when fortune no longer attended his arms. The first stanza is as follows:

"Oh, shame to thee, land of the Gaul!
Oh, shame to thy children and thee!
Unwise in thy glory, and base in thy fall,
How wretched thy portion shall be!
Derision shall strike thee forlorn,
A mockery that never shall die;
The curses of hate, and the hisses of scorn,
Shall burthen the winds of thy sky;
And proud o'er thy ruin, for ever be hurled
The laughter of triumph, the jeers of the world."

I should be glad to know by what authority this energetic ode is attributed to Lord Byron; or to whom it may with greater truth be ascribed.

WILLIAM BATES.

Birmingham.

Prester John.—More information respecting this myth (if myth he is) is required than is to be found in 1st S. vii. 502.; x. 186. Why do writers cite the length of his *foot*, rather than any other characteristic he may possess? ANON.

Mr. Bathurst's Disappearance.—Was anything *certain* ascertained relative to the fate of Mr. Bathurst, who disappeared mysteriously during a mission abroad in the course of our great war against Bonaparte? I found, at an old bookseller's in Paris, some years ago, the MS. journal of Mrs. Bathurst, who was a sister of Sir G. P.

Call, Bart., and banker. It is very curious and interesting. I believe one of her daughters was drowned in the Tiber. Is the other still living?

A Bookworm.

"*Jokeby.*" — Can you tell me who is the author of *Jokeby*, a burlesque imitation of *Rokeby*, published in or about 1812? The same author published, shortly afterwards, a volume called *The Accepted Addresses*. R. J.

Fellow of Trinity. — There is a letter from the Earl of Sandwich to Garrick (in the 2nd volume of the *Garrick Correspondence*, p. 329.) regarding a play written by a gentleman of Cambridge. In the earl's letter, which is dated Jan. 8, 1779, he says regarding the author:

"I believe he has lost some emolument he had in Trinity College, of which he is a Fellow, on account of his attachment to me, which led him to oppose the Master upon some points in which I interfered," &c.

Could any of your readers inform me who was the Fellow of Trinity College here alluded to?

R. J.

Was Addison a Plagiarist? — I read the other day, that the well-known paraphrase of Psalm xix.,

"The spacious firmament on high,
With all the blue ethereal sky," &c.

so generally ascribed to Addison, was composed by Andrew Marvel; and that Dr. Johnson repeated it as his.

I know it has been a fashion to lay other men's productions at Andrew's door; but the object of my Query is to ascertain if there is any well-supported charge of plagiarism against Addison on record. John J. Penstone.

Stanford-in-the-Vale.

Meaning of Hayne. — What is the explanation of the word *hayne*, which forms the termination of the names of a great many places, chiefly farms, in my neighbourhood, such as Wood*hayne*, Cown*hayne*, Will*hayne*, and at least a dozen others.

J. E.

Temple at Baalbec. — Who is supposed to have founded the Temple of the Sun at Baalbec, in Syria? What ancient historians notice its origin or existence? And what modern books are there on the subject? Hawadji.

Fossil Human Skeleton. — Is it true that a *fossil* human skeleton was very lately found in a free-stone quarry near Fondel, in Scotland?

W. Elfe Tayler.

"*The Philistines.*" — Who is the author of *The Philistines, or The Scotch Tocsin sounded*, a political drama, published in 1793? R. J.

Weldons of Swanscombe, co. Kent. — I am desirous of obtaining all the information possible regarding the family of Weldon, especially that branch of it which settled in the county of Kent. From Hasted's *History* I learn that the manor of Swanscombe was possessed by the Weldons from the thirty-sixth year of Henry VIII. down to 1731. In that year died Walter Weldon, whose heirs conveyed their estate by sale to Thomas Blechynden, Esq.

Can any of your readers supply me with the further history of the Swanscombe Weldons, and bring down their line to the present day? One Colonel Weldon, said to be "of Swanscombe," was living in the year 1827, and bore the arms of the family, which are "Argent, a cinquefoil (or mullet) gules; on a chief of the second, a demi-lion rampant, issuant of the field, armed and langued azure." H. E. W.

York.

Edward Stanley, B.A. — Could any of your readers give me information regarding Edward Stanley, B.A., who is author of *Elmira*, a dramatic poem, printed at Norwich in 1790? R. J.

Punishment for Striking in the King's Court.

"The serjeant of the King's Wood-yard brings to the place of execution a square block, a beetle, staple, and cords to fasten the hands thereto; the yeoman of the scullery provides a great fire of coals by the block, where the searing-irons, brought by the chief farrier, are to be ready for the chief surgeon to use; vinegar and cold water, brought by the groom of the saucery; the chief officers also of the cellar and pantry are to be ready, one with a cup of red wine, and the other with a manchet, to offer the criminal. The serjeant of the ewry is to bring linen to wind about and wrap the arm; the yeoman of the poultry a cock to lay to it; the yeoman of the chandlery seared cloths; the master-cook a sharp dresser-knife, which at the place of execution is to be held upright by the serjeant of the larder, till execution be performed by an officer appointed thereunto. After all, the criminal shall be imprisoned during life, and fined and ransomed at the king's will."

So far Chamberlain, in his *Present State of Great Britain*, 1741. Is there any case on record where such a sentence has been carried into execution with all its extraordinary formalities? WX.

Minatrost. — A Correspondent begs to know the meaning of the word *minatrost*, which is mentioned in *Charles Auchester*, vol. i. p. 42. (a novel).

Minor Queries with Answers.

"*The Little Whig.*" — Speaking of the theatre erected by Sir John Vanbrugh on the site of the present opera-house in the Haymarket, called the Queen's in honour of Queen Anne, and which has always retained the royal prefix, Cibber says:

"Of this theatre I saw the first stone laid, on which was inscribed 'The Little Whig,' in honour to a lady of ex-

traordinary beauty, then the celebrated toast and pride of that party." — *Apology*, ed. 1750, pp. 257, 258.

Who was the lady referred to?

CHARLES WYLIE.

[The "Little Whig" was Anne, Countess of Sunderland, second daughter of the great Duke of Marlborough. This lady, who was rather *petite* in person, did not disdain the cognomen conferred upon her, at a time when everything bore the ensigns of party of one kind or other. Her death on April 15, 1716, is thus noticed in *The Political State* of that date: "On April 15, about two of the clock, Anne, Countess of Sunderland, daughter of John, Duke of Marlborough, died of a pleuritick fever; a lady, who by her personal accomplishments outshined all the British court, being the general toast by the name of *The Little Whig;* who, for her excellent endowments of mind, good-nature, and affability, was justly lamented by all that knew her; and whose irreparable loss, in a particular manner, affected both her illustrious father and consort." Among the verses of the Earl of Halifax, given in Tonson's *Miscellany*, edited by Dryden, are the following lines on the Countess of Sunderland, inscribed on the toasting-glasses of the Kit-Cat Club:

"All Nature's charms in Sunderland appear,
Bright as her eyes, and as her reason clear;
Yet still their force, to men not safely known,
Seems undiscovered to herself alone."

Dr. Arbuthnot in the following epigram seems to derive the name of this celebrated club from the custom of toasting ladies after dinner, rather than from the name of the renowned pastry-cook, Christopher Cat:

"Whence deathless Kit Cat took its name
Few critics can unriddle,
Some say from Pastry-cook it came,
And some from Cat and Fiddle.

From no trim beaux its name it boasts,
Grey statesmen or green wits;
But from its pell-mell pack of toasts
Of old *Cats* and young *Kits!*"]

Marston Moreton, co. Bucks [*Beds?*]. — Sarah, Duchess of Marlborough, widow of the great duke, devised the manor and estate of Marston Moreton to the Hon. John Spencer, her grandson. Query, did he not subsequently change his name? On what account? Whom did he marry? And of his descendants? JAMES KNOWLES.

[Marston-Moretaine is in Bedfordshire, and according to Lysons (*Beds*, vol. i. p. 114.) the Duchess of Marlborough bequeathed this manor, with the rest of her Bedfordshire estates, to her grandson, the Hon. John Spencer, who also became possessor of the manor of Dunton in Bucks by the will of the Duchess. The Hon. John Spencer, of Althorp, was the fourth and youngest son of Charles, third Earl of Sunderland, by Lady Anne Churchill, the "little Whig," noticed in the preceding article, and was born May 13, 1708; M.P. for Woodstock, 1731-2; Bedford, 1734, 1741, and 1744; Ranger and Keeper of Windsor Green Park. Obit. at Wimbledon, June 20, 1746. He married Georgiana Caroline Carteret, third daughter of the first Earl Granville. Their son John was created, in 1761, Viscount and Baron Spencer of Althorp, and in 1766, Earl Spencer and Viscount Althorp. See any *Peerage*, as well as Lipscomb's *Bucks*, iii. 342., for the pedigree of the Spencer family.]

Port Jackson. — Fordyce, in his *History of Durham, sub verb.* "Greatham," writing of Mr. Ralph Ward Jackson, the founder of West Hartlepool, says:

"In honour of Mr. Jackson, the last ship launched by Mr. John Pile at Sunderland was christened the 'Port Jackson.' It may be here stated that Captain Cook, the great circumnavigator, in order to perpetuate his gratitude and friendship for Sir George Jackson, Bart., one of his earliest benefactors, gave the name of 'Port Jackson' to the noble harbour he discovered near Botany Bay, in New South Wales, on the 6th May, 1770."

In the *Gazetteer of the World*, edited by a Member of the Royal Geographical Society, *sub verb.* "Jackson" (Port), it is said:

"This harbour, perhaps the finest in the world, presenting fifteen miles of deep water, completely protected, was *overlooked by Cook*, who laid it down in his chart as a *mere boat-haven. Captain Philip first explored it in January*, 1788, *and bestowed on it the name of the man who was on the look-out when it was discovered.*"

As *both* accounts *cannot* be correct, will the Editor of "N. & Q.," or a contributor, say *which is?* R. W. DIXON.

Seaton Carew, co. Durham.

[After reading these different accounts we are reminded of Merrick's chameleon, for "both are right, and both are wrong," in some particulars. The facts, we believe, are as follow: Captain Arthur Philip, on being appointed Governor of Botany Bay, proceeded with three boats and some of his officers to examine what Captain Cook had termed Broken Bay, where the Hawkesbury disembogues; but while proceeding thither, he resolved to examine an inlet, which, in Cook's chart, was marked as a boat harbour, but apparently so small as not to be worth investigating. Cook had therefore passed to the northward, and given the inlet the name of Port *Jackson*, which was that of the seaman at the mast-head, who first descried it while on the look-out. Capt. Philip entered between the lofty headlands to examine this "boat harbour," and his astonishment may be more easily conceived than described, when he found, not a boat creek, but one of the safest havens in the world, where the whole of the British navy might securely ride at anchor. — Consult R. Montgomery Martin's *Colonial Library*, vol. ii. p. 24.]

Navigation by Steam. —

"Earl Stanhope's experiments for navigating vessels by the steam-engine, without masts or sails, have succeeded so much to his satisfaction on a small scale, that a vessel of 200 tons burden, on this principle, is now building under his direction. The expence of this vessel is to be paid by the Navy Board in the first instance, on condition that, if she do not answer after a fair trial, she shall be returned to Earl Stanhope, and all the expence made good by him." — *Historical Chronicle of the "Bee,"* for 1792, p. 23.

Is there any farther account of the result of the experiments and of the plans of this patriotic nobleman? G. N.

[A similar account of the earl's steam-vessel appeared in the *Gentleman's Magazine* for October, 1792 (p. 956.), where it is stated that it was then being built under his direction by Mr. Stalkart; but we hear nothing more of it. About this time, Robert Fulton, an American, then living at Torbay in Devonshire, held some correspondence with Earl Stanhope on the subject of moving ships by a

steam-engine. In 1795, the Earl revived the project of Genevois, the pastor of Berne, to impel boats with duck-feet oars, but he could not cause his vessel to move at a higher rate than three miles an hour.]

Replies.

CHARLES LENNOX, FIRST DUKE OF RICHMOND.

(2nd S. ii. 5.)

The following account of the Duke of Richmond's reconversion to the English Church is preserved in Bishop Kennett's *Collections*, vol. liv. p. 216. (Lansdown MS. 988.), and is entitled:

"The Declaration of the Duke of Richmond, when he was restored to the Communion of the Church of England in Lambeth Palace, May 15th, being Whit-Sunday, 1692."

"Do you sincerely, in the presence of Almighty God, the Searcher of all hearts, and before this assembly, declare your hearty contrition and repentance for having publicly renounced and abjured the Reformed Religion professed in the Church of England, in which you were baptized and bred? And that you are truly sensible that in so doing you have grievously offended Almighty God, and given just cause of scandal to others, for which you beg forgiveness of God and men?

"*Answer.* All this I do declare from my heart.

"Do you solemnly retract the said abjuration, and now sincerely renounce all the errors and corruptions of the Church of Rome; being convinced in your conscience, that in many of their doctrines and practices they have departed from the primitive Christianity: particularly, do you renounce all the new articles which Pope Pius IV. hath added to the Apostles' Creed, and which were established in the Council of Trent?

"*Ans.* I do sincerely, as in the presence of God.

"Do you solemnly promise before God and this congregation, that you will, by God's grace, continue stedfast in the profession you have made to the end of your life?

"*Ans.* I promise, by the grace of God, so to do.

"Do you desire to be admitted to Confirmation according to the Order of the Church of England, to the Communion whereof you are now restored?

"*Ans.* It is my desire.

"*The Duke of Richmond's Declaration, subscribed with his hand, May* 15, 1692.

"I, Charles Duke of Richmond and Lenox, do sincerely in the presence of Almighty God, the Searcher of all hearts, and before this Assembly, declare my hearty contrition and repentance for having publicly renounced and abjured the Reformed Religion professed in the Church of England, in which I was baptized and bred. And am truly sensible, that in so doing I have grievously offended Almighty God, and given just cause of scandal to others: for which I beg forgiveness of God and men. And I do solemnly retract the said abjuration, and do now sincerely renounce all the errors and corruptions of the Church of Rome, being convinced in my conscience that in many of their doctrines and practices they have departed from the primitive Christianity. Particularly, I do renounce all the new articles which Pope Pius IV. hath added to the Apostles' Creed, and which were established in the Council of Trent. And I do solemnly promise before God and this congregation, that I will by God's grace continue stedfast in the profession I have now made to the end of my life. And in testimony of this my unfeigned repentance and resolutions, I do hereunto subscribe my name, the 15th day of May 1692.

"Charles Richmond.

"In the presence of Step. Fox, James Chadwick, Geo. Royse, Ra. Barker, A. Hill, Ralph Snow."

J. Yeowell.

ROYAL REGIMENT OF ARTILLERY.

(2nd S. i. 278.)

The following notice of the distinct formation of the Royal Fusileers and Royal Regiment of Artillery, will set the question of the identity of these corps at rest. I have inserted a quotation from Mr. Cannon's *Records of the British Army*, which may be interesting to your readers.

R. R. A. will find a history of his regiment at Mr. J. W. Parker's establishment in the Strand; also in Kane's *History of the Royal Artillery*, in the garrison library at Woolwich: —

"In 1664 King Charles II. raised a corps for sea-service, styled the Admiral's regiment. In 1678 each company of 100 men usually consisted of 30 pikemen, 60 musketeers, and 10 men armed with light firelocks. In this year the King added a company of men armed with hand-grenades to each of the old British regiments, which was designated the 'grenadier company.' Daggers were so contrived as to fit in the muzzles of the muskets, and bayonets, similar to those at present in use, were adopted about twenty years afterwards.

"An Ordnance regiment was raised in 1685, by order of King James II., to guard the artillery, and was designated the Royal Fusiliers (now 7th Foot). This corps, and the companies of grenadiers, did not carry pikes.

"Queen Anne succeeded to the throne of England, March 8, 1702; and during her reign, the pikes hitherto in use were laid aside, and every infantry soldier was armed with a musket, bayonet, and sword; the grenadiers ceased, about the same period, to carry hand grenades: the corps of Royal Artillery was first added to the army in this reign."

The first Colonel-commandant of the Royal Artillery was Albert Borgard, who was appointed April 14, 1705; and died in 1750, on March 8 of which year he was succeeded by Colonel William Belford.

The occasion of raising the corps now known as the 7th Regiment, or Royal Fusileers, was as follows. The invention of gunpowder, in 1320, was followed in 1338 by the introduction of cannon; but many years elapsed before a corps of artillery was added to the army. The guns were fired by men hired for the purpose: non-commissioned officers and soldiers were frequently employed as gunners, and the care and protection of the guns were confided to particular corps.

On the augmentation of the army during the rebellion of James Duke of Monmouth, in June 1685, King James II. resolved that the first of the newly-raised infantry corps should be an ordnance regiment for the care and protection of the cannon, of which corps his majesty appointed

George Lord Dartmouth (then Master-general of the Ordnance) to be colonel, by commission dated June 11, 1685. At this period the regular regiments were composed of musketeers, armed with muskets and swords; of pikemen, armed with long pikes and swords; and of grenadiers, armed with hand-grenades, muskets, bayonets, swords, and small hatchets; but in the ordnance regiment every man carried a long musket called a *fusil*, with a sword and bayonet—from which peculiarity the regiment obtained the name of the Royal Fusileers. Thus it will be seen that the Royal Fusileers existed, as a regiment of the Line, twenty years previous to the formation of the Royal Regiment of Artillery, which never belonged to the Line, but was always a separate branch of the army. G. L. S.

PLANTS IN SLEEPING ROOMS.

(2nd S. i. 433.)

There are two distinct and apparently opposite processes going on in the plant:—I. The decomposition of carbonic acid—the fixation of the carbon for the purpose of building up its own tissues—and the liberation of the oxygen. This constitutes vegetable nutrition:—II. The exhaling carbonic acid, the result of the union of the oxygen of the atmosphere with the carbon of the vegetable tissues. This is analogous to respiration. The first of these processes is not only beneficial to animal life, but absolutely essential to its existence, for as the animal inhales oxygen and exhales carbonic acid in the process of respiration, if some agency did not work out the reverse change, the whole of the oxygen in the atmosphere would be used up in a certain length of time (800,000 years according to Professor Dumas), and animal life consequently disappear. But as it is, animals and plants are thus mutually dependent upon each other; and this is the case, not merely with regard to carbonic acid, but also some other compounds, such as ammonia, water, &c., which are formed in animals and decomposed in plants. So far, then, it is healthy to have plants in rooms. But there is the second process—a kind of decay, or by some looked upon as true respiration; and as this is precisely what occurs in animals, it must of course add to the carbonic acid of the atmosphere, and thus produce an effect prejudicial to animal life. If both these processes were carried on to the same extent, the one would, as a matter of course, counteract the other, and neither would produce either good or evil as to its effects upon the atmosphere. But as the former, under general circumstances, preponderates excessively over the latter, it is on the whole healthy to live amongst plants. There are circumstances, however, in which the respiratory process is active, and the nutritive at a stand-still, and here the influence of the vegetable upon the atmosphere will be injurious to animal life. One of these circumstances is the absence of sunshine, or daylight (as these stimuli are necessary to the carrying on the process of nutrition in the plant). It is therefore injurious, more or less, to sleep in a room in which there are plants. Geo. Sexton, M.D., F.R.G.S.

Kennington Cross.

In reply to C. T. B. I copy the following passage from *The Handbook of Gardening*, by Edward Kemp, p. 12.:

"Plants convert the oxygen and carbon which they receive from the soil and air into carbonic acid, which they exhale at night. This being a deadly and dangerous gas to human beings, plants and flowers are not considered healthy in a sitting or bed room during the night. In the day they give off oxygen, especially in the morning, which is reputed to render the morning air so fresh and exhilarating. They are very useful in absorbing from the air the carbon which is so injurious to animal life; and they purify stagnant water in the same way."

Are the above statements correct? Do plants perform by day and by night two contrary operations?

In *The Flower Garden*, reprinted by Mr. Murray, from the *Quarterly Review*, the fear of the exhalations from flowers at night is treated as a popular error. See the close of the treatise, p. 81.

Stylites.

FLEMING'S "RISE AND FALL OF THE PAPACY."

(2nd S. i. 479.)

In Fleming's *Discourse on the Rise and Fall of Papacy* (edit. 1792, at p. 43.), is the following observable foot-note by the "publisher:"

"In calculating the difference betwixt the prophetic and sydereal year (see p. 13.), our author reckons the latter, according to the gross computation, to be only 365 days; not regarding, as he says, 'the smaller measures of time.' But the fact is a complete annual revolution of the sun exceeds that calculation by several hours and minutes, a sydereal year being 365 days, 6 hours, and about 10 minutes. In 1278 years, therefore, there will be a difference of about 328½ days, or nearly one whole year: so that the great event predicted by our author will fall out one year sooner than by his calculation, *viz.* in the year 1793, which brings it still nearer to the present time."

To the intelligent readers of your valuable periodical, it need not be more than mentioned that Louis XVI. suffered decapitation in the year 1793; thus verifying, it may be said, almost to a day, the accuracy of the calculations of Fleming, as well as in being a literal description of the words of the latter (p. 43.):

"That whereas the present French king (1701) takes the sun for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors and the monarchy itself (at least before the year 1794),

be forced to acknowledge that in respect to the neighbouring potentates he is even *singulis impar*."

Fleming, in deducing his calculations as to the Papacy, says at p. 49.:

"This Judgment (*fifth vial*) will probably begin about the year 1794, and expire about A.C. 1848: so that the duration of it, upon this supposition, will be for the space of 54 years. For I do not suppose that seeing the Pope received the title of Supreme Bishop no sooner than Ann. 606, he cannot be supposed to have any vial poured upon his Seat immediately, so as to ruin his authority so signally as this Judgment must be supposed to do until the year 1848, which is the date of 1260 years in prophetical account when they are reckoned from Ann. 606. But yet we are not to imagine that this vial will totally destroy the Papacy, tho' it will exceedingly weaken it; for we find this still in being and alive when the next vial is poured out."

Now it is again not a little remarkable, that from 1848 to 1850 took place the revolution at Rome, the flight of the Pope to Gaeta, his residence there, and his having been brought back to Rome only through the power of France. It cannot be said that the Pope's authority and the Papacy were "destroyed" by this revolution, though they were certainly at that time on the very brink of perdition; but that they have been since "exceedingly weakened" by it, no one can doubt, seeing the troubles which are presently occurring from the disturbed and unsatisfactory position of Italian affairs both in Church and State. The events which likewise happened in the abdication of Louis Philippe, and the new succession to the French throne (all of which cannot be dilated on); as also the humbled condition of the Pope when made prisoner by Napoleon Bonaparte during the period of the currency of the above-mentioned fifty-four years prior to 1848, and the inauguration of the emperor's son as King of Rome, with other historical points that might be stated, may in whole be regarded as proofs of the singular shrewdness of Fleming in scanning those mysterious books, in the study of which he had been successful beyond every commentator who had handled them.

It appears to be the opinion of Fleming (p. 49.) that the "*sixth vial* will be poured out on the Mahometan Anti-Christ," and that the "*seventh vial*" more particularly relates to "Rome or mystical Babylon;" "these two vials as it were one continued, the first running into the second, and the second completeing the first"—"only you may observe (p. 50.) that the first of these will probably take up most of the time between the year 1848 and the year 2000."—"Supposing, then, that the Turkish monarchy should be totally destroyed (p. 51.) between 1848 and 1900, we may justly assign 70 or 80 years longer to the end of the 6th seal, and about 20 or 30 at most to the last." Lately, the "sick man" only escaped destruction from the paws of the Bear; and though the invalid may have had a *turn* in his complaint, and be again looking better, it cannot be doubted that he carries within himself the seeds of his early dissolution.

The author's reasonings on these topics are too long to be here followed out; but if his discrimination in arguing from the past be taken into account, it is probable he may yet be found one of the most judicious interpreters of the future. At the expiry of the "seventh vial," he considers that "the blessed millennium of Christ's spiritual reign on earth will begin"—say, year 2000. Other students of prophecy, posterior to Fleming, have placed the commencement of this event respectively in 1866, 1947, 2300. It will be for those then alive carefully to watch these epochs and the signs of the times. Under the dominion of peace—the diffusion of education, secular and religious, along with the rapid improvements making in art and science—who can say what mighty things may not be effected to usher in this happy day for the human race? G. N.

BIOGRAPHICAL QUERIES.

(2nd S. i. 472.)

Joseph Trapp, D.D. Born in 1679; in 1695 he was entered a commoner of Wadham College, and, in 1696, was admitted a scholar of the same house. He proceeded B.A. 1699; M.A. 1702; D.D. by diploma, 1727. In 1704, he was chosen a Fellow; in 1708, he was appointed the first professor of poetry; and in 1711, chaplain to Sir Constantine Phipps, Lord Chancellor of Ireland. He died Nov. 22, 1747. A list of his publications, forty-eight in number, will be found in Chalmers's *Biographical Dictionary*.

Philip Bisse, of New College, Oxford; B.A. 1690; M.A. 1693; B. and D.D. 1705; consecrated Bishop of St. David's, Nov. 19, 1710; translated to Hereford, Feb. 16, 1713. He died at Westminster, Sept. 6, 1724. He published *A Sermon at the Anniversary of the Sons of the Clergy*, Dec. 2, 1708; and *A Fast Sermon preached before the House of Commons*, London, 1710.

Thomas Gore, born at Alderton, Wilts, 1631, became a commoner of Magdalen College, Oxford, in May 1647. After he had continued there more than three years, and had performed his exercise for the degree of B.A., he retired to Lincoln's Inn, and afterwards to his patrimony at Alderton; where he died March 31, 1684. His publications were:—

1. A Table shewing how to Blazon a Coat ten several Ways, 1655; a single sheet, copied from Ferne.
2. Series Alphabetica, Latino-Anglica, Nominum Gentilitiorum, sive Cognominum plurimarum Familiarum, quæ multos per annos in Anglia floruere, Oxon., 1667, 8vo.
3. Catalogus in certa Capita, seu Classes, plerorumque

omnium Authorum qui de re heraldica scripserunt, Oxon. 1668. Reprinted, with enlargements, 1674.

4. Nomenclator Geographicus, etc., Oxon., 1667, 8vo.

5. Loyalty Displayed, and Falsehood Unmasked; or a Just Vindication of Thos. Gore, Esq., High Sheriff of Wilts. London: 1681. 4to.

For the above information, I am principally indebted to Chalmers's *Biographical Dictionary*; Wood's *Athenæ Oxon.*; and Nichols's *Literary Anecdotes*.

Ἁλιεύς.

Dublin.

Thos. Gore.—He was born at Alderton, or Aldrington, in Wiltshire; in 1631, commoner of Magdalen Coll.; and afterwards a member of the Society of Lincoln's Inn. He died at Alderton in March 1684, and was buried there.

In 1655, he published *A Table shewing how to Blazon a Coat ten several Ways*. In 1667:

"Series Alphabetica Latino-Anglica, Nominum Gentilitiorum sive Cognominum plurimarum Familiarum, quæ multos per annos in Angliâ floruere: e libris qua manuscriptis qua typis excusis, aliisque antiquioris ævi monumentis Latinis collecta."

In 1668:

"Catalogus in certa Capita, seu Classes, alphabetico ordine concinnatus, plerorumque omnium authorum (tam antiquorum quam recentiorum) qui de re Heraldica, Latine, Gallice, etc., scripserunt."

This work was republished in 1674, with additions. He was also the author of *Nomenclator Geographicus*, published 1667; also of a MS. written in 1662, entitled "Spicilegia Heraldica," and of *Loyalty displayed and Falsehood unmasked*, 1681. He was sheriff of Wilts, 1680.

Joseph Trapp.—Alfred T. Lee will find a full account of Joseph Trapp in *Biographia Britannica*, Nichols's *Bowyer*, Chalmers's *Biographical Dictionary*, and *Penny Cyclopædia*.

Philip Bisse.—Philip Bisse was of New College; was M.A. Jan. 15, 1693, and B. and D.D. Jan. 29, 1705. He was made Bishop of Hereford 1712, and died there Sept. 6, 1721. He and his wife Bridget were buried in Hereford Cathedral.

T. P.

Clifton.

Gregory de Karwent.—In the Index of Abp. Peckham's register, A.D. 1279 to 1292, in Harl. MS. 6062–3., by Dr. Ducarel, it is stated at vol. ii. p. 604., that Tetbury Church was vacant in 1279 by the death of Gregory de Karwent, and that a successor must wait the approbation of the Pope. Tetbury at this period was in the diocese of Worcester.

Ψ.

[In the British Museum, among the Additional Charters, Nos. 5274—5279., will be found some charters relating to Tetbury vicarage, 2 Edw. II.—Ed.]

EXTRAORDINARY FACT.

(2nd S. i. 354.)

I cannot believe this fact to be correctly stated. A vessel from Tunis is said to have put into a port in the county of Antrim, in the north of Ireland, through stress of weather, and the sailors walking through the country entered into conversation with the Irish peasants at work in the fields, speaking the one the language used at Tunis, and the other Irish. What is this but to prove that the Phœnician still spoken at Tunis at the date assigned, the end of last century, and the Irish were the same tongue. The Phœnicians and Celts are now allowed to be different races, speaking different languages; and a corrupt Arabic has been for a long time spoken at Tunis, to the exclusion of the languages used before the Arab conquest. A scene in *The Pœnulus* of the Roman comic writer Plautus, in the Punic tongue, was attempted to be explained by General Vallancey through the Irish, but the attempt has been pronounced chimerical. This leads me to another subject, which I have found of great interest. The Carthaginians were a colony of Tyre, a Phœnician people, a part of the same people called Canaanites. The names of Canaanite and Phœnician are applied to the same race, the one name derived from Chua, or Canaan, a son of Ham, and the other taken from the reddish brown colour of the people, signified by the Greek word Φοινιξ, as a darker shade is denoted by Αιθιοψ for the Ethiopian, supposed to belong to a dark people in the south of Phœnicia as well as in Africa. I see it noticed that the Greek Septuagint frequently renders Canaan and Canaanite in the Hebrew by Phœnicia and Phœnician. One of our Saviour's miracles was the casting a devil out of the child of a woman called by St. Matthew, xv. 22., a woman of Canaan, and by St. Mark, vii. 26., a Tyro-Phœnician woman; and a coin of Laodicea, in Phœnicia, of the age of Antiochus Epiphanes, has the inscription, "Laodicea, mother of Canaan." St. Augustin, an African by birth, the Bishop of Hippo Regius, a little to the west of Carthage, who flourished in the fourth and fifth centuries after Christ, says, *Ep. ad Rom.*:—

"Interrogati rustici nostri quid sint Punice respondentes Chanani corrupta? Scilicet voce sicut in talibus solet quod aliud respondent quam Chananæi."—Quoted Kenrick's *Phœnicia*, p. 42., and *Palestine, l'Univers Pittoresque*, p. 81.

The Carthaginians were called by Virgil "Tyrios Bilingues," from their being obliged, in addition to the Punic, to make use of another language, supposed by Prichard to be of the African aborigines, Berbers, whose tongue, different from the Hebrew, has still relations to it; and the people themselves belong to the Himyaritic, a more southern Arabian race, along with the Abyssinians,

to whose old Gyz tongues the Berber language approaches more nearly. I should have expected the African peasantry to have retained rather their old tongue, the Berber, than the Punic; but in the time of Leo Africanus, the sixteenth century, all the cities on the African coast spoke Arabic, and the use of this language has since extended in the north of Africa. I say nothing of the inscription on the columns at the pillars of Hercules, mentioned by the Greek historian of the Vandal war, Procopius, and doubted by Gibbon, as its authenticity is not believed.* The Hebrew, or a dialect of it, is said to have been the language of the Jews, Phœnicians, and Philistines, and the Punic scene in Plautus's comedy is translated or explained by Hebrew, as is a Carthaginian inscription of prices of victims for sacrifice, on a tablet found in 1845 at Marseilles, near the site of the Temple of Diana of Ephesus, the tutelar deity of the ancient Massilia; and there are other inscriptions at Athens, and in the Mediterranean Islands, all of which lead to the same conclusion, the identity of the Phœnician and Hebrew languages. Had Hannibal (whose name contains the Canaanite Baal) prevailed over the Romans, the world might have been Canaanite, as it might afterwards have been Arabian, had not Charles Martel vanquished the Moors at the great battle contested so long and so obstinately between the Christian Franks and the Mahometan Moors, fought in A.D. 732, in the plains between Tours and Poictiers, in the south of France. This peculiarity is remarked, that the Canaanites descended of Ham spoke a language of the people descended of the elder brother Shem, the ancestor of the Asiatic nations. The Jews springing from the Chaldini or Chaldeans derive their origin from a Shemite source; while the Philistines, in the south of Phœnicia, are said to be from Crete, or from the north of Arabia, and to be descended also from Ham, but differing from the northern Phœnicians, who along with the Jews and Egyptians practised circumcision, in not using that rite.

I would wish to find the Celts in Asia. Prichard has published a volume supplementary to his great work of *Researches into the Physical History of Mankind, to trace their Eastern Origin by comparison of the Celtic Dialects with the Sanscrit, Greek, Latin, and Teutonic Languages;* but I do not know of any historical evidence, or of any archæological antiquities out of Europe, that can be said to be exclusively Celtic. There are circles of stones in India, and other remains in Asia. De Saulay mentions a heap of stones at Hebron, and another monument at a place near the north end of the Dead Sea, both which appeared to resemble Celtic remains, but he gives no drawing of either, and does not speak certainly. (*Voyage autour de la Mer Morte*, tom. ii. pp. 92. 168.) The European circles and underground buildings are not established to belong exclusively to the Celts, but are seen in the mist of a remote antiquity. Amedée Thierry, in his *History of the Gauls from the earliest Period till their ultimate and entire Subjugation by the Romans*, A.D. 79, *during the Reign of the Emperor Vespasian*, assigned them previous to their final subjection a seat and nation in Gaul of 1700 years, which would place them in their European residence at a date about 600 years only from the confusion of languages at the building of the Tower of Babel, 2247 years before Christ according to received chronology. I am aware that Mr. Kenrick, in which he is followed by Prichard, objects to the chronology of the early ages, as not allowing sufficient time for the origin and development of races and nations. The Irish Celts I have understood to be Gallic of the earliest wave of the race, perhaps the most ancient Celts of the British Empire, and their antiquity may reasonably be supposed to be akin to that of the Gallic Celts in Gaul. Their connection with the Phœnicians or Berbers, or I may add, the Euskaldunes, the Basques, is not so readily to be conjectured or entertained. W. H. F.

Kirkwall.

* The inscription is, "We are those who fled from the face of the robber Joshua, the son of Nun." (*Phœnicia*, p. 67.) M. Munk, in *Palestine*, p. 81., remarks in a note, that the expression of the original Greek Englished from the face is Hebrew, but not Greek, and thence inferred that Procopius, a Pagan, did not forge the inscription, but in his narration translated a Phœnician expression. The existence of this fabulous tradition may also show a belief in the identity of the Phœnicians and Canaanites to have been entertained when Procopius wrote in the sixth century.

NOTES ON REGIMENTS.

(2nd S. i. 516.)

I am induced to make a few remarks on the article in your pages entitled "Notes on Regiments," in order that certain inaccuracies and misstatements therein mentioned may not pass uncontradicted.

In those Notes the 80th regiment are called the "Connaught Rangers." The 80th are the "Staffordshire Volunteers." Any Army List would show that the above appellation applies alone to the gallant 88th, on whom it was conferred when they were first raised in that part of Ireland in 1795, by Lord Clanricarde.

The 56th are called Pompadours, not from their present (purple) facings, but from the following circumstance, as related to me by an old officer of the regiment nearly thirty years ago. In 1756, when this regiment was first raised, its facings were a crimson or puce colour, called in those days "Pompadour," from the celebrated lady

who patronised it; and hence the name as applied to the regiment whose facings it formed.

I may incidentally mention that on visiting a cotton mill near Oldham in Lancashire, in 1827, I was surprised to find the word "Pompadour" on a crimson cotton print, and on seeking for an explanation, I was told it was applied to that particular shade of crimson.

Like the gosling green facings as formerly worn by the 66th regiment, it was found too delicate a colour for such a purpose, and too apt to fade and change by exposure to the sun, and consequently was ordered to be done away with. The then colonel of the regiment wished it to be made royal, and substitute blue for the facings; but not being able to effect this, he resorted to purple as the nearest approach to blue.

The 4th regiment have no such motto as "Quis separabit." The 4th Royal Irish Dragoon Guards have it, in conjunction with the badge of the Order of St. Patrick, of which it is the motto. It was given as a national distinction to this, as also to two other Irish regiments, the 86th county Down, and 88th Connaught Rangers.

For the same reason (that of national distinction) the badge of the Order of the Thistle, and its accompanying motto, "Nemo me impunè lacessit," has been permitted to be worn by the following Scotch regiments: the Scots Greys, the 21st North British Fusileers, and 42nd Royal Highlanders.

The 42nd Royal Highlanders were originally formed from six independent companies of Highlanders that had been raised in 1730 for the protection of Edinburgh, and for police and other local purposes, and from being dressed in black, blue, and green tartans, presented a very sombre appearance, which procured for them the name of "Freicudan Dhu," or Black Watch. These independent companies were, in 1739, amalgamated into a regular regiment, under the title of the Highland Regiment, and in 1751 was numbered as the 42nd.

Should this communication meet with approval, I shall have great pleasure in again reverting to the subject. Miles.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Exhibition at Brussels.—We last week received a letter from our excellent contemporary, the Editor of *La Lumière*, to which, from circumstances, we were unavoidably prevented calling attention in last Saturday's "N. & Q." The purport of M. Lacan's communication was to announce that, at the public Exhibition at Brussels, which is about to take place under the superintendence and management of the Association for the Encouragement of the Industrial Arts in Belgium, Photography will be one of the leading features. The French photographers will contribute largely; and as the Exhibition will not be considered complete unless the English Photographers are fairly represented, it is hoped that they will entrust specimens of their productions to the manager of the present Exhibition. Communications on the subject are to be addressed to *M. E. Romberg*, 58. *Rue Royale à Bruxelles*; and Photographs, Photographic Instruments, &c., (which will be received until the 1st of August,) are to be sent to *M. le President de l'Association pour l'Encouragement des Arts industriels en Belgique, à l'Entrepôt de Bruxelles.* Though the notice is short, we hope our photographic friends will avail themselves of this opportunity of showing the Belgian Photographers what England can produce in this new, but most important, branch of Art.

Replies to Minor Queries.

The Hoe (2nd S. i. 471.)—Mr. John Boase, Penzance, says, "This is a Note, not a Query." But he, at the same time, re-makes it a Query by writing "Elbe Hohe," "Alster Hohe." *We* write Höhe, or Hœhe, which is then pronounced as a diphthong, the *h* aspirated. The origin of Hoe may be German (Saxon), but it is one of those words which have suffered many metamorphoses in *sound* during the lapse of time. Dr. J. L.

15. Gower Street.

Holly, the only indigenous English Evergreen (2nd S. i. 399. 443. 502.)—I have only been able to see the *Gentleman's Magazine* for 1787, though I have applied at two libraries to which I subscribe.

Hooker and Arnott (*British Flora*, edit. 1850, pp. 369. 408.) omit the asterisk (*) with which, at p. xii., they explain that they have branded "the many" plants "that have been or are daily becoming naturalised among us."

The editor of the *Gardeners' Chronicle* (Dr. Lindley), G. C. 1856, p. 440. c., writes, "The yew is certainly indigenous; and we never heard the box-tree suspected of being a foreigner."

Selby (*British Forest Trees*, 1842, p. 363.) writes, "The yew is indigenous to Britain." I maintain, therefore, that Algernon Holt White was wrong "in calling the holly our only indigenous evergreen, to the exclusion especially of the yew and box;" and there are with me, on the trial of this issue, Hooker, Arnott, Lindley, and Selby. Geo. E. Frere.

Royden Hall, Diss.

Will Mr. White consider the opinions of Gerard, Parkinson, Phillips, Loudon, and Withering as of some value in deciding the question, whether the yew-tree and box are indigenous evergreens? Phillips, in his *Sylvia Florifera*, remarks, "The box was formerly much more plentiful in England than now, and gave names to several places, such as *Boxhill* and *Boxley*, &c." Evelyn also speaks of it as growing wild, and forming "rare natural bowers." The other authorities speak with the same certainty, with the exception of Loudon, who throws a doubt over box being indigenous, be-

cause it is not often found wild at the present day; but there is no doubt with any of these writers respecting the yew, which grows wild in lanes in Staffordshire, in many of the dales in Derbyshire, being particularly luxuriant in Dovedale, in many parts of Wales, on the hills round Windermere, on rocks in Borrowdale, and indeed generally throughout the English Lake district. I do not take authority for this, having had the satisfaction of seeing it in the places mentioned. H. J.

Wandsworth.

Hobson's Choice (2nd S. i. 472.) — The *usual* explanation of this saying held good in Steele's time, for he gives it in No. 509. of the *Spectator*, thus prefaced:

"I shall conclude this discourse with an explanation of a proverb, which by vulgar error is taken and used when a man is reduced to an extremity, whereas the propriety of the maxim is to use it when you would say there is plenty, but you must make such a choice as not to hurt another who is to come after you."

In the same paper it is said:

"This memorable man stands drawn in fresco at an inn (which he used) in Bishopsgate Street, with an hundred-pound bag under his arm, with this inscription upon the said bag:

'The fruitful mother of a hundred more.'"

What inn is here referred to, and is the portrait still in existence?

The inscription reminds me of a Hampshire farmer's definition of a clever man:

"I calls he a clever chap as can rub one fi-pun note agen another and make another on un."

R. W. Hackwood.

Magdalen College, Oxford (2nd S. i. 334.) — The "trusty and well-beloved" *John Huddleston*, the first person mentioned in King James's warrant to the president, to be admitted a demy of the said college, was probably the Roman Catholic priest who administered the sacrament to King Charles II. on his death-bed. W. H. W. T.

Somerset House.

Horsetalk (2nd S. i. 335.) — In Italy and the South of France, a driver cries "ee" to his horse, when he wants him to go on. This is doubtless "i," the imperative of *eo*, pronounced in the continental fashion; and has probably descended unchanged from the time of Romulus. Stylites.

Song by Old Doctor Wilde — "Hallow my Fancie (2nd S. i. 511.) — S. S. S. inquires whether there is, "in reality, such an old song" as that quoted by the author of "Bond and Free," in a late number of *Household Words?* There is such a song, and it may be found in a very common source of information, Chambers's *Cyclopædia of English Literature*, vol. i. p. 395., where the editor states it to be taken "from a collection of poems entitled *Iter Boreale*, by R. Wild, D.D., 1668." S. S. S. will find this song of Dr. Wild's preceded by "Hallo my Fancy," which Mr. Chambers assigns to that prolific author Mr. "Anonymous." Cuthbert Bede, B.A.

Felo-de-se (2nd S. i. 313.) — Queen Elizabeth, by a charter in the forty-first year of her reign, granted (*inter alia*) to the corporation of the borough of Andover, Hants (to whom the manor of Andover had belonged for centuries), the goods and chattels of felons, fugitives, and outlaws, and of persons put in *exigent*, and of *felons of themselves*, and goods, chattels, waived estrays, deodands, found or forfeited, arising within the manor or borough of Andover aforesaid.

The rights have been exercised by the corporation when occasions have occurred.

W. H. W. T.

Somerset House.

Comic Song on the Income Tax (2nd S. i. 472.) — In looking over some songs amongst which I thought I had a copy of the one sought for by E. H. D. D., I found the following, which as it bears on the same subject he may perhaps like to possess a copy of.

I need hardly say that the parody is on Moore's song — "Those Evening Bells:"

"That Income Tax! that Income Tax,
How every clause my poor brain racks,
How dear was that sweet time to me,
Ere first I heard of Schedule B.

"Those untaxed joys are passed away,
And many a heart that then was gay
Is sleeping 'neath the turf in packs,
And cares not for the Income Tax.

"And so 'twill be when I am gone,
That 'Candid' Peel will still tax on,
And other bards shall sadly ax
'Why not repeal the Income Tax?'"

R. W. Hackwood.

Blood which will not wash out (2nd S. i. 461.) — Your valuable correspondent Mr. Peacock says: "I have been informed that the blood of the priests who were martyred at the Convent of the Carmes at Paris during the French Revolution is yet visible on the pavement. This is a fact that some of your correspondents can no doubt verify." While at Paris, last October, I went to the Carmes, and there saw on the walls and floor of the chapel those spots of blood about which Mr. Peacock speaks. They look quite fresh in places, and there are many of them.

Though the chapel is private, and used only, I believe, by the inmates of that now educational establishment, sure am I that the abbé Cruice, who so ably presides over it, will, with his usual courtesy, allow any English traveller to see that oratory and its walls stained with the blood of more than eighty churchmen, whose only imputed

crime was their priesthood, and among whom, if I remember well, there was one bishop. D. Rock.

Newick, Uckfield.

Sir Edward Coke (2nd S. ii. 19.) — The great lawyer's autograph will, I presume, be deemed a better authority for the correct mode of spelling his name than the "Epistle Dedicatorie" cited by your correspondent G. N. I have in my possession a case for counsel's opinion referred to Sir Edward, who subscribes it thus:

"I am of opinion the
retorne is good.

Edw. Coke."

This surely is decisive on the question at issue.

L. B. L.

Martin the French Peasant-Prophet, &c. (2nd S. i. 490.) — The most authentic and complete account of the extraordinary mission of Thomas Martin to the French King Louis XVIII., is contained in a work, entitled *Le Passé et L'Avenir*, published at Paris in 1832, and containing a Declaration signed by Martin, that the events are faithfully related in this book, and that it contains the only correct account. In relating Martin's interview with the king, the following is the account given of the point on which W. H. particularly requests information. Martin says:

"Apres cela, je lui dis: Prenez garde de vous faire sacrer; car si vous le tentiez, vous seriez frappé de mort dans la ceremonie du sacre."

Upon this the editor makes the following note:

"Toutes les personnes attachées alors à la cour, tant soit peu, au courant des choses peuvent attester comme un fait notoire que l'on avait déjà fait, par ordre du roi, de grands preparatifs pour son sacre, avant son entrevue avec Martin, et qu'après cette entrevue, le roi contremanda tous ses (*ces*) preparatifs."

This work not only gives the fullest details of the extraordinary mission of Martin; but enters calmly into the proofs of its supernatural character; and afterwards devotes a chapter to answering objections against it. It was published in 1832; and continues the history of Martin, and his subsequent revelations, to the year before the publication. One very curious prophecy contained in a note deserves attention at the present time. The note does not refer to Martin, but to certain predictions of several religious persons whose names are given, and who all agreed upon the two following points: 1st, That France was threatened with great calamities; and 2ndly, *the unexpected appearance of a great monarch who should restore order, and under whose reign Religion and France should again see days of prosperity.* I copy this from a work which I have had in my own possession since 1833. Certainly the present state of France verifies this prediction to the letter. F. C. H.

Germination of Seeds long buried (2nd S. ii. 10.) — As one instance, where plants have been noticed to grow from seeds that had been long buried, I may mention, for the information of your correspondent E. M., Oxford, that some years ago I observed upon the slopes of a deep embankment of the Ulster Railway, near Lambeg, within a mile of the town of Lisburn, a large number of turnip plants that had sprung from seed that had long been buried in a bank of gravel, sand, and boulder stones, which had been removed to fill up a deep hollow in the ground, and which formed the embankment referred to. I was present when the navvies were removing the gravel bank, and next year I saw the plants growing on the slopes of the embankment as described; and again, on revisiting the place last year (1855), I still observed a number of turnip plants growing at the same place. The plants were of the true turnip, having large expanded leaves, covered on their upper surface with minute speculæ. The roots were long and strong, but exhibited no tendency to enlarge into bulb, like the cultivated turnip. The turnip being a rare plant in that part of the country at that time, its appearance under the circumstances was regarded by the work-people as a remarkable phenomenon.

Henry Stephens.

Morgan O'Doherty (1st S. x. 96.) — Since none of your correspondents have fixed the identity of Morgan O'Doherty, I presume I may still say, as I said before, that it was Captain Hamilton. No doubt he received assistance from Maginn and others, as mentioned by R. P. (1st S. x. 150.), but that he was the originator of the character there can be no doubt, and he must have been its continuator also, since he lived years after the withdrawal of Morgan's name from the pages of *Maga*. North received assistance in his *Noctes* from Lockhart and others, but it is a curious thing that Hogg, the Ettrick Shepherd, himself could never write a *Noctes* that was acceptable or was accepted. S.

Person referred to by Pascal (2nd S. i. 412. 500.) — However ingenious the interpretation of C. H. S., I cannot help thinking but that Pascal had some definite person in his view when he brought forward the instance in question. His words in the original —

"Qui aurait eu l'amitié du Roi d'Angleterre, du Roi de Pologne, et de la Reine de Suède, aurait-il cru pouvoir manquer de retraite et d'asile au monde?"

may be well enough translated of some person who *might have had* the friendship of the three kingly powers, but to his disappointment found himself so far reduced as to be unable to obtain even common shelter. The circumstances of the contemporary sovereigns mentioned were certainly

disastrous, yet it is difficult to see what object Pascal could have had in illustrating his case in the enigmatical form alluded to. In my opinion the Edinburgh English translator of 1751 took the plain common sense view of the passage, and that we have yet the historical personage to discover whom Pascal had in his eye. G. N.

Poniatowski Gems (2nd S. i. 471.; ii. 19.) — The *Explanatory Catalogue of the Proof-Impressions of the Antique Gems possessed by the late Prince Poniatowski*, and afterwards in the possession of John Tyrrell, Esq., was published, in 4to., by Graves and Co., Pall Mall, in 1841. The volume is dedicated by Mr. Tyrrell to Prince Albert, and is "accompanied with Descriptions and Poetical Illustrations of the subjects, and preceded by an Essay on Ancient Gems and Gem Engraving, by James Prendeville, A.B., editor of *Livy*, *Paradise Lost*, &c." There is also *Catalogue des Pierres Gravées Antiques de S. A. le Prince Stanislas Poniatowski*, privately printed by the Prince, at Florence, in 4to., and upon this the English catalogue was founded. My copy of the French catalogue has no date.

Further information may be obtained from a pamphlet entitled *Remarks exposing the unworthy Motives and fallacious Opinions of the Writer of the Critiques on the Poniatowski Collection of Gems, contained in "The British and Foreign Review" and "The Spectator,"* published by Graves & Co., and Smith, Elder, & Co., 1842. S. W. Rix.

Beccles.

Posies on simple heavy Gold Rings (1st S. xii. 113., &c.) —

"God did decree, this unitie."

"Where hearts agree, there God will be."

"I have obtained, whom God ordained."

Copied from originals. S. R. P.

Sleep the Friend of Woe (2nd S. ii. 11.).—The lines which Erica asks for are from Southey's *Curse of Kehama*, canto xv., the city of Baly, stanza 11. It begins, —

"Be of good heart, and let thy sleep be sweet."

Laduvlad said, —

"Alas! that cannot be," &c. &c.

And then comes

"Thou hast been called, O Sleep, the friend of woe;
But 'tis the happy who have called thee so."

J. C. J.*

Medal of Charles I. (2nd S. ii. 28.) — There are several medals of various sizes which have the head of Charles I. on one side, and that of his queen on the other. They were all probably worn as badges of loyalty by his friends and partisans, but I am not aware of any one of the varieties said to have been made out of the plate melted up for the king's service. It is probable that none were made of such materials, as melted plate would be applied to money of necessity, not to medals of comparative luxury. Rings, or rather holes, are at the sides and ends of many of these medals, from whence to suspend small ornaments. It would not be convenient to sew upon a coat or hat a medal having a device on both sides; these medals were suspended from a ribbon or chain. I have one with the silver chain still attached to it. Edw. Hawkins.

Major-General (?) Thomas Stanwix (2nd S. i. 511.) — This officer died March 14, 1725, Colonel of the present 12th regiment of infantry. He never attained the rank of major-general, and was appointed colonel of the 12th regiment, August 25, 1717, about the time of the royal visit to Cambridge. He was appointed colonel of the 30th regiment, previously Willis's Marines, July 17, 1737, but was transferred to the 12th regiment in the following month, as above stated. G. L. S.

Conservative Club.

"*Tantum Ergo*," *the Eucharistic Hymn* (2nd S. ii. 13.) — Will you kindly allow me to give a somewhat *fuller* answer to your correspondent Ein Frager than you have done? "Tantum ergo" is not a psalm at all, and could not have been chanted as such at Rathmines. It is a hymn of the Holy Roman Church, and is *appointed* to be sung *after* the mass on Maundy Thursday, and is ordinarily used at Benediction of the Most Holy Sacrament, and also in Processions of the Most Holy. As I think accuracy most important in all matters of this nature, I trust you will give insertion to this communication. Catholicus.

Kennington, near Oxford.

Bottles filled, &c. (2nd S. i. 493.) — I have several times seen this experiment tried, and, if my memory serve me right, invariably with the same results.

The bottle being tightly corked, a strong piece of sail-cloth was placed as a cap over the cork, and this was firmly secured by a lashing round the neck. I do not remember the depth to which it was sunk, but on being drawn up the bottle was always filled, and still corked; the cork, however, was reversed, the small end being uppermost.

A. C. M.

Exeter.

Leverets with a White Star (1st S. xi. 41. 111.) — I have always understood that the white star in the forehead indicated the male sex, the buck of the leveret, and that it disappears in the course of the first year. Henry Stephens.

[* We are also indebted to Mr. De la Pryme and other correspondents for similar replies.]

Passports (2nd S. ii. 29.)—Your correspondent SCOTUS's inquiry relating to passports induces me to forward to you the copy of a passport for Doctor Pates, when sent ambassador to the Emperor from Henry VIII. in 1540.

It is preserved in the Cottonian Manuscript, Calig. B. x. fol. 108. b., and is entirely in the handwriting of Lord Cromwell himself:

"After my right herty commendacōns Thise shalbe tadvertise you that whereas the Kings Matie hath appointcted his Trusty conseiller Mr. Doctor Pates archedeacon of Lincoln to be his Grac's ambassader resident with Themperur, His Highnes sending him over for that purpose with diligence so that he shall leave a grete part of his trahyn behynd. hath willed me to signifie vnto you his graciouse pleasur and cōmaundement that ye shal permitte and suffre the said Doctor Pates to departe oute of this his Grac's Realm, towne and Marches of Calais, and to passe in the parties of beyond the see with his servaunts money baggs baggages utensils and necessaries at his liberte withoute any maner your let, serche, trouble, or interruption to the contrarye. And further that ye shal see him with all diligence and celerite furnished with convenient passage and all other necessaries accordingly. Thus ffare ye right hertely well. From London this ixth of Aprill the xxxjth yere of his Graces most noble Regne.

"Your louyng ffreend,

"THOMS CRUMWELL."

H. E.

"*The cow and the snuffers*" (2nd S. ii. 20.)—The song in which allusion is made to this sign, was introduced in the farce of *The Irishman in London, or the Happy African*. The farce was an adaptation of an old piece, by the present Mr. Macready's father. It was first produced for Jack Johnstone's benefit at Covent Garden, on April 21, 1792; the elder Macready playing Colloony, and Johnstone Murtoch Delany. Macready was a great hand at changing old pieces into new. As he made this mutation of the *Intriguing Footman* into the *Irishman in London*, so again, to serve Johnstone, in May 1795, he adapted Taverner's *Artful Husband*, and made of it a poor comedy called *The Bank Note*. The adapter played Selby, and Johnstone Killeavy. J. DORAN.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE ART JOURNAL. First Series. to 1848 inclusive.

Wanted by *William Blood*, 9. William Street, Dublin.

TENNENT'S CHRISTIANITY IN CEYLON.
RAMBLES IN CEYLON. Le Butts.
HOFFMEISTER'S CEYLON AND CONTINENTAL INDIA.
MARSHALL'S CEYLON. 1 Vol. 12mo.
CAMPBELL'S EXCURSIONS IN CEYLON. 2 Vols. 8vo.
J. ROSELL'S CEYLON AND INDIA. 1 Vol. 12mo.
FORBES' ELEVEN YEARS IN CEYLON. 2 Vols.
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SELKIRK'S RECOLLECTIONS OF CEYLON.
UPHAM'S SACRED AND HISTORICAL BOOKS OF CEYLON. 3 Vols. 8vo.
HEBER'S JOURNAL.

Wanted by *W. & B.*, 9. Ironmonger Lane, London.

BERNARD (Richard), TRANSLATION OF TERENCE. Small 4to. John Legate, Cambridge. 1598.
LIFE OF WILLIAM PARSONS. (1700—1730?)
DEAN (John). A LETTER FROM MOSCOW TO MARQUIS CARMARTHEN.
VOYAGE OF THE NOTTINGHAM GALLEY. 8vo. Lond., 1711.
A FALSIFICATION OF THE VOYAGE.
JOHNSON (Richard). CORSUS EQUESTRIS NOTTINGHAMIENSIS. Lond., 1709.
JOHNSON (Richard). ADDITIONS AND EMENDATIONS TO THE GRAMMATICAL COMMENTARIES. 8vo. 1718.
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CLAY (J.) THE PSALM-SINGERS' DELIGHTFUL COMPANION. 1720.
SEASONABLE CONSIDERATIONS ON THE CORN TRADE. 8vo. 1754.
HAMMOND (Samuel). YOUNG ENGLISH SCHOLAR'S GUIDE. Lond., (1750—80?)
UPTON (Mrs. Catherine). MISCELLANEOUS PIECES. Lond., 1784. 4to.
BYRON, HOURS OF IDLENESS. Ridge.

Wanted by *S. F. Creswell*, St. John's College, Cambridge.

VALPY'S DELPHIN CLASSICS. Complete.
COLLINSON'S SOMERSET. 3 Vols.
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BARONIAL HALLS. Edited by S. C. Hall. An early copy.
RICHARDSON'S OLD ENGLISH MANSIONS. An early copy.

Wanted by *Mr. Simms*, Bookseller, Bath.

Notices to Correspondents.

We are compelled to postpone until next week many articles of great interest, amongst which we may mention some Inedited Papers respecting the Earl of Essex, *and also our usual* NOTES ON BOOKS.

PAPER MARK. *In the article thus headed in our last No.* p. 37. col. i., *is a most curious and annoying misprint, by which the word* "not" *is substituted for* "most," *and* CHARTOPHYLAX *is represented as having* "not" *correctly fixed the date of this paper mark; whereas he wrote that he had done so* "most" *correctly.*

A. A. D. *who asks respecting the origin of the air of* God Save the King *is informed that in the first edition of Mr. Chappell's valuable* Collection of National Airs, pp. 83., *&c., and* 193. *he ascribes the words and music without hesitation to Henry Carey, and we have no reason to believe that subsequent researches have induced him to change his views of their authorship.*

QUEEN ELIZABETH'S LETTER TO EDMUND PLOWDEN. *The Query on this subject forwarded by* F. J. B. *has already appeared. See* 2nd S. i. 12.

PHŒBE ARDEN. *What is the object of this communication? Are the MSS. referred to for sale?*

M. *The inscription on the Venetian coin* (2nd S. i. 513.) *is not correctly given. It should read* "*Dio Premiera La Costanza*," *God will reward the Constant.*

J. H. M. *A copy of the alphabet in the old black letter, of different sizes, may be obtained from the specimen books issued by the various type-founders, and which may be found in the counting-houses of any respectable printer.*

J. L. P. *Newspapers of a much older date than those possessed by our correspondent may be had in the metropolis for a very trifling sum.*

R. W. *The subject of* "*Beech-trees struck with lightning*" *has been discussed in our* 1st S. vi. 129. 231.; vii. 25.; x. 513.

C. W. B. *The celebrated* Letter to a Dissenter, *noticed in the second vol. of Macaulay's* History *is reprinted in Somers's* Tracts, *by Scott*, vol. ix. p. 51., *where it makes seven closely printed quarto pages, which, we fear, would be too long a document for our* "*Illustrations.*" *It was written by George Savile, Marquis of Halifax.*

J. O. Prison Amusements, *by Paul Positive*, 1797, *is by James Montgomery, and is noticed by his biographers in his* Memoirs, vol. i. p. 283.

ERRATUM.—2nd S. i. 491. col. 1. l. 43., *for* "Palmer" *read* "Martin."

THE INDEX TO FIRST VOLOME OF SECOND SERIES, *which we publish this day, has in compliance with the wishes of several subscribers been printed in the same type as the* GENERAL INDEX TO THE TWELVE VOLOMES.

INDEX TO THE FIRST SERIES. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* MESSRS. BELL & DALDY, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"NOTES AND QUERIES" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"NOTES AND QUERIES" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "NOTES AND QUERIES" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* MR. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, JULY 26, 1856.

Notes.

PRAYERS OFFERED UP IN CITY CHURCHES FOR THE EARL OF ESSEX IN 1599.

The affectionate interest felt by the people of London in the welfare of Robert, Earl of Essex, was exhibited in several ways which were not at all agreeable to Queen Elizabeth. Amongst them it is known that, on the occasion of his serious illness in December 1599, he was prayed for in several of the city churches, and that a concourse of ministers watched round what was believed to be his dying bed. It has not been noticed, that those ministers were called before the council to answer for their conduct on this occasion, nor has it been explained in what way their public prayers were introduced into the service of the church. The first and second of the following papers (which have been kindly placed in our hands for publication by the gentleman to whom they belong) give information upon these subjects. They contain the explanations given by three of these ministers to the council. They were all the earl's chaplains. Two of them contented themselves with praying simply for the earl in his condition of a sick man; the third added a prayer for his restoration to the favour of his sovereign. The two former probably escaped censure; of the last it is shortly recorded, "HE IS COMMITTED." Facts like these tend to explain, on the one hand, how Essex was led to commit the wretched folly which conducted him to the scaffold; and, on the other, how the government of Elizabeth came to the conclusion that nothing but his blood could satisfactorily atone for his wild and singular *escapade*.

The third paper relates to the same earl, but to an earlier period of his stormy career. It is chiefly remarkable as exhibiting the odd position in which he was placed by the queen's thriftiness and the shrewdness of the auditors of the United Provinces. Between them, the earl seems to have run considerable risk of losing his allowance as general of the queen's forces in the Low Countries.

I.

30 Decemb., 1599.

The forme of prayer conceived by George Downeman, in the behalfe of the Earle of Essex, being visited w^th^ sicknes, whose chaplen although the said party be, yet he hath refrayned to mention him in his prayer untill about a fourtnight since he understoode that he was daungerously sicke, and then, w^th^out mentioning either of his other troubles or his cause, or w^th^out having or being at any extraordinary assembly, he prayed thus, having in generall commended the destressed estate of the afflicted:

"And more specially we commende unto [thee] the destressed estate of the Earle of Essex, whom it hath pleased thee to visit w^th^ sicknesse, beseeching thee to looke downe upon him in pity and compassion, and in thy good time to release him from his greefe eyther by restoring him to his health (w^ch^ mercy we doe crave at thy handes, if it may stande w^th^ thy glory and his good ——),* or otherwese by receiving him to thy mercy, and in the meane season we beseech thee to support and strengthen him by the comfortable assistance of thy gracious Spirit, that he may meekely and thankfully beare thy holy hande, and by the same Spirit worke in him, we pray thee, thyne owne good worke of grace and sanctification, that whensoever he shalbe translated out of this life, he may be received into thyne everlasting tabernacles and crowned w^th^ immortality."

By me, George Downeman, parson of St. Margarets in Lothbury. } Decemb. 30, 1599.

The Vicar of St. Brides, after his prayer for y^e^ Q. Ma^tie^, giving her her stile, and for y^e^ nobelity, remembers allso his honourable Lord y^e^ Erle of Essex, praying for his good health, for y^t^ he was his chaplen this 3 or 4 yeres past: and otherwise during this restraint hath not intermedled w^th^ any other publique prayers or assemblies in any church for him.

[Signed, in the same hand as the above.]
Henry Holland, Vicar of St. Brides.

[Endorsed]
30 Decemb^r^, 1599.

The answers of M^r^ Downham, parson of S^t^ Margarets, Lothberye; and M^r^ Holland, Vicar of S^t^ Brids, towching theyr prayers for the Earle of Essex.

II.

Ult' Decemb^r^, 1599.

I, David Robertes, Bacheler of Dyvinitie, in my praier for the churche, her Majestie, and the state, used allso theise or the like wordes in effecte for the Earle of Essex my ho. good Lorde and master, upon Christmas daye laste †, in my pishe churche of Sainct Androes in the Wardrobe, London:

"And as my particuler duetie more speciallie bindethe me, I humblie beseeche thee, deere ffather, to looke mercifullie w^th^ thy gracious favoure uppon that noble BARAKE thy servaunte the Earle of Essex, strengtheninge him in the inwarde man againste all his enemies. O Lorde, make his bedde in this his sickenes that soe thy gracious corrections nowe uppon him maie be easie and comfortable unto him as thy fatherlie

* The paragraph is not completed in the original.

† The last four words substituted for others erased.

instruccõns, and in thy good tyme restore him unto his former healthe and gracious favoure of his and our most dreade Soveraigne, to thy glory, the good of this churche and kingedome, and the greeffe and discouragemente of all wicked Edomites that beare evill will to Sion, and saie to the walles of Jerusalem, 'There, there, downe with it; downe with it to the grounde.'"

(Signed) David Robertes.

[In another hand]
He is comitted.

[Endorsed]

29 Decemb., 1599.

Mr. Roberts, parson of St. Andrewes Wardrope, his prayers in his sermons for ye Earle of Essex.

III.

The Erle had authoritye by commission, undre ye great seale of Englande, to dispose of ye treasour secundum sanam discretionem suam.

His discretion was for his own enterteignment of generall of her Maties forces, to take ye same allowaunce that ye Erle of Pembroke, Generall of Q. Maryes forces at St. Quinctynes had: viz. for him selfe and sondry officers, about 10l 14s by daye, that Erle being of no greater qualitye than he, nor his army of more numbers; and yt by advise of Mr Secretary Walsingham, who gave him a draught of ye Erle of Pembrokes allowaunce for president.

According to this president and rate he was allwayes paide; the Q. Treasouror, Musterm and Auditor of ye campe never fynding fault whyles he lyved.

The Q. Matie, after 5 or 6 monethes (as I take it) of his being there, being desirous to be enformed of ye estate of her expences, was accordingly advertised by her officers, and amongest the rest, of this allowance and rate, and there was not then any fault fownde wth it.

Mr. Huddlestone, her Maties Treasouror, after the leaving of his office and before his deathe, joyning wth Mr Auditor Hut, Auditor of ye campe, did make up wth ye Erles officers a perfect reaconing and accompt for all Lowe Country matters of accompt betwene them, and therein did passe this allowance and rate wthout contradiction.

The same Mr Huddlestone passed his accompt of Treasouror wth Auditors appointed by ye Court of Excheaqor of Englande, and therein passed this allowance and rate wthout scruple and wth their allowaunce, and not as a matter of petition but authenticall.

Sr Tho. Sherley succeading Mr Huddlestone in ye office of her Maties Treasouror, payde allwayes according to this rate and none other wthout any doubt made thereof, and at the last retourn of ye Erle to ye Lowe Countryes finished his accompt wth the Erles officers accordingly.

The estates of ye Lowe Countryes, being to repaye her Maties expenses to her Matie, desired an accompt of ye whole after one year. Mr. Huddleston, then Treasouror to her Matie, by order from Englande, gave them an accompt of ye whole, and therein namely of this allowance and rate. They, in their censures and apostelles upon yt accompt, mislyking many other pointes, allow this by speciall wordes, and do make allowance of it to her Matie, so her Matie loseth nothing by it.

The same Estates allowing to the Erle for his enterteignment of Gouvernor Generall (not of her Maties forces, but) of their Countryes, 10000l by yeare, saving so mutche to be cut of as her Matie alloweth him for his office of Generall of her forces: when they came to accompt wth ye Erle, did cut him of 10l 14s by daye after this rate, because they sawe her Matie had allowed him so muche. Nowe yf her Matie revoke this allowaunce from ye Erle and have taken according to it of ye Estates, her Matie for yt parte nowe to be desallowed, shalbe double gayner, and ye Erle shall lose it utterly; whereas her Matie disallowing it at ye firste, he mought have had it of ye Estates, wch nowe, ye accompt beinge passed, he can not.

[Endorsed]
Concerning the Earl of Essex, temp. Qu. Eliz.

THOMAS GARNE*, KING "DESIGNATE" OF BUCHARIA.

In *Blackwood's Magazine* for the present month (May), the writer of an article entitled "The Scot Abroad," quotes Sir Thomas Urquhart for the remarkable fact that a gigantic Scottish colonel, by name Thomas Garne, in the service of the Muscovites about the middle of the seventeenth century, had been formally invited to occupy the throne of Bucharia. The circumstance of itself is sufficiently singular; but the whole story becomes doubly curious and interesting when coupled with the old *Cromartie* Baronet's description of the physical and mental endowments of this model man of war, and I make no apology for presenting it to your readers *in extenso*. In enumerating the principal officers in General Leslie's Scottish legion in the Russian service, there was, Sir Thomas tells us:

"Colonel Thomas Garne, who for the height and grosseness of his person, being in his stature taller, and greater in his compass of body, then any within six kingdomes about him, was elected King of Bucharia, the

* This name furnishes another example of the "uncertainty of spelling names;" it is evidently the modern *Garden*, and older *Gardyne*, colloquially *Garne*, *Gairn*, &c. In Burke's *Landed Gentry*, allusion is made to "Colonel Gardyne of the Russian service," who was, undoubtedly, the hero of Sir Thomas's eulogy, and the object of the Bucharians' affection.

inhabitants of that country being more inclined to tender their obedience to a man of a burly pitch like him, whose magnitude being every way proportionable in all its dimensions, and consisting rather in bones than flesh, was no load to the minde, nor hindrance to the activity of his body, then to a lower sized man, because they would shun equality, as near as they could, with him of whom they should make choice to be their sovreign; they esteeming nothing more disgraceful, nor of greater disparagement to the reputation of that state, than that their king should through disadvantage of stature be looked down upon by any whose affaires of concernment perhaps for the weal of the crown, might occasion a mutual conference face to face. He had ambassadors sent to him to receive the crown, sceptre, sword, and all the other royal cognizances belonging to the supreme majesty of that nation; but I heard him say, that the only reason he refused their splendid offers, and would not undergo the charge of that regal dignity, was because he had no stomach to be circumcised: however, this uncircumsised *Garne*, agname the Sclavonian, and upright Gentile, for that he loves good fellowship, and is of a very gentile conversation, served as a colonel together with the forenamed five, and other unmentioned colonels of the Scottish nation in that service, against the Crim Tartar, under the command of both his and their compatriot, Sir Alex. Leslie*, generalissimo of all the forces of the whole Empire of Russia; which charge, the wars against the Tartarian beginning afresh, he hath re-obtained, and is in the plenary enjoyment thereof, as I believe, at the same instant time, and that with such approbation for fidelity and valour that never any hath been more faithfull in the discharge of his duty, nor of a better conduct in the infinite dangers through which he hath past." — ΕΚΣΚΥΒΑΛΑΥΡΟΝ: *or the Discovery of a most Exquisite Jewel, &c. &c., serving in this Place to frontal a Vindication of the Honour of Scotland, &c. &c.* London: Cottrell, 1652.—Reprinted in *The Works of Sir T. U.*, Maitland Club, 4to., Edin. 1834.

J. O.

ILLUSTRATIONS OF MACAULAY.

THE CAVALIER'S COMPLAINT.

To the Tune of "I'le tell thee, Dick," &c.

Come Jack, let's drink a pot of Ale
And I shall tell thee such a Tale,
  Will make thine eares to ring:
My Coyne is spent, my time is lost
And I this only fruit can boast
  That once I saw my King.

But this doth most afflict my mind;
I went to Court in hope to find,
  Some of my friends in place:
And walking there I had a sight,
Of all the Crew, but by this light
  I hardly knew one face.

S' life of so many Noble Sparkes,
Who on their Bodies beare the markes
  Of their Integrity:
And suffred ruine of Estate,
It was my base unhappy Fate
  That I not one could see.

Not one upon my life among
My old acquaintance all along,
  At Truro and before:
And I suppose the place can shew,
As few of those whom thou didst know,
  At Yorke or Marston Moore.

But truly there are swarmes of those,
Whose Chins are beardlesse, yet their Hose
  And backsides still weare Muffes:
Whilst the old rusty Cavaliers
Retires or dares not once appeare,
  For want of Coyn and Cuffes.

When none of those I could descry,
Who better farre deserv'd then I,
  I calmely did reflect:
Old Servants by rule of State,
Like Almanacks grow out of date,
  What then can I expect?

Troth in contempt of Fortunes frowne
I'le get me fairely out of Towne,
  And in a Cloyster pray:
That since the Starres are yet unkind
To Royalists, the King may find
  More faithfull Friends then they.

AN ECHO TO THE CAVALIER'S COMPLAINT.

I marvaile Dick, that having beene
So long abroad, and having seene
  The World as thou hast done:
Thou shouldst acquaint me with a Tale
As old as Nestor, and as stale,
  As that of Priest and Nunne.

Are we to learne what is a Court?
A Pageant made for Fortunes sport,
  Where merits scarce appeare:
For bashfull merits only dwels
In Camps, in Villages, and Cels,
  Alas it comes not there.

Desert is nice in its addresse,
And merit oft times doth oppresse,
  Beyond what guilt would doe:
But they are sure of their Demands,
That come to Court with Golden hands,
  And brazen faces too.

The King indeed doth still professe,
To give his Party soone Redresse,
  And cherish Honesty:
But his good wishes prove in vaine
Whose service with his Servants gaine
  Not alwayes doth agree.

All Princes be they ne're so wise
Are faine to see with other eyes,

* This old general seems to have become a Muscovite: for we find him living at Smolensko in his ninety-ninth year. — *Present State of Russia*, 1671.

But seldome heare at all:
And Courtiers find their Interest
In time to feather well their Nest,
Providing for their Fall.

Our comfort doth on time depend,
Things when they are at worst will mend,
And let us but reflect
On our condition t'other day,
When none but Tyrants borc the sway,
What did we then expect?

Meanwhile a calme retreat is best
But discontent if not supprest,
Will breed Disloyalty:
This is the constant note I'le sing,
I have been faithfull to the King
And so shall live and dye.

No. 2641. of the Collection of Proclamations, &c., presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S.

Bibliothecar. Chetham.

Prince of Orange (2nd S. i. 370.; ii. 6.) — Before writing my note on the De Witts, I had examined the pamphlet to which P. H. refers. It is not the sentence of a real court, but a "pasquil" made up of the charges in circulation against the brothers, put in the form of a judgment. The attesting witnesses are, "De Borgery van de 7 Provincien, en alle Liefhebbers en voorstanders van Gods Kerck en het lieve Vaterlandt."

I do not think that any sentence was passed on John De Witt. H. B. C.

U. U. Club.

DISSECTION.

"To be dissected and anatomized."—*Sentence on Murderers.*

"Poor brother Tom had an accident this time twelvemonth, and so clever made a fellow he was, that I could not save him from those flaying rascals the surgeons, and now, poor man, he is among the 'otomies at Surgeons' Hall." — Mat of the Mint, *Beggar's Opera.*

I am rather at a loss to account for the change in the law which took place a few years ago, by which the murderer was relieved of that part of his sentence which devoted his body to dissection, for the improvement of science. I have been the more inclined to doubt the policy of this measure from the perusal of several of the older volumes of the *Annual Register*, from which it appears, in a great many instances, that nothing has been so terrible, or made the most hardened culprit shudder, as the judge pronouncing this part of the sentence. Not to trespass too much on your columns, I will only quote two cases.

Lord Ferrers on April 18, 1760, had sentence passed upon him, by which he was to be hanged by the neck till he was dead, after which his body was to be delivered to Surgeons' Hall *to be dissected and anatomized:* at this part of the sentence his lordship cried out, "God forbid!" (*Annual Register*, 1760, pp. 38. 93.)

Dumas the highwayman declared that he valued not death, but only the thoughts of being anatomized. He was the favourite of the ladies, and while in prison was frequently visited by them, which gave rise to the song, —

"*Certain Belles to Dumas.*

"Joy to thee, lovely thief! that thou
Hast 'scap'd the fatal string;
Let gallows groan with ugly rogues,
Dumas must never swing," &c.

This was made upon one of his acquittals. (*Annual Register*, 1761, pp. 51. 88.)

I am not for showing leniency to murderers, and would ask why the former sentence should not be re-enacted? A.

EPITAPHS AT WINCHESTER.

(1st S. xii. 424.)

I transmit the following epitaph for insertion in "N. & Q.," where I wonder that it has not hitherto appeared. I copied it from an inscription on a tombstone in the churchyard of Winchester Cathedral, and a military friend then quartered there informed me that a statement once appeared in *Fraser's Magazine* to the effect that the quatrain commencing "Here sleeps in peace," was written by Dr. Benjamin Hoadley, sometime Bishop of Winchester. Now, as Bishop Hoadley died April 17, 1761, it is plain that he could not have written an epitaph on a person who survived him more than three years.

I have divided the lines exactly as they appear on the tombstone, and beg to direct your attention to the ambiguity of "when hot," which *might* apply to the "beer" or to its victim; also to the disembodiment of the North Hants Militia in April, 1802, being assignable (owing to the obscure language) to the destruction of the "original stone," and not to the peace of Amiens, which was ratified in March, 1802. The inference drawn by the poet that the grenadier was killed by the smallness of the beer, and not by its want of caloric, is as original as it is, doubtless, correct.

"In memory of
THOMAS THETCHER,
a Grenadier in the North Regiment
of Hants Militia, who died of a
violent fever contracted by drinking
small beer when hot the 12th of May,
1764, aged 26 years.
In grateful remembrance of whose universal
good-will towards his Comrades this Stone
is placed here at their expense as a small
testimony of their regard and concern.

Here sleeps in peace a Hampshire Grenadier,
Who caught his death by drinking cold small beer.
Soldiers, be wise from his untimely fall,
And, when ye 're hot, drink strong, or none at all.

This Memorial being decayed was restor'd
by the Officers of the Garrison, A.D. 1781.
An honest soldier never is forgot,
Whether he die by musket or by pot.
This Stone was placed by the North Hants Militia when disembodied at Winchester on 26th April, 1802, in consequence of the original Stone being destroyed."

I also send a transcript of an epitaph in the aisle of the cathedral. It is engraved on a blackened piece of copper, and is affixed to one of the pillars in the vicinity of Bishop Hoadley's tomb. The lines in this epitaph are divided, and the capital letters allotted exactly as in the original inscription, to the spelling of which I have carefully adhered.

"A MEMORIALL

For the renowned Martialist Richard Boles of ye
Right Worshypfull family of the Bolles, in
Linckhorne Sheire: Colonell of a Ridgment of Foot
of 1300. who for his Gratious King Charles ye First
did Wounders at the Battell of Edge Hill, his last
Action; to omit all Others was att Alton in the
County of Southampton, was surprised by five or
Six Thousand of the Rebells, who caught him there
Quartered to fly to the Church, with neare fourescore
of his men who there fought them six or seven
Houers, and then the Rebells breaking in upon them
he Slew with his Sword six or seven of them and
then was Slayne himselfe, with sixty of his men aboute
him,
1641.
His Gratious Sovereign hearing of his death, gave
him his high Comendation in ys pationate expression,
Bring me a Moorning Scarffe, i have Lost
one of the best Commanders in this Kingdome.
Alton will tell you of that famous fight
which ys man made and bade the World good Night
His verteous Life fear'd not mortality
His body must his Vertues cannot Die.
Because his Bloud was there so nobly spent,
This is his Tomb, that Church his Monument.
Ricardus Boles in Art. Mag.
Composuit, Posuitque, Dolens.
An. Dm. 1689."

This Richard Boles is plainly identical with the "Ri. Boles, Mr Art, 1689," mentioned in "N. & Q.," 2nd S. i. 429., who died Rector of Whitnash Church, Warwickshire, subsequently to 1689, in which year he completed his eighty-fourth year.

G. L. S.

Conservative Club.

Minor Notes.

"*Blawn-sheres.*"—This singular specimen of orthography is given by Mr. Froude:—

"They found the Great Quadrant" (of New College, Oxford) "full of the leaves of Duns (Scotus), the wind blowing them into every corner; and one Mr. Greastfield, a gentleman of Bucks, gathering up part of the same book leaves, as he said, to make him sewers or *blawnsheres*, to keep the deer within his wood, thereby to have the better cry of his hounds."—From a Letter to Cromwell contained in "The Suppression of Monasteries" (p. 71.), Froude's *History of England*, vol. ii. p. 418.

It should have been written *blaunsh-eres;* as the word is no other than the *blanchers*, or *blenchars*, of Sidney and Elyot, "to keep off deer, to feare birds," quoted in Richardson's *Dictionary*, sub. vv., BLANCH and BLENCH. But what are *sewers?*

Q.

Bloomsbury.

Haddon Hall, &c.—In Thornbury's *Shakspeare's England* occur the following errors. In the first volume, p. 73., he says:

"Amongst other noble Tudor erections we may also mention, for the very names call up a thousand associations, Haddon Hall, Derbyshire (in ruins). . . South Wingfield, Derbyshire, dilapidated."

And at p. 81.:

"The following are a few of the palatial houses finished before 1600. . . . Hardwicke, Derby, Countess of Shrewsbury's, in ruins."

Haddon Hall is nearly unfurnished, but is not in ruins. It was built at different periods, which are traced back to the time of Stephen, if not to that of the Conqueror. Part of it, the long gallery, was added about the time of Elizabeth. South Wingfield Manor is a complete and very beautiful ruin.

Hardwick Hall, which was built by "Bess of Hardwick," is in a perfectly habitable state, and contains a great number of pictures of celebrated members of the family.

The old hall in which the countess was born is a complete ruin, very near to the present building.

H. J.

Sheffield.

John Till Allingham, the dramatic writer, is allowed a niche in Mr. Charles Knight's *Cyclopædia of Biography* now issuing. But the editor says he is unacquainted with the time and place of his death. Mr. Cromwell, in his *Walks through Islington*, says he died at his father's house, Colebrooke Terrace, February 28, 1812; while *The Examiner* newspaper, and another periodical I have referred to, give the date as March 8, 1812. He was buried at Bunhill Fields.

Many of these notices are founded on those in the *Penny Cyclopædia*, the errors of omission and commission of which I hope will be rectified. Books of fact and reference never can be too exact, and I have found several errors of date and place therein. For instance, the date of Wolfe's birth is wrong; and Lord Wellesley died at Kingston House, *Knightsbridge*, not the Kingston House there stated.

H. G. D.

Parish Registers.—The necessity of having all the parish registers transcribed and printed is universally admitted, and several communications have been made to you on the subject; but latterly the matter appears to have dropped. Many clergymen would doubtless assist all in their power, but I think it would be an undertaking too gigantic for private enterprise; and from its *national importance*, should be done at government expense.

If some of your readers were to bring the matter before Parliament, there is no doubt it would be sanctioned at once. The affair must not again be allowed to sleep; as from the state of many of the registers, every week is of importance.

I will not presume to sketch any plan for carrying this into effect, as many of your correspondents are far better versed in such matters than I am. I only wish to urge the *immediate necessity* of having it done in *some* way. W.

Bombay.

"*The Pale*," *North Malvern.*—Near to Cowley Park, on the road to Leigh Sinton, there is a picturesque gabled house, bearing the date "MDCXXXI." This house is called "The Pale," and is so marked in the Ordnance Map; but I do not find any mention of it in the county or local histories. Future writers, however, may be induced to notice it, and may possibly be led into error in explaining its etymology. I have accidentally been put into possession of the correct origin of the word, and I will therefore here make a Note of it. The house was built in 1631 by one who had acquired a large fortune as a baker. He was not ashamed of the trade, by the profits of which he had become a "prosperous gentleman," and he therefore resolved to call his newly-built residence by a name that should remind him and others of his former occupation. The name he selected was "The Pale," which is the title given to the long wooden shovel on which the bread is placed in order to be pushed into the oven.

Cuthbert Bede, B.A.

Curious Epigram.—Referring to Wm. M. W.'s inquiry after the author of the epigram, "Blessed be the Sabbath" ("N. & Q.," 1st S. vi. 507.), I beg to send you the following quotation from a singular book, Small's *Roman Antiquities*, Edinburgh, 1823, App. p. 5., verbatim, in the author's slovenly style:

"Another curious anecdote is told of Cromwell when lying about Perth, when one of the principal contractors for his army, of the name of Monday or Mundy, by his affairs becoming embarrassed, had committed the rash act of suicide by hanging himself. Cromwell, it seems, had offered a premium to any one that would make the most appropriate lines of poetry on the occasion, however short or sententious. Many elaborate poetical essays, it is said, were given in by the various competitors on the subject; but, amongst others, a tailor, who lived at Kinfauns, is said to have started as a competitor; but unfortunately, his wife, when she understood that he was one, and learned also that he was about to set out for the trial, thought it so ridiculous in him to appear, that she locked up his clothes, and would not allow him a clean shirt to appear decent in. However, it seems the tailor had either found means to procure a clean shirt, or had gone wanting one, and delivered in his essay with the rest, consisting only of four simple lines, but which is said to have carried off the prize.

"'Bless'd be the Sunday,
Cursed be worldly pelf;
Tuesday now begins the week,
For Monday has hang'd himself.'

This shows that Oliver, with all his apparent morosity, had not been insensible to humour."

D. M.

Arbroath.

"*Pence a piece*," *for a penny a piece.*—Query, as to the antiquity and locality of this mode of expression. Has any notice of it appeared in "N. & Q."? As a market-phrase it was formerly employed in Herefordshire, but seems falling into disuse. An anecdote may serve to illustrate its application.

In the parish of Llangarron, near Ross, in the above county, some years ago, a farmer's wife resided whose name was *Wood*. She had, upon one occasion, a flock of six geese and a gander, the former in very good order. One morning the geese were observed to be missing; and the solitary gander made his appearance, with a label tied round his neck containing a sixpence, and the following lines:—

"Mrs. Wood, your geese are good,
And we, your neighbours yonder,
Have bought these geese *at pence a piece*,
And sent it by the gander."

The word *yonder*, pronounced, as it commonly is in the country, *yander*, produces the legitimate rhyme. W. (1.)

Queries.

LETTERS OF HORACE WALPOLE.

I purpose, in the ensuing autumn (Nov. 1.) to commence the publication, in eight monthly volumes, of a new and revised edition of the *Letters of Horace Walpole*, of which Mr. Peter Cunningham has accepted the editorship—a guarantee that the edition will be carefully edited. I am the proprietor of all the published letters of Walpole, and shall be able to give additional value to this new edition from my own unpublished collection, as well as the contributions of friends. But, being extremely desirous to render the edition as complete as possible, I venture to hope for the aid of those who may possess unpublished letters or papers of Walpole: for the use of which contributions, due acknowledgment will be made. The work will be published in 8vo., with very

numerous portraits and other illustrations, and printed with elegance. Richard Bentley.

8. New Burlington Street, July 18.

FOREIGN REFORMED LITURGIES.

In his *Friendly Debate* (part ii. p. 227., ed. 6. 8vo., London 1684) Bishop Patrick makes use of the following statement:

"I remember in the beginning of the late wars the Scottish Forms of Prayer were printed. And so were the French, and those of Geneva, and Guernsea, and the Dutch, to name no more; all translated into English."

I beg to solicit the assistance of those readers of "N. & Q." who have made the obscure subject of foreign liturgical formularies their special study, towards verifying the accuracy of his remarks.

1. There is no difficulty in identifying the "Scottish Forms" first referred to with the following publication:

"The Service, Discipline, and Forme of the Common Prayers, and Administration of the Sacraments, used in the English Church of Geneva; as it was approved by that most reverend Divine, M. John Calvin, and the Church of Scotland. Humbly presented to the most High Court of Parliament, this present yeare, 1641. London: printed for William Cooke, at Furnefalls, June, 1641."

The same compilation was reprinted, with a slightly different title, in 1643; and a third time in *The Phœnix*, vol. ii. pp. 204—259.

It is mainly identical with the form generally known as the book of Common Order adapted by Knox, Whittingham, Parry, and Lever, from the Genevan model of Calvin, with the addition of "some part taken forth of the English book (Church of England Book of Common Prayer), and other things put in as the state of the church required." (*Troubles at Frankfort*, in *The Phœnix*, vol. ii. p. 71.) It was printed at Geneva, with a preface dated Feb. 10, 1556, and seems to have been carried back by Knox to Scotland, where an act of the General Assembly ordered it to be universally adopted, in December, 1562.

2. I cannot, however, meet with an English translation of the French ritual within thirty years after the date of Patrick's work. In the Lambeth Library is a small octavo volume, printed in London in 1699, entitled *Forms of Prayer used in the Reformed Churches in France before their Persecution and Destruction*, translated into English by J. T. It is true that the *Book of Discipline of the Reformed Churches of France* was put forth in English in 1642; but this includes only certain special offices, viz. those for baptism, burial, and excommunication. Is any translation of the whole liturgy extant prior to that I have referred to?

3. An English version of Calvin's Genevan Order was in existence as early as the year 1554. (*Troubles, &c.*, p. 63.; M'Crie's *Life of Knox*, p. 425.) Another was printed in London by Waldegrave in 1584, which being prohibited by order of the Star Chamber in June, 1685, was reprinted by Richard Schilders at Middleburgh in Zealand, in 1586. A third edition was issued in 1587, and a fourth in 1602. This book was presented by the Puritan party to Parliament in 1584, with the view of securing that legal confirmation for it in England which Knox's Liturgy (almost identical with it) had already obtained in Scotland. The variations of these several editions are clearly exhibited in vols. i. and iii. of *Reliquiæ Liturgicæ*, by the Rev. Peter Hall, M.A., and I have no further inquiry to institute under this head.

4. With respect to the forms used by the reformed congregations of Guernsey, I am at a loss to supply the author's reference, unless he may be held to allude to —

"The Order for Ecclesiastical Discipline, according to that which hath been practised since the Reformation of the Church in His Majesty's Dominions of the Isles of Garnsey, Gersey, Spark, and Alderney; confirmed by the authoritie of the Synode of the aforesaid Iles,"

which was drawn up in a conclave of the ministers and elders of the several reformed churches of the Channel Islands, held at the town of St. Peter's Port in Guernsey, June 28, 1576. A later impression of the same book appeared in 1642, the precise date to which Patrick's remarks are calculated to apply. I am at the same time anxious to have the query resolved, whether any specific publication of the Liturgy, properly so called, in an English dress has ever taken place. The *Book of Discipline* does not itself comprise the entire ritual, but merely the special forms of service for the ordination of elders and deacons.

4. Has any English version of the Dutch Liturgy ever appeared? The form drawn up, originally in Latin, by Alasco for the use of the Dutch church in Austin Friars, was translated into Dutch by Martin Mikronius in 1550, and reprinted in 1560 into German by J. Mayer, 8vo. Heid. 1565, and into French by Giles Clematius, 8vo., 1556, *n.p.* But I have not succeeded in finding any trace of an English translation.*

Any information calculated to elucidate these questions, as well as the further point, what other foreign Forms of Prayer the author may be supposed to indicate, will be most acceptable to the present querist. A. Taylor, M.A.

Minor Queries.

"*Antiquity, a Farce.*" — Can you inform me who is the author of *Antiquity*, a farce, in two acts, 1808. It is said to have been written by a gentleman of the Inner Temple. R. J.

[* Two interesting articles on Alasco's Liturgy will be found in *The British Magazine*, vol. xv. p. 612.; vol. xvi. p. 127. — Ed.]

Ancient British Saints. — In Sismondi's *Fall of the Roman Empire* (vol. i. ch. vii., English trans.), he says:

"So long as the British heroes, such as Hoel, Alain, Judicael (*to whom several churches were dedicated*), retained the vigour of youth or manhood, they knew no other passion than that for war . . . . but when their ferocity was tamed by age, and began to give place to the terrors of a future judgment, they shut themselves up in convents, and lived a life of the severest penance."

This chapter is from A.D. 412 to 453. Do any of these churches still exist? or what traditions are there of churches dedicated to these ancient saints of Britain? E. E. Byng.

Masters of Arts ranking as Esquires.—Can any of your readers inform me of any authority for Masters of Arts of the Universities of Oxford and Cambridge being entitled to rank as esquires?
M.A. (Oxon).

Archibald Steele. — Can you give me any information regarding Archibald Steele, author of *The Shepherd's Wedding*, a pastoral comedy, published in Scotland in 1789? R. J.

"*The Vine*," *a Parable.*—A copy of the beautiful parable called "The Vine," and commencing thus, "On the day of their creation, the trees boasted one to another," &c., is much desired.

It was published in an old number of *The Talisman*. Is this monthly periodical still continued? Anitreror.
Edinburgh.

David Morrison. — There was a volume of poetry, published at Montrose in 1790, by David Morrison. Is anything known regarding the author? R. J.

Boxing-Day. — The term boxing-day is used both in the theatres and in courts of law. What is the meaning of it in each case? S.

Sir John Cope. — Wanted, particulars of the family descent, marriage, life, professional services, death, burial-place, and descendants of Sir John Cope, who commanded the royal troops in 1745 at Preston Pans. Any references to published or accessible unpublished information will be acceptable. James Knowles.

"*Hey, Johnnie Cope*," *&c.* — Who was the author of "Hey, Johnnie Cope are ye wakin yet?" And whose music is that quaint stirring air? Dr. Rimbault could, no doubt, oblige me with an answer to the latter Query. James Knowles.

Human Leather, &c. — I have somewhere heard or read of two or three human skins having been prepared and tanned like leather, and of a pair of shoes or boots having been made of such leather. I think also there was mention made of another dressed as parchment. No doubt they form part of the contents of some museum.

Can any of your readers give me any information respecting them? R. W. Hackwood.

"*The Dissenters Dissected.*" — Some twenty years ago, a poem of eighteen stanzas was sent to me by a friend, since deceased, called *The Dissenters Dissected*, by a Lay Dissector, to which ten other stanzas were added. Has it ever been printed?

The first stanza is —

"The noblest tree of forest growth,
And meanest shrub, engender both
Within their vital juices,
The germs of that, which soon or late
Their own decay accelerate,
Or earlier abuses."

One of the added stanzas (the 26th) is —

"No *church rate*—that must never be,
For *all religion* shall be free;
And surely it is hard
That *we*, who know the *better* way
To Heaven, for *their church path* should pay,
But give us *their church yard!!*"

Wm. Collyns, M.R.C.S.
Chudleigh, Devon.

Dismissal of Non-Communicants. — In Cleaver's edition of Bishop Wilson *On the Lord's Supper* (London, 1851), there is a note on the subject of the dismissal of non-communicants. It is there stated that the benefits arising from *the opposite practice* have not escaped the notice of some of our most eminent divines; and it is added, "See Bp. Jebb's *Practical Theology*."

Can any of your correspondents supply the passage alluded to in Bishop Jebb's book?

This edition of Bishop Wilson's work was, I believe, prepared by the late Rev. W. Wright, A.M., of Trinity College, Dublin; the "Notes, historical and explanatory," which accompany it are full of curious research, but they occupy a somewhat disproportionate space in a devotional work.

The note which suggests my Query occurs at p. 169. There are some more remarks on the same subject at p. 255. A. A. D.

P.S. What is supposed to be the proper posture for the people during the comfortable words, the *Sursum corda* and the *Sanctus?* I have heard very contradictory opinions on the subject, and indeed it is one by no means free from difficulty, owing to the transpositions which have been made in the Liturgy.

Prologues and Epilogues to the Westminster Plays. — Has there ever been published a Collection of the Prologues and Epilogues to the Westminster Plays? If so, where? C. J. Douglas.

Satellite. — What is considered to be the derivation of the word *satelles*, a satellite? A. A. D.

Varnishing Old Books. — I should feel greatly indebted to any reader of "N. & Q." who has had practical experience on the subject, for information as to the advantages and disadvantages (if any) of varnishing old books. That the appearance of volumes thus treated is for a time improved, will be generally admitted; but the really important question is, are bindings thereby preserved, and is commencing decay arrested?

The former series of "N. & Q." contains some receipts for book varnishes; but the questions I have ventured to propose have not, as far as I remember, yet met with consideration in your pages. The subject is one of daily increasing importance; and if fully treated by those competent to do so, will, I am sure, prove valuable and interesting to a large number of your readers. The rapid deterioration of bindings in some London libraries has been the subject of frequent and anxious remark. And the more general use of gas in dwelling-houses is already committing sad havoc on many private collections. W. M.

Finsbury Place.

The Country Parson's Honest Advice. — I should be glad to know the author of the following verses: —

"*The Country Parson's Honest Advice to that Judicious Lawyer and Worthy Minister of State — My Lord Keeper.*

"Be wise as Somerset, as Somer's brave,
As Pembroke airy, and as Richmond grave,
Humble as Oxford [Orford?] be, and Wharton's zeal,
For Church and Loyalty, would fitt thee well;
Like Sarum I would have thee love the Church,
He Scorns to leave his Mother in the Lurch.
For the well governing your family,
Let pious Haversham thy pattern be:
And if it be thy fate again to marry,
And S— y— ——r's daughter will thy year out tarry,
May'st thou use her as Mohun did his tender wife,
And may she lead his virtuous Lady's life.
To Summ up all: Devonshire's chastity,
Bolton's meritt, Godolphin's probity,
Halifax his modesty, Essex's sense,
Montague's management, Culpepper's pence;
Tenison's learning, and Southampton's wit,
Will make thee for an able statesman fit."

I want to know the author and the person to whom it is addressed?* I find it in a MS. (*circa* 1690 or 1700), containing an account of the feasts and fasts of the Church, history of the black-letter Saints in our Calendar, and an exposition of the Church Catechism. J. C. J.

Hospital Out-Patients. — The governors of an hospital established in a town containing 31,000 inhabitants, and embracing a district, chiefly agricultural, of 104 square miles, have been called upon to decide as to the expediency of altering the days of attendance of the out-patients at the hospital. Out-patients are at present assisted with advice and medicine (but in no other respect are chargeable to the charity) on Mondays, Thursdays, and Saturdays at eleven, A. M. It is proposed to alter the days to Tuesdays and Saturdays; thus requiring attendance twice a-week instead of thrice.

It is expected that the alteration will be better, not only for the medical men, but also for the out-patients.

That a waste of drugs will be prevented, as it is alleged that the patients cannot possibly consume the medicine in the interval between Thursday and Saturday.

And it is asserted that no hospital in the kingdom receives its out-patients more than twice a-week.

I shall be much obliged to any of your correspondents who will kindly tell me whether the last assertion is correct, naming at the same time the town, or stating its numerical population, from which their experience is drawn. And also whether their experience would lead them to hope for the benefits which are said to be expected from the change. Remigius.

Robert Sansum or Sampson. — B. S. I. would feel obliged for information respecting Robert Sansum (or Sampson), Commander of the Resolution, and Rear-Admiral of the White, who fell at Lowestoft on June 3, 1665.

Where was he born? Where buried? What arms did he bear? Was he related to a Colonel Sampson, whose name appears in the list of proposed Knights of the Royal Oak?

Coffer. — What is the exact meaning of this word in the following passage? It occurs in the deposition of a witness in a suit in the Ecclesiastical Court of Durham about the state of the church of Lesbury in Northumberland, in 1630-1. The witness says, "He doth well remember that ther were divers *coffer* jeastes of oak above the vestrye." Socius Dunelm.

Responsibility of Animals to Man. — I met lately an intercsting account of the process by which, during the Middle Ages, animals and insects (flies, rats, and others), were cited to appear in the courts, and to show cause why they should not be destroyed as a nuisance? And on their failure to appear, their extermination was decreed in due form of law. I shall feel greatly obliged to any of your correspondents who can refer me to the work (I think a recent periodical) in which the narrative occurs? J. E. T.

[* We have before us a printed copy of these lines, as a small folio broadside, *circa* 1733-4. They are addressed, we have not the least doubt, to Lord Chancellor Talbot, who received the Great Seal Nov. 29, 1733. — Ed.]

Minor Queries with Answers.

"*Marry.*" — What is the exact meaning of the adverbial exclamations "Marry," "Marry trap," "Marry and Amen," "Marry, Heaven forbid," "Marry come up," so common in these and various other forms in our earlier writers? In Twiss's valuable *Index to Shakspeare* (1805) I find above 250 instances of its occurrence in this our great dramatist. With most of the writers of his age, the "Great Lord Digby" too, in his *Elvira*, employs this term; as thus:

> "So one displeased to find his crawfishes
> Shrivel'd within and empty, said to his cook,
> (who laid the fault upon the wane o' th' moon),
> 'What has the moon to do with crawfishes?'
> 'Marry! she has, 'tis she that governs shellfish.'"

So in *Monsieur Thomas*, Beaumont and Fletcher:

> "Marry! thou hast taught him, like an arrant rascal,
> First, to read perfectly; which, on my blessing,
> I warn'd him from; for I knew if he read once,
> He was a lost man."

The more modern use of "Marry come up" is found in *Pericles*, Act IV. Sc. 6.; *Romeo and Juliet*, Act II. Sc. 5. Are these corruptions of St. Mary? or whence derived? C. H. P.

[Halliwell's explanation, "Marry," as an interjection equivalent to "Indeed," has been already noticed in our 1st S. viii. 9.; but Nares is of opinion that in many instances it is a corruption of *Marie*, as an asseveration confirmed by the name of the Virgin Mary. Thus Coles says, "Marry (oath) per Mariam." Such is the origin of *Marry come up*, originally *Marry quep*, *gip*, or *gup*. "I suspect," says Nares, "that *quep* is a corruption of *go up*, which it seems was contemptuous. Thus, the children said to Elisha, '*Go up*, thou bald-head, *go up!*'"]

Ancient Oaths. — If a collection of the very curious and interesting oaths that have been in use has not been made in the pages of "N. & Q.," may I be allowed to make a beginning, hoping that other contributors to its pages will follow, and build up such a collection on my foundation? Old Chaucer's "Host," in the *Canterbury Tales*, strengthens an assertion "By Seinte Poules bell."

Peter the apprentice, in *Henry VI.*, holds up his hands, and accusing Horner says, —

> "By *these ten bones*, my Lords, he did speak them to me, in the garret one night, as we were scouring my Lord of York's armour." — *Henry VI.*, Pt. II. Act I. Sc. 4.

T. H. P.

[The habit of profane swearing in former times by the English has been noticed in our 1st S. iv. 37.; vi. 299. 366. 471.; but we need scarcely add, it is only oaths that are "curious and interesting" that should be included in the collection, as many of them in our early writers are peculiarly impious and irreverent. Even in Chaucer it is advisable to make a selection, such as the following:

The Host swears — "By my father's soul."
Sir Thopas — "By ale and bread."
Arcite — "By my pan [head]."
Theseus — "By mighty Mars the rede."
The Carpenter's wife — "By Saint Thomas of Kent."
The Marchaunt — "By Saint Thomas of Inde."
The Cambridge scholar — "By my father's kinne."]

Thomas Knaggs, of St. Giles's Church, published a funeral sermon on Prince George of Denmark, 1708. Who was he? Did he publish aught else? and was he ever minister of Trinity Chapel, Knightsbridge? H. G. D.

[The Rev. Thomas Knaggs was lecturer at St. Giles-in-the-Fields for twenty years. He published thirty-one single sermons between the years 1691 and 1722. See a list of them in Watt's *Bibliotheca*. His successor, Mr. Riddle, was elected lecturer, May 16. 1724.]

Colman's "Iron Chest." — I possess a copy of this play, of which the following is the title-page:

"The Iron Chest, a Play in Three Acts, written by George Colman the Younger. With a Preface. First represented at the Theatre Royal Drury Lane, on Saturday, 12th March, 1796. 'The principal Characters' by Mr. Kemble, &c. (Drury Lane Play-Bill.) 'I had as lieve the town-crier had spoke my lines.' — *Shakespeare*. Dublin, 1796."

This copy contains Colman's original preface, which I believe to be excessively rare. Is this preface worthy of being inserted in "N. & Q."?

Juverna.

[Colman's Preface to the *Iron Chest* is certainly a racy production, but Time has robbed it of its interest. Colman attributes the condemnation of his play to Mr. Kemble, owing to the rehearsal being imperfect, and from Mr. Kemble acting "Sir Edward Mortimer" whilst under the effects of opium pills. No doubt the Thespian fraternity look upon this Preface as a dramatic literary curiosity, and Jones (*Biograph. Dramatica*) says that 30*s.* and even 40*s.* have been paid for a copy of it. But it makes twenty pages of 8vo., and would occupy ten in our larger, or six in the smaller type; it is therefore obvious that we have no alternative but to decline Juverna's kind offer with many thanks.]

Penrith Castle. — Where is there any account of Penrith Castle, now in ruins? A.

[For descriptive notices of Penrith Castle, consult Hutchinson's *History of Cumberland*, vol. i. p. 317; and Nicolson and Burn's *Cumberland*, vol. ii. p. 404. Views, with short notices, of this castle, are inserted in Buck's *Antiquities*, vol. i. pl. 48., and in Grose's *Antiquities*, vol. i. pl. 30.]

The Old Hundredth (2nd S. ii. 34.) — H. J. G. says this tune has no English name. He is mistaken, as all, or nearly all the tune books I have seen give it as "Savoy, or the Old Hundredth."

H. G. D.

[Savoy is not an English name, and, being a second name applied to a tune first known as the 134th Psalm, and then as the 100th, cannot afford an argument for taking the tune out of the list of the Old Psalter tunes. It was not called Savoy for at least fifty years after its creation. But the application of this name to the tune, showing its common use with the Germans in the Savoy Church, may have led to the popular delusion that the tune was made by Luther.]

Replies.

MERCATOR (*NOT* THE) AUTHOR OF THE POUND AND MIL SCHEME.

(2nd S. i. 491.)

Your correspondent Mr. James Yates, whose zealous advocacy of the introduction into the United Kingdom of the French system of money, weights, and measures, is so well known, has accompanied his question as to "who was Mercator?" with some observations intended to show that Mercator was the author, and published the first idea of, the pound and mil scheme.

I venture to submit to your readers that, except we are disposed to attach much importance to Mercator's suggestion that the *thousandth* part of a pound should be called a *mil*, Mr. Yates's theory that Mercator set up a scheme which has been merely taken up by scientific men, by the Decimal Association and by parliamentary majorities, will not hold good.

It appears to me that the proposed decimalisation of the pound sterling into florin, cent, and mil, is not only preferable in every respect to Mr. Yates's plan for the conversion of the pound sterling into twenty-five ten-pences, or British francs; but that, moreover, it is no new scheme, and has been before the European world of science as long as decimal fractions have been known.

The illustrious *Simon Stevin*, writing (or rather publishing) in 1585, whilst advocating the decimalisation of money, weights, and measures, took care to dissuade his readers from abandoning the accustomed chief units, which are appropriately enough termed *commencements*.

In Article vi. of *Stevin's* Appendix to *La Disme*, it is stated:

"Afin de dire en brief et en general, la somme et contenu de cest article, faut sçavoir qu'on partira toutes mesures, comme Longue, Humide, Seiche, Argent, &c., par la precedente dixiesme progression et chasque fameuse espece d'icelles se nommera *commencement*; comme Marc, commencement des pois par lesquels se poise l'or et l'argent; Livre, commencement des autres pois communs; Livre de gros en Flandres, *Livre Esterlain* en Angleterre, Ducat en Hispaigne, &c., *commencement de monnoye*."

It happens that in England we shall not be the first country which has had to change from a vigesimal and duodecimal to a decimal scale of account.

Cuthbert Tonstall, when Bishop Elect of London, printed, in 1522, his learned and elegant treatise on arithmetic, which contains many such suggestions as would lead to a complete decimal system, and he remarked upon the then widely spread custom of keeping *accounts* in twenties and twelves as subdivisions of the *nominal* pound and shilling. It will be seen, however, from the following extract, that the bishop saw a point or two of difference between international coins of account and international coins of circulation, which it will be well to observe even at this time:

"Nunc ætate nostra apud singulas penè nationes aurei pro regum aut principum arbitrio varium habent precium: sic libræ, sic solidi, ut nunc sunt vocabula: magnam pro regionibus diversitatem habent. Cæterum illud mirum videtur: quomodo in tanta librarum et solidorum æstimationis differentia, pro suo cuiusque regionis more, multæ tamen nationes consentiunt; ut vulgari lingua solidum vocent: quod denariolos duodecim vulgares complectitur, libram quod solidos viginti." — Page 271 of edition of 1529.

When *Stevin* wrote upon the same subject he advocated decimal subdivision, but with careful adherence, as far as possible, to accustomed units.

" — que joignant les vulgaires partitions qu'il y a maintenant des Mesures, Pois et Argent (demeurant chasque capitale mesure, Pois et Argent, en tous lieux immuable) l'on ordonnast encore legitimement par les Superieurs, la susdicte dixiesme partition, à fin que chascun qui voudroit la pourroit user.

"Il avanceroit aussi la chose si les valeurs d'argent, principalement de ce qui se forge de nouveau, fussent valuez sur quelques *Primes, Secondes, Tierces*, &c. Mais si tout cecy ne fust pas mis en œuvre, si tost comme nous le pourrions souhaiter, il nous contentera premierement, qu'il fera du bien à nos successeurs, car il est certain que si les hommes futurs, sont de telle nature comme ont esté les precedens, qu'ils ne seront pas tousiours negligens en leur si grand avantage."

The preceding extract only requires one explanation, viz. that by *Primes, Secondes et Tierces*, words in the decimal system suggested probably by the works of Purbach and Muller, *Stevin* meant *tenths, hundredths* and *thousandths*; and altering these words (*as applied to coins*) to *florins, cents, and mils*, we have the system which is in process and progress of introduction at the present time.

It is particularly worthy of note, that previously to the introduction of the decimal metrical system into France, accounts were kept in livres, sols, and deniers: twenty sols making one livre tournois, and twelve deniers one penny. This vigesimal and duodecimal system had prevailed from remote antiquity in France, as it had done in England. The two nations (as the remarks of Bishop Tonstall illustrate) had the same system of account; but then the highest French unit, the *livre tournois*, was so very much less in value in comparison with the highest English unit, the pound sterling, that when the livre tournois, sol, and denier, came to be decimalised, — although the French substantially retained their highest unit, as we ought to retain ours, the pound sterling, — they could only coin into francs (nearly equal to the livre tournois), and into *primes* and *secondes* (*i. e.* ten centimes, and one centime); whilst we can coin our units, of account and of circulation, into *livres, primes, secondes*, and *tierces* (pounds, florins, cents, and mils).

Surely, with these inherent advantages in our system, we need not be apprehensive of any insuperable difficulty in carrying out now, what the

French carried out two generations ago; but let us not have recourse to their little units in preference to our great units. Let those who like to keep their accounts in ten-pences do so; but the pound sterling, and its decimal subdivisions, is the right thing in the right place. Fred. Hendriks.

NOTES ON TREES AND FLOWERS (1st S. i. 173. 457.; xi. 460.; xii. 71. 211.): GREEN ROSE (1st S. xii. 143. 234. 371. 481.)

When the Isiac veil thrown over ancient religion by genealogies, fables, and etymologies, shall be withdrawn, it will be evident that the spirit of Nature has been impressed on all the female deities. These personages are not mere maids of honour, and she only the queen, but through all the disguises under which she is masked she breaks forth, *O Dea certe*, whether represented by the moon or by the earth, by the polyonymous Isis, or by the myrianthous Venus:

"All the Graces," says Thryllitius*, "in producing the rose appear anxiously to have endeavoured the utmost they could effect; wherefore it is no wonder that such a multitude of fables was created respecting the flower dedicated to Venus. Having diligently examined," continues our author, "the legends of Anacreon and others, I am persuaded that it is so named αντι του ροθου το ροδον, and having considered the legends, according to which the rose originated either with Venus, or from the blood of Venus, or from the gore of Adonis, or from the nectar spilt by Cupid's negligence, or lastly, from the influx of the star Venus, I could not refrain from suspecting something of this kind. On all sides is discovered an abundant flow of love, a manifest power of nature, productive of vegetation. Moreover, the leaves of the flower afford a most elegant spectacle, winding in the manner of little waves around their ungues, and in their first spontaneous budding, effected by the law of the Almighty Creator, all plants appear to be evolved by the same undulating motion formed by an inherent force of nature, the knowledge of which antiquity perhaps intended to preserve by the name given to this king of flowers. I shall therefore be pleased to declare that in all those fables there is nothing involved but the general history of the production of all plants, intended by the example of the rose."

He then explains, according to Bayle's theory, the generation of plants, now nourished by the constant influence of dew and showers, from juices adapted to them, and evolved by the moisture prepared by Divine Omnipotence in the bowels of the earth. He shows that the first founders of these fables seem not to have been strangers to this opinion, and explains how in the fable of Cassianus Bassus physical properties may be allegorized by Mars, Adonis, and Venus.

The same writer enumerates the varieties of roses, one of which is derived from the colour of the flower, since in some it is found white, in others purple, in others flesh colour, in others pale, in others yellow, in others mixed, in others light green, if, according to Costæus, it is engrafted on *Agrifolii arbuscula*.

Bibliothecar. Chetham.

* *Plantarum Historia Fabularis*, 4to., Vitembergæ, 1713.

Can you find room among the fresh *leaves* of "N. & Q." for a newly blown rose? It was obtained from a "cutting" which I enclose (from a Chester newspaper, June 25), and will be best propagated by being transferred to your columns.

"Mr. W. H. Osborne, of Perry Pont House, Perry Bar, Staffordshire, has a perfectly green rose in flower in his new rose-house. The rose, called *Rosa Verdiflora*, is of a full rich green. The tree was procured from a French nurseryman."

F. Phillott.

MUSICAL NOTATION.

On Music; and suggestions for improvement in its symbols, or nomenclature of sounds: to the end that there may be a clearer demonstration of the ratios of sounds, and, by consequence, a more extended knowledge of the fundus *of this art, that is* the poetry or measured relation of its forms.

The readers of "N. & Q." (2nd S. ii. 14.) must have been much pleased in perusing the article on "Musical Notation," by so distinguished a writer as Professor de Morgan. For myself, as a musician, I consider every exercise of the mathematician on the subject matter of music as a step to that which eventually must take place — the union of the mathematician with the musician: that which Professor de Morgan has made out as a case of distress I have long felt to be a case of necessity. The symbols and terms now used in the grammar of music render any clear explanation of music as poetry most difficult.

The modern definition of music declares it to be "the art of continuing *tunable* sounds in a manner agreeable to the ear;" but the old Pagan theorist declares music to be "the art of finding beauty in sounds by means of their *ratios or measure*." And this is true; for from the beginning of the world all music has been made upon one principle, that is to say, the doctrine of the *proportions of the scale*. Music is caused by undulations in the atmosphere which gather themselves together into a series of geometrical figures in the other. Although the hearing is in our bodily frame, the causation of the hearing is the geometric figure in motion. The sound is the affection; the aerial pulsation the cause of the affection. It exists to us as an affection of the nervous and muscular organism; but when we seek to deal with it as centrical, relative, a whole, or an aliquot part of some whole, we must know something more of it than a mere sensible proper, or bare sensation. Effects are facts, but causes are anterior facts. The existence in nature of the

relations or proportions of the scale is one fact; the knowledge of these relations, and the practical power of applying them, is another. Great music hath ever been lying in the lap of nature ready for man's use and enjoyment whensoever man had his head, his heart, and his hand, prepared to take it from her. The perfection of nature and the mechanism of man are things widely asunder: until the laws of musical science are clearly established every man will make his own sense or perception of music — that is to say, his individual taste a law to others as well as to himself; whereas it is manifest such a standard can only be a law unto himself. *Your* taste will not necessarily be *my* taste, unless it be one common to humanity, and to make it common to humanity it must be founded upon the first laws of nature, and received without prejudice and without guile. There is a vast quantity of acquired sensation and received suggestion with respect to music in the ears and heads of persons fond of music, and who even make the art and science their profession, or of *amateur* study; and this stock of musical perception and recollection enables many a one to talk of, and write about, and even compose music: still from these, and such as these, the true causes of music are altogether concealed and remain unobserved and unknown; for the facts in music are overlooked by them, and in their place has arisen a mass of symbols but ill representing the realities. The rudimentary language of the art is a compilation of fictions. The vibration which runs through our nervous fluid — the result of the figure in the ether, when communicated to our bodily frame — we describe as a note. We begin the study of music by learning our *notes*. What are *notes?* They are symbols for sounds; but who entertains the idea of one sound as a whole, or centre, and other sounds as relations of or analogons parts of a whole, or that a scale is the genealogical tree of any given sound — the centre and its family relations — the orange divided into so many aliquot parts, and subject to so many modes of apposition and arrangement? H. J. Gauntlett.

8. Powys Place, Queen Square.

(*To be continued.*)

REVIVAL AFTER EXECUTION.

(2nd S. i. 490.)

There is really very little to be surprised at in most of the cases we see brought forward of revival after execution; and accounts of such cases are of trifling value unless they are accompanied by a statement of the circumstances under which the execution took place, and more especially of *the length of time during which the body was suspended.* Before the new drop — placed on an elevated spot — was adopted, executions were very often managed in such a way that justice was very easily evaded. Hangmen were unquestionably often tampered with, and they had every facility for evading detection, more particularly as the friends of the culprit, — the gallows being generally on the ground and in an open space, — could easily crowd around, and thus prevent observation, and also assist the executioner in carrying out the deception which he had been well paid to effect. Criminals, it is true, were sentenced to be "hung by the neck *until they were dead,*" but the deciding *when* a man was dead was often left entirely to the discretion of the hangman, who thus was at liberty to "cut down" some culprits much sooner than he did others. Hence, what with feeing the hangman to give his victim "a short fall" — to tie and place the rope in a particular way — and to cut the body down quickly; and what with the friends of the culprit crowding round close to the gallows and interfering with what was going on, executions were frequently conducted in such a manner as to render the subsequent revival of the person a matter of very little surprise or difficulty. The known cases are not a few, and if those which are unknown, on account of the secret having been well kept, were made public, the list, I believe, would contain some scores of names. At one time, indeed, it was the regular practice for the friends of a victim of the law to make every possible preparation for his *semi*-hanging and his subsequent resuscitation. When Deacon Brodie was hung at Edinburgh in 1788, for robbing the Excise Office, the hangman was bribed to give him "a short fall," and as soon as he was cut down, a spring cart was at hand, which quickly deposited his body at a place where doctors were in readiness with every adjunct for his revival. The experiment failed in this case, it is true; but this was solely because the hangman killed Brodie without intending it, by tying a knot which slipped at the critical moment, and gave the deacon a fall of about treble the length he had contracted for, and the case therefore is not the less valid a proof of the practice I have referred to. The new drop, however, by the publicity it ensures, and by the efficacy of its operation, has put an end to deception on the part of the hangman, and to interference on the part of the crowd; and I therefore think you will agree with me that cases of revival after execution contain nothing in them that is extraordinary, *unless* they can be shown to have occurred after the employment of the new drop, and unless they are accompanied with reasonable proofs that the culprit was *fairly* hung and suspended for the full legal hour. Henry Kensington.

REMOTE TRADITIONS THROUGH FEW LINKS.

(2nd S. ii. 29.)

The following extract from Carrick's *Life of Sir William Wallace* (Whittaker, 1840, p. 29.) gives the information sought for by E. C.:

"Having said thus much of the dress and equipment of Wallace, the following anecdote respecting his strength and personal appearance may not be unacceptable to the reader; it is translated from Hector Boëce by the learned editor of Morrison's edition of *Blind Harry*, who thus introduces it:—'Though this author (Boëce) in general is not much to be credited, yet it would be hard not to believe him in an instance which happened near his own time, and in which, if he had spoken falsely, he could immediately have been detected. The anecdote in another respect is curious, as it affords an example of longevity, not unsimilar to that of the Irish Countess of Desmond, who attained a still more advanced age.

"The date is the year 1430. At that time James I. was in Perth; and perhaps having heard *Henry the Minstrel** recite some of Wallace's exploits, found his curiosity excited to visit a noble lady of great age, who was able to inform him of many ancient matters. She lived in the castle of Kinnoul, on the opposite side of the river; and was probably a widow of one of the Lords of Erskine, a branch of whose family continued to be denominated from the barony of Kinnoul till about the year 1440. It was Boëce's manner to relate an event as circumstantially as if he had been one of the parties, and engaged in it. I shall, therefore, give the anecdote in his own manner, by translating his words:—

"'In consequence of her extreme old age, she had lost her sight, but all her other senses were entire; and her body was yet firm and lively. She had seen William Wallace and Robert Bruce, and frequently told particulars concerning them. The King, who entertained a love and veneration of greatness, resolved to visit the old lady, that he might hear her describe the manners and strength of the two heroes, who were admired in his time, as they now are in ours. He, therefore, sent a message, acquainting her that he was to come to her next day. She received the message gratefully; and gave immediate orders to her handmaids to prepare everything for his reception in the best manner, particularly that they should display her pieces of tapestry; some of which were uncommonly rich and beautiful. All her servants became busily employed, for their work was in some degree unusual, as she had not for a long time been accustomed to receive princely visitors. The next day, when told the King was approaching, she went down into the hall of her castle, dressed with as much elegance and finery as her old age and the fashion of the time would permit; attended by a train of matrons, many of whom were her own descendants, of which number some appeared more altered and disfigured by age than she herself was. One of her matrons having informed her that the King was entering the hall, she arose from her seat, and advanced to meet him so easily and gracefully, that he doubted of her being wholly blind. At his desire, she embraced and kissed him. Her attendant assured him that she was wholly blind; but that, from long custom, she had acquired these easy movements. He took her by the hand and sat down, desiring her to sit on the same seat next to him. And then, in a long conference, he interrogated her respecting ancient matters. He was much delighted with her conversation. Among other things, he asked her to tell him what sort of a man William Wallace was? What was his personal figure? What his courage? And with what degree of strength he was endowed? He put the same questions to her concerning Bruce. Robert, she said, was a man beautiful, and of a fine appearance. His strength was so great, that he could easily have overcome any mortal man of his time; but in so far as he excelled other men, he was excelled by Wallace, both in stature and in bodily strength; for, in wrestling, Wallace could have overthrown two such men as Robert was.

"'The King made some inquiries concerning his own immediate parents, and his other *ancestors*; and having heard her relate many things, returned to Perth well pleased with the visit he had made.'"—Boëth. *Hist.*, i. xvii.

JOHN I. DREDGE.

* "According to Pinkerton, and other authorities, Henry did not finish his work till 1470. It is, therefore, more probable that the curiosity of James was excited by the original narrative of Blair; a book which, from his long captivity in England, he had perhaps heard little about, till his return to Scotland. The rehearsal, therefore, of the heroic achievements of his illustrious countryman may have produced all the excitement which the editor of the Perth edition supposes, though not made by the *Minstrel*."

ONE GIFFORD, A CLERGYMAN.

(2nd S. i. 492.)

"Verse sweetens toil, however rude the sound,
All at her work the village maiden sings:
Nor while she turns the giddy wheel around,
Revolves the sad vicissitude of things."

These lines are quoted by Dr. Samuel Johnson in his *Dictionary*, under the word "vicissitude;" they occur in a short poem entitled *Contemplation**, which was printed in 1753, and its author was Richard Gifford, B.A., of Baliol College, Oxford; Vicar of Duffield, co. Derby; Rector of North Ockendon, co. Essex; and Chaplain to John and George, fourth and sixth Marquises of Tweeddale, to whose family he was related. Richard Gifford was the only surviving son of John Gifford of Yester in Scotland, M.A. of the University of Edinburgh, Rector of Mainstone, co. Salop, and chaplain to Charles, third Marquis of Tweeddale. His mother was Elizabeth Wollaston, sister of Richard Wollaston, Receiver-General of Taxes for the county of Salop. She belonged to a branch of the ancient family of Wollaston of Wollaston in Staffordshire. In 1748 the Rev. Richard Gifford published his *Remarks on Mr. Kennicott's Dissertation on the Tree of Life in Paradise*. In 1751 appeared his *Dissertation on the Song of Solomon, with the original Text, divided according to the Metre, and a Poetical Version*. (See Lowndes's *British Librarian*, p. 174. art. 393.) His *Outlines of an Answer to Dr. Priestley's Disquisition relating to Matter and Spirit* followed in 1781. Mr. Gifford took upon himself the labour of translating, for Nichols's

* See vol. v. p. 182. of Nichols's *Literary Anecdotes of the Eighteenth Century*.

History of Leicestershire, so much of *Domesday Book* as related to the history of that county; an arduous task, which he performed ably and promptly. His translations of *Lycophron* and *Nicander* into English verse were never published, but he left behind him a mass of inedited manuscripts, evidences of the unwearied and recondite studies of his long life. Some specimens of his polished verse are to be found in Dodsley's collection, and to a few of his articles in the *Gentleman's Magazine* the signature of "R. Duff" is placed. This rare old scholar was tutor, for a short time, to the late well-known sportsman Hugo Meynell, of Hoar Cross; but his private fortune was ample, and it seems that tuition did not suit his taste, for when John, eighth Earl of Rothes, requested him to become "tutor and manager" of his eldest son, he declined the proposal, though it was accompanied by the promise of future preferment. By a letter addressed to Mr. Gifford from George, sixth Marquis of Tweeddale (dated Newhall, Dec. 26, 1772), it appears that he had also refused to undertake the same duties, attended by the same prospective advantages, in the family of that nobleman's elder brother. The Rev. Richard Gifford married in 1763 Elizabeth Woodhouse, cousin and devisee of the Rev. Thomas Alleyne, M.A., Rector of Loughborough, co. Leicester. The subject of this notice died in 1807, aged eighty-two, leaving an only child, Euphemia, who died unmarried, Dec. 6, 1853, in her eighty-ninth year. Mr. Gifford bore the arms of the Giffords of Yester, and his crest was a goat's head.

A Relative of "One Gifford, a Clergyman."

Replies to Minor Queries.

Lines quoted by Sir Robert Peel (2nd S. ii. 48.) They are Dryden's of Shaftesbury in *Absolom and Achitophel*. C.

> "When waves run high,
> A daring pilot in extremity."

The right version is, —

> "A daring pilot in extremity,
> Pleased with the danger when the waves ran high."
> *Absolom and Achitophel*, 160.

X. H.

Tale wanted (2nd S. i. 11.)—I beg to refer *a. β.* to a tale entitled "The Table d'Hôte," in the *New Monthly Magazine* (vol. lxxi. p. 495.), of which the following is a summary of the chief incidents: — An English tourist, at Interlacken, finds himself placed at the dinner-table *vis-à-vis* to a beautiful woman, whose features seem not altogether unfamiliar to him. His memory and conversational powers stimulated by his host's champagne, he finds himself, by the time the ladies have withdrawn, in a position to impart to an Italian *signor* by his side his conviction that their beautiful *convive* was the identical person whom he had chanced to see exposed in the pillory, and branded as a thief, a year or two ago at Brussells. The Italian, who has become excited during the progress of the story, quits the dinner-table, and the communicative Englishman takes a digestive stroll. In the evening he is summoned by the waiter into the Italian's room; where he learns, to his horror, that the person whom he has made the confidant of his reminiscences is the husband of their heroine! A recantation is demanded, and a duel across the table proposed as an alternative: the Italian proceeding, as a minor preliminary, to falsify the Englishman's statement by causing his wife, who is an agonised spectator of the interview, to bare her shoulders. She accomplishes the process, and the fatal scar is seen. A yell, that bursts from the husband's lips, "proclaims at once his conviction and his agony." Voices are now heard at the door; and the Italian, finding that there is no time to lose, proceeds to business: his first pistol wounds his wife, the second puts a stop to his own career. The Englishman shouts in desperation to those outside to force the door, and the curtain falls on the *tableau*.

This outline of the story may either save or stimulate reference to the volume which I have indicated. William Bates.

Birmingham.

Striking in the King's Court (2nd S. ii. 49.) — The first Duke of Devonshire, when Lord Cavendish, having struck Colonel Culpepper within the verge of the court, was acrimoniously prosecuted for the offence; and was glad to escape the amputation by a fine of 30,000*l.*, which was, I think, remitted at the Revolution which soon after followed. C.

Lawn Billiards (2nd S. ii. 10.) — *Troco*, or *Trocho*, which F. C. B. brings forward as another name for the above, is most likely a word adopted from the Greek by the inventor or restorer of the game. Τροχὸς (vide Donnegan's *Lex.*) means "any thing of a circular or globular form, a ball or globe." Instances of a similar application of the ancient languages to modern inventions will be familiar to most of your readers, e. q. *Rhypophagon*, *Kamptulicon*, *Antigropelos*; and in my time, at Cambridge, a certain *slate* billiard table was designated on the owner's sign-board as "patent *petrosian*" (from πέτρος, "a stone," no doubt). J. Eastwood.

Eckington.

Credence Table (2nd S. i. 154.)—I saw it stated in one of our quarterly periodicals in 1852, that "credence table" was derived from an obsolete German verb, *Kredenzen*, to taste, owing to the

elements being placed on the credence table; with a view to their being publicly tasted (before consecration) by a person appointed for that purpose, whenever the monarch was about to communicate, lest poison intended to destroy the monarch should be mixed with the bread or wine.

JUVERNA.

Benjamin Franklin (2nd S. i. 305.) — Some curious particulars connected with the life of the philosopher are given in —

"History of a French House, or the Spy of a New Species in France and England, &c. A Key to the chief Events of the Year 1779, and those which are to happen in 1780. London: printed for T. Becket, Adelphi, Strand, 1779."

Franklin had been, at this time, the minister-plenipotentiary from the American Congress to the Court of London, and had not escaped the satire of the English pamphleteers. From the rather scurrilous nature of the publication, what is stated may be expected to be a little over-charged, yet not inconsistent with the information we have through other channels of the Doctor's habits. One extract as a specimen of his *economy* may suffice:

"He then quitted his master, and lived privately, subsisting for many years upon fourpence a-day. I cannot conceive how he did it: to me it seems impossible. And yet nothing is more easy; it requires only resolution: his method was to purchase for three pence a quantity of potatoes, which served him for bread and meat both, and of which there was sufficient to subsist on a whole week. A baker roasted them for a halfpenny; and he bought from a milk-woman, daily, a halfpenny worth of milk; all this amounted to no more than sevenpence a week. He gave a penny a day for his lodgings in a garret, because he liked neatness and convenience, otherwise he might have accommodated himself at a cheaper rate. He drank small beer mixed with water, and this cost him twopence a week. The remainder he laid by for dress and pocket-money: for he employed nobody to wash for him, or to mend his linen and stockings. Now let us calculate, and you will be convinced that it is not impossible to live upon this sum. Fourpence a day makes twenty-eight pence a week:

His potatoes, the dressing of them, and his milk, cost him every week	7*d.*
His lodging	7
And his beer	2
Total	16

Thus, out of eight-and-twenty pence a week, there remained twelve to make a figure with."

In the *Universal Asylum and Columbian Magazine* for April 1790, printed at "Philadelphia by William Young" (who emigrated from Paisley), will be found a very interesting notice of "the order of procession" at the Doctor's funeral; and a "short account of his last illness by his attending physician." G. N.

Umbrella or Parasol (2nd S. i. 503.) — Jos. G. says, "If it be an umbrella, it certainly is a somewhat ancient discovery." Why not? When, for aught we know, the Chinese, Burmese, and natives of India, have used umbrellas from time immemorial. The umbrellas referred to in the Nineveite sculptures are facsimiles of the "chattas" still in use among the Burmese and Indians.

E. E. BYNG.

Surnames (2nd S. i. 213. 396. 522.) — It may further establish the fact, that *Rand* is a *local* name, if I mention that the eighth Abbat of Bardney, who was deposed in 1214, bore the name of *Ralf de Rand*. See Leland's *Collectanea*, vi. 216., Lond., 1770, 8vo. J. SANSOM.

Hengist and Horsa (2nd S. i. 439.) — J. M. K. says:

"There is no reason to believe the Frisian heroes Hengist and Horsa to be a bit more genuine than Cadmus or Romulus; they merely adumbrate in the usual way the historical fact that Kent was peopled by Frisian tribes."

If they are but myths, how is their descent actually registered in the old chronicles quoted by Mac Cabe in his *Catholic History of England?* At p. 96., he says: "They were the sons of Wichtgisius, the son of Wecta, whose father was Woden." For this genealogy he gives Beda as his authority. Then (p. 97.) he transcribes from Roger de Wendover and Geoffry of Monmouth a conversation between Hengist and the British king Vortigern. In a note (p. 98.), he quotes from Sir F. Palgrave's *Rise and Progress of the English Commonwealth*, and says:

"The learned author remarks, as to Hengist and Horsa, that, 'the names bestowed upon *the sons of Wightgils* seem to be poetical epithets, rather than real denominations; both have the same meaning, and both only designate the snow-white steed, from whom their ancestors sought the omen before they entered the conflict, and whose form, still constituting the heraldry of Kent, adorned the standard which led them forth to victory.'"

At p. 101., he mentions "the daughter of Hengist," quoting William of Malmesbury and Polydore Vergil. By Geoffry of Monmouth she is called "Ronwen;" and by Nennius, "Romwena." The same authorities describe the death of Horsa, and his being succeeded by Hengist. In a note (p. 108.), Mac Cabe says: "Horsa is believed to have been buried at Horstead in Kent;" adding, in inverted commas, "Monumentum suo nomine insigne." In the note following the above, he quotes from the Saxon Chronicle, A.D. 455: "And aefter tham feng Hengest to rice." The return of Hengist to England in 461 is there related (p. 111.), with his subsequent acts, till his sentence by Eldad, Bishop of Gloucester, in the Council of Conisborough, to be beheaded. Geof. Mon., Rog. de Wend., and Matt. Westm., all agree in this account of his death.

Could so many *facts* have been recorded of two heroes who had no personal existence whatever?

when William of Malmesbury even gives a personal character of Hengist:

"Vir qui successus suos non minus fraudibus quam viribus urgens, multum genuinæ sævitiæ indulgens, omnia cruentius quam civilius agere mallet."—*Gest. Rer. Ang.*, lib. i. sec. 8.

This quoted by Mac Cabe in a note, p. 127.

E. E. Byng.

Morning Dreams (2nd S. i. 392.)—Your correspondent Sartor has, I think, misquoted a line from Samuel Lover's songs of *The Superstitions of the Irish Peasantry*, which begins with these lines:

"The eye of weeping
Had closed in sleeping,
And I dreamed a sweet dream yesternight."

The concluding line of the song is,—

"For I knew that the morning dream was true."

The superstition is as old as Horace, who writes (1st Book of Satires, 10th Satire, 31st line):

"Atqui ego, cum Græcos facerem, natus mare citra,
Versiculos, vetuit tali me voce Quirinus,
Post mediam noctem visus, quum somnia vera."

Tibullus also, in the fourth Elegy of his third book, writes:

"Dii meliora ferant, nè sint insomnia vera,
Quæ tulit extremâ proxima nocte quies."

And Ovid (*Epist. Heroides*):

"Namque sub Aurorâ, jam dormitante lucerna,
Tempore quo cerni somnia vera solent."

See the Delphin *Horace*, p. 423.

Juverna, M.A.

Dreams true after Midnight.—Orellius, commenting on Horace, Sat. i. 10. 33. ("Quirinus post mediam noctem visus, quum somnia vera), cites Moschus, 2. 2.:

"Νυκτὸς ὅτε τρίτατον λάχος ἵσταται, ἐγγύθι δ' ἠὼς·
Εὖτε καὶ ἀτρεκέων ποιμαίνεται ἔθνος ὀνείρων.

A. A. D.

Thomas Simon (1st S. xii. 27.; 2nd S. i. 477.)—As Simon was a citizen and goldsmith, his father's name and his own age will be found in the record of his apprenticeship and admission to the freedom in the books of the Goldsmiths' Company, and most likely other particulars. The officials of the Company would doubtless willingly contribute to the fame of a member so eminent. The same books will show whether his sons were admitted to the freedom by patrimony. Hyde Clarke.

Whitsunday (2nd S. i. 521.)—In enumerating the Feasts, on which churches were decked with flowers, Mr. Mackenzie Walcott having mentioned that of Pentecost, calls the English name *Whiteson-Day*, and considers that name a corruption of the German *pingsten*, fiftieth. But surely here is a twofold mistake. The word should be *Pfingsten*, which has no apparent connection with the German word for fiftieth, which is *fünfzigste*. Still less conceivable is it that our word Whiteson-Day, or Whitsunday, can have been a corruption of *Pfingsten*, by any process however ingenious. The received origin of the name Whitsunday is from the appearance of the neophytes on that Sunday and during the octave, in the church, in the *white* garments which they had received at their solemn baptism on the preceding Saturday, called Whitsun Eve. F. C. H.

Odments (2nd S. i. 433.)—This word is still in common use in various parts of the north of England, particularly in the Deanery of Craven, in the West Riding of Yorkshire. Your correspondent Centurion will find it in both Brocket's *Glossary*, and an anonymous one of the Craven dialect. Q.

Bloomsbury.

The Weather (2nd S. i. 431.)—The observation of N. H. L. R. relative to a change in the prevailing winds, corresponds with my own experience on the same subject; and this change is especially remarkable in the west of England, where formerly the S.W. almost amounted to a "trade."

A few years ago, being at Dover, I learned from the pilots that the S.W., which used to be the prevalent wind, was no longer so,—easterly winds now predominating; as might be seen by a reference to the book kept in the harbour-master's office.

I never made the reference, therefore cannot vouch for the truth of the assertion. Perhaps your correspondent may have an opportunity of so doing. A. C. M.

Exeter.

Burning of Books (2nd S. ii. 19.)—At the time of the late Duke of York's connexion with Mrs. Mary Anne Clarke, in the years 1808–9, I remember an amusing caricature by Rowlandson, called "The Burning of the Books." It represented Mrs. Clarke ordering piles of books to be burnt, which were brought on the shoulders of several men, and flung into a large fire. The books were lettered *Memoirs of Mrs. C., of Col. Wardle, the D. of York*, &c.. and Mrs. Clarke was represented saying; "Burn away! I would burn the universe for the money. Not a single vestige in print or manuscript shall be preserved, except copies for Dr. O'Meara, and a few private friends." F. C. H.

Port Jackson (2nd S. ii. 50.)—I think there can be no doubt that Port Jackson was so named after *Sir George Jackson*, then second secretary of the Admiralty. The claim of the "man at the mast head" is negatived by the statement that produces it; for how could the "man at the mast head" have had any share in discovering a

harbour, so wholly invisible from seaward that when the captain, taking to his boat, found out an entrance, he was filled with "astonishment more easily conceived than described." C.

Jewish Persuasion (2nd S. i. 492.) — Centurion proposes what seems to me a very odd question. *Persuasion* is a very common synonyme for religious belief. It means (not that a man has been *persuaded* by any one to adopt a creed, but) that he is what he is *by conviction*. An instance of the use of the term occurs in Goldsmith's *History of England*, where one motive which induced Percy to write his mysterious letter to Lord Monteagle is said to be because the latter "was of the same persuasion as himself." C. H. S. (Clk.)

Rev. R. Montgomery (2nd S. i. 293. 321. 400. 521.) — G. professes to write "for the sake of accuracy," and endorses D.'s communication as "correct." Now D. said that the evidence of a baptismal register had never been adduced. James Darling, however, showed that this had been adduced. And yet says G., D.'s communication is "correct!" What would convince G.? A baptismal register is evidence in a court of law; and therefore G. must prove that Mr. Montgomery sent a forged certificate to the *Quarterly*, or else must submit to be deemed inaccurate. A *Bath Directory* is of no weight against a baptismal register. β. γ. δ.

Meaning of "hayne" (2nd S. ii. 49.)—J. E. should have stated which his "neighbourhood" is. It is not a frequent termination in any district that I remember. It may possibly be the plural of *hay*, a hedge. C.

Parochial Libraries (2nd S. i. 459.) — There was one attached to the parish church of Westerham, Kent:

"One Charles West gave the parish by will in 1765, together with 100*l.* stock for the use of the poor, a library of books consisting of several hundred volumes, many of them curious and rare. The *catalogue* of these books is carefully preserved in the parish chest, but the books themselves are nowhere to be found." — George's *Westerham Journal*, April 1, 1844.

Westerham church has unfortunately often fallen into bad hands: its library has gone, many of its brasses have been removed, in some instances by those who should have protected them. A writer in the *Gent.'s Mag.*, 1807, complains of seeing one acting as *fender* to the clerk's *fire-place!* There are several excellent specimens still existing, one of which has been recently engraved by Mr. Dunkin in his *History of Kent;* but if not removed to some other part of the church, or affixed to the wall near, it will (being just within the porch) be worn to a level with the paving. But all has been "low and slow:" a fine roof lath and plastered over, pews like sheep pens, windows cut about, and everything done to deface and to spoil what otherwise would have been an imposing, though not handsome, structure.

I believe, however, that a different spirit in some measure has been awakened, and that there are those now who would prevent any further devastation. H. G. D.

Validity of English Orders (2nd S. i. 476.) — No one doubts that the practice in the church of Rome is, and long has been, to deny the validity of English orders; but it is a curious point of history that this practice was by no means uniform at the time of the Reformation. Thus Latimer was taken for no true bishop, and not degraded from the episcopal order, while several others who had been consecrated exactly as Latimer was, but conformed under Queen Mary, were at once acknowledged bishops, without re-consecration. β. γ. δ.

Religious Play before Henry VIII. at Greenwich in 1527 (2nd S. ii. 24.) — C. M. has failed to remark the errors made by Mr. Froude in his modernised version of the old account respecting this play. They are of more importance than the question whether Mr. Froude copied from Mr. Collier, or not; whilst they pretty clearly show that he did not copy from the *Annals of the Stage*, as does the circumstance of Mr. Froude quoting from the Rolls House, where the MS. is now deposited, instead of the Chapter House, where it was when Mr. Collier wrote. Mr. Froude has omitted two of the *dramatis personæ*, the Poet, and one of the ladies of Bohemia, named Corruption of Scripture; the three orthodox characters, Religio, Ecclesia, and Veritas, he has converted into widows instead of novices, and their veils into "suits" of lawn and cypress. Neither Mr. Froude nor Mr. Collier explain how Luther was "lyke a *party* freer;" but I imagine the term applies to his costume: he was "in *russet* damaske and *blake* taffata,"—a sort of *party* or mongrel friar, something like a *wet* Quaker. Neither is it explained how it was that the children of Paul's required so many as six boats for their conveyance to court: but I have little doubt that the six boats were, as six cabs might be now, employed at six different times, either at six several visits to the court (for the rehearsals as well as the performance), or for three visits, one boat on each occasion being hired for going to Greenwich, and the other for returning. J. G. Nichols.

Numerous Families (2nd S. ii. 39.) — In the church of St. Nicolas, at Ghent, there is a tablet to the memory of Oliver Minjau and Amalberga Slangen, his wife, who were the parents of thirty-one children, twenty-one boys and ten girls. Old Oliver appeared at the head of his twenty-one sons, all in uniform, when Charles V. made his

entry into Ghent as Count of Flanders. Charles was so pleased at the fact of a simple artisan bringing up and educating such a family, that he conferred on Oliver a modest pension. The renowned Count of Abensberg, when the Emperor Henry II. visited his German provinces, presented his thirty-two children as the most acceptable offering he could make to his sovereign. The Count was happier with them than poor Minjau and his wife Amalberga with theirs. The thirty-one children of this Ghent couple were carried off together, in 1526, by the *suette*, which we have no difficulty (as it is called the newly imported English disease) in recognising as the *black sweat* of England. Minjau and his wife died within a few weeks after the loss of all their children, among whom they lie interred. Their monument is the most affecting of the many memorials of the dead raised in populous Ghent. J. Doran.

Irish Round Towers (2nd S. ii. 44.) — In reply to J. M. G., I beg leave to express my dissent from his statement, that the origin of these towers is a profound mystery. I have myself visited and examined a majority of them; and have read, I believe, all that has been published about them, and have not the slightest doubt that they were *belfries*, as their ancient, as well as present native, denomination imports, *clochas*. I cannot but think that it would be a sad waste of your space to reproduce the absurd theories with which this really very simple question has been perplexed. C.

The best theory that I have heard, as to the origin of the round towers, was one current in the famine years, when all kinds of useless labour were devised for the employment of the poor. It was simply this — there was a Board of Works in those days. X. H.

Showing the White Feather (1st S. v. 274. 309.) — In Andrew Borde's *Boke of the Introduction of Knowledge*, 1542, I find, under the head *Navarre:*

"The chiefe towne is Pampilona, and there is another towne called Saynte Domyngo, in the whyche towne there is a church, in the whiche is kept a white cocke and a hene. And euery pilgrime that goeth or commyth yt way to Saynt James in Compostel hath a whit feder to set on his hat."

Borde then proceeds to tell a marvellous tale about this cock and hen; which, however, do not appear to be connected with the pilgrim's white feather, otherwise than in his inexplicit language. J. P.

Birmingham.

The Ten Commandments (2nd S. i. 503.) — For the sake of information and not controversy, will F. C. H. be so good as to give the editions, dates, &c., of "the [Roman-Catholic] catechisms used by authority in this country" in which the Commandments are taught at length? Dr. McCaul in a tract published a few years ago stated that he could find only one or two such in the world.

β. γ. δ.

Jacobite Song (2nd S. ii. 43.) — There is a misprint in this song which is worth correcting: "Monarchy *halters*" should be "Monarchy *haters*."

In the "Political Poem," in p. 46., "trump" is obviously a mistake for "*triumph*." C.

Kneller's Portrait of Shakspeare (2nd S. ii. 45.) — The following note from Sir Walter Scott's *Dryden* (vol. xi. p. 87.) will furnish your correspondent with the information of which he is in search: —

"The portrait was copied from one in the possession of Mr. Betterton, and afterwards in that of the Chandos family. Twelve engravings were executed from this painting, which, however, the ingenious Mr. Stevens [Steevens?], and other commentators on Shakspeare, pronounced a forgery. The copy presented by Kneller to Dryden is in the collection of Earl Fitzwilliam at Wentworth House; and may claim that veneration, from having been the object of our author's respect and enthusiasm, which has been denied to its original, as a genuine portrait of Shakspeare. It is not, however, an admitted point that the Chandos picture is a forgery: the contrary has been keenly maintained; and Mr. Malone's opinion has given weight to those who have espoused its defence."

J. Y.

Crooked Naves (2nd S. i. 432.) — An instance of a crooked *choir* occurs in Christ Church, Dublin. The building takes a very decided bend to the north. It is remarkable that the east window of this cathedral is placed much nearer to one side (the south, I think,) than the other. It looks as if intended to compensate for the bend in the choir.

C. H. S. (Clk.)

"*Swang*," "*Wong*," "*Wang*" (2nd S. i. 471. 522.) — At Tickhill, co. York, are lands, all or mostly meadow, called the North Wongs, South Wongs, Saffron Wongs, and Church Wongs.

C. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

"Southey's Letters show his true character," is the motto, from one who knew him well, quoted on the title-page of the *Selections from the Letters of Robert Southey*, of which the third and fourth volumes, edited by his son-in-law, the Rev. John Wood Warter, are now before us. We think this motto might be amended, and that to get Southey's true character, we should have *all* his letters, and not a selection, from which to form our judgment. On the appearance of the former volumes we spoke warmly in their favour; and if our notice of those which are now published is more tempered, it is because we feel that justice to Southey himself, as well as to many others,

of whom, under the influence of supposed wrong, he writes angrily, not to say unjustly, should have dictated many omissions. There is no more delicate task than that of selecting from the papers of those who have died full of fame and honours those which may most fairly and justly be given to the world. In his love and reverence for the name of Robert Southey, and his belief that Southey could do no wrong, his editor has not made those suppressions which we are sure Southey himself would have insisted on. Such omissions would have added greatly to the charm of a book which will still be read with interest by all the admirers of the Laureate.

The new number of *The Quarterly Review* opens with a well written article, on that historical and religious mystery, *Savonarola:* this is followed by one on the new volumes of Grote, which are highly praised by the writer; and a graphic and picturesque article on *The Causes of the Civil War*, completes the list of historical papers. The political articles treat on *The Papal Government* and *The Dispute with America;* and the gossiping article, always a good one in *The Quarterly*, is that entitled *The Police and the Thieves.*

How much of its present popularity *Walton's Angler* owes to the piscatorial tendencies of our publishers is a pretty matter for speculation. To that cause we are certainly indebted for the beautiful editions of Bagster, John Major, and Pickering; and to this list we have now to add one brought out by Bohn, of great beauty and marvellous cheapness, under the editorship and supervision of Mr. Jesse, but with large contributions from his own pen. When we say that this edition contains upwards of two hundred woodcuts, and six-and-twenty engravings on steel, our readers will readily admit that this 7*s.* 6*d.* volume of Bohn's *Illustrated Library* offers to every lover of dear old Izaak an opportunity of securing a handsome copy of this quaint, delightful, and world-renowned book.

Much as we prize Croker's *Boswell* in one volume, a most useful, indeed, indispensable companion to the writing table of all literary men, we are well pleased to hear that a new edition of it, in four volumes, is preparing for publication in Murray's Series of *British Classics.* It will be a most valuable addition to this cheap and handsome Series; especially as the editor will of course take advantage of all that has been lately produced upon the subject, to make it, not a mere reprint, but a new edition.

We cannot resist calling the attention of the admirers of the poet Cowper to the fact, that no less than forty-four of his letters (twenty-one of which are unpublished) are to be sold by Messrs. Puttick & Simpson in the Collection of Autographs belonging to the late Mr. Lambe, announced for sale by them next week.

Who has not heard of the celebrated Athenian Stuart, perhaps better known to the last than to the present generation; but still revered by all true lovers of the Fine Arts for the splendid work bearing his honoured name — *The Antiquities of Athens.* The notices of his death in 1788 inform us, that the worthy artist and architect survived but a short time the death of his darling boy, the "very image and superscription" of himself both in body and mind, who manifested a most astonishing turn for drawing even before he was three years of age, and would imitate with pen and pencil everything lying on his father's table. Another son was living at the time of his death, "a fine boy," then at Mr. Burney's boarding-school at Hammersmith. Many an octogenarian will be glad to learn, that this "fine boy" (now Lieut. James Stuart, R.N.), the worthy son of a worthy father, might have been seen a few days since at the Architectural Library in High Holborn, where he was presented by Mr. John Weale, in a most handsome manner, with proof impressions of plates of his father and of the companion of his travels, Nicolas Revett.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

O'Kelly's Poems. One copy of each of the different editions.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Hannaman's Dictionary of Merchandise. Johnston. 1799.
Harwick's Marine Dictionary.
Claret's Freemasonry.

Wanted by *Thomas Millard*, Bookseller, 70. Newgate Street.

Sono of Mary the Mother of God.
Lok (Henry) [or Locke] Ecclesiastes; otherwise called the Preacher, &c. Dilated into English Poesie. Whereunto are annexed sundrie Sonnets of Christian Passions, &c. 4to. Lond., R. Field. 1597. (A good price will be paid for this.)
Wadsworth's Spanish Pilgrim; or a Discovery of Spanish Popery and Jesuitical Stratagems, &c. 4to. Lond., 1630.
Pitts' (Moses) Account of one Ann Jefferies, now living in the County of Cornwall, who was fed for Six Months by a small sort of Airy People called Fairies. 12mo. 1696.
Pryse Loveden *versus* Raymond Barker, Trial. 8vo. (About) 1807.
Vanella. By Vane. 4to.
Parnall's Poems. 12mo. Pickering's Edition.
Goldsmith's Poems. 12mo. Pickering's Edition.
Ullathorne's Sermons. 8vo. 1842.
Holland's Records of the Psalmists of Britain. 2 Vols. 8vo.

Wanted by *John C. Hotten*, Bookseller, 151 B, Piccadilly, London.

Archbishop Whitgift's Works. Vol. II. Published by the Parker Society in 1852.

Wanted by *Geo. W. Napier*, 11. Birchin Lane, Manchester.

Original Family Sermons. Small 8vo. J. W. Parker. Vol. II. to end.
Junot's (Duchess of Abrantes) Court and Family of Napoleon. 2 Vols. 8vo. Portraits. Bentley.
Manzoni, Promessi Sposi. 2 Vols. Small 8vo. Baudry. 1834. Vol. I. Sewed.

Wanted by *Charles F. Blackburn*, Bookseller, Leamington.

Mrs. Jameson's Characteristics of Women.
Any Essays or Critiques upon Shakspeare's Hamlet.
Duport's Essais Litteraires sur Shakspeare. 2 Vols. 8vo. Paris, 1828, or later.

Wanted by *Z. A. H.*, Post Office, Dartmouth Row, Blackheath.

Notices to Correspondents.

J. H. P. *will find much illustration of* "God tempers the wind," *&c., which perhaps owes its popularity to Sterne's* Sentimental Journey, *in our* 1st Series, Vol. I. and Vol. vii.

Berm. *will find* A. E. B.'s *article on the passage in Hamlet,* "*my tables, my tables — meet it is I set it down,*" *in our* 5th Vol. p. 211.

Z. A. H. *There are no English translations of Tieck's* Alt-Englisches Theater *and* Shaksperes Vorschule; *we have therefore omitted them from his list of books. They are themselves chiefly translations from the English.*

Answers to other Correspondents in our next.

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "Notes and Queries" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, AUGUST 2, 1856.

Notes.

MEANS OF READING THE LOGIC OF ARISTOTLE.

Some years ago it would have been difficult to find the Greek text of the Organon (as the moderns call it) in a separate form. Beginners, who have not acquired the profligate habits of book collectors, would never think of buying the five volumes of Buhle (Strasburg, 1791, &c., 8vo.), or the four volumes of Bekker (Berlin, 1831, &c., 4to.), or even the large single volume of Weise (Leipsic, 1843, 4to.), for the Organon only. In our day the best plan would be to get the *first* volume of Didot's *Aristotle* (Paris, 1848, large octavo), which is sold separately, and contains the Organon, the Rhetoric, the Poetics, and the Politics. The Latin runs by the side of the Greek, and the type is beautiful. The greatest defect is that the Rhetoric begins on the over leaf—or *verso*, as the learned say — of the end of the Organon; so that any one who would like to have a separate interleaved copy of the first, must spoil the second. It is a pity that publishers do not think of such things. But it must be owned that it is not uncommon to find a case the rhetoric of which would never have a beginning if its logic were but allowed to go on to its proper end.

For those who would rather not read the Organon in Greek or Latin, but would nevertheless like to get a taste of the Greek, whether for use or show, there is the small work of F. A. Trendelenberg, *Elementa Logices Aristotelicæ*, Berlin, 1842, 8vo., 2nd edition. This work contains (Gr. Lat. with notes) such selected passages as give an outline of the system, and especially of its phraseology. These passages, translated into English, form the article "Organon" in the Supplement of the *Penny Cyclopædia*.

I am not aware of any Latin Organon, without Greek, which can be easily got at. But never having met with any Latin translations of Greek philosophy which were intelligible without the Greek to explain them, I should probably not venture to recommend such a thing, if I had found it.

In French there are two works of the highest character: both by M. Barthélemy St. Hilaire. The first, *La Logique d'Aristote*, Paris, 1838, two vols. 8vo., containing a complete account and analysis of the Organon, with all the Greek terms added, as they occur, in parentheses. The second, *Logique d'Aristote*, a complete translation, Paris, 1844, 1839, 1842, 1843, four vols. 8vo., with the *plan* of each book prefixed. This is the first French translation.

The first English translation of the Organon was made by Thomas Taylor, called *the Platonist*, a very remarkable man, of whom the fullest account is in the *Penny Cyclopædia*. He spent his life in reviving Greek philosophy, and it is said that, by his enthusiasm, he induced patrons who had money to print his translations to the amount of ten thousand pounds. The Organon was translated by Taylor for a wealthy retired tradesman, named Meredith, who had read Plato in Taylor's translation, and desired to read Aristotle. Taylor undertook the task, on condition that Meredith should print it; but the number of copies was very small. It was published in quarto, in 1807, with the title, *The Organon, or Logical Treatises of Aristotle . . . with copious Elucidations from the Commentaries of Ammonius and Simplicius.* I suppose this very volume afterwards formed part of Taylor's complete translation of Aristotle, published in nine volumes quarto, in 1812.

Taylor's curious Platonism, and his desire to revive even the very mythology of the Greeks, in some sense or other, caused him to be regarded as a kind of madman; and this opinion has been prejudicial to a fair judgment of his works. His translations are difficult, because they are so Greek; but they have a merit which begins to be acknowledged. Mr. Owen, presently mentioned, calls him "my solitary predecessor in this laborious undertaking, whose strict integrity in endeavouring to give the meaning of the text deserves the highest commendation." But the work is so very scarce that it is needless to discuss it as a means by which any one who chooses may know Aristotle. I suspect that what a distinguished living writer said of Cousin, "The reader must be mindful to judge of Plato by M. Cousin's translations of the dialogues, and not by M. Cousin's prefaces to them," will also apply to Taylor. Still, the opinion of the man who lived and moved and had his being in Greek philosophy must always be worthy of attention.

The *second*, and as yet the best, English translation of the Organon is published in Bohn's *Classical Library: The Organon, or Logical Treatises of Aristotle*, London, 1853, two vols. small 8vo., translated by the Rev. O. F. Owen. This translation has copious notes, and is a very great boon to the student. Not that it is easy: in fact, a translation of Aristotle, to be easy, must be, not Aristotle, but only a presentation of the translator's idea of Aristotle. Taylor and Owen do not read like English, nor does Barthélemy St. Hilaire read like French; there is a certain Greekishness about them all. Had it been otherwise, we should have had less of a translation, and more of a paraphrase.

A small portion of the Organon, the "Posterior Analytics," has been translated by E. Poste, A.M., of Oriel College, under the name of the *Logic of Science*, Oxford, 1850, 8vo., with notes and an introductory sketch of the Organon. This is more English, and therefore more intelligible, than

the other translations; but it is therefore more of a paraphrase, and less of a translation.

Perhaps others may be able to give information of some things of the same kind with which I am unacquainted. A. De Morgan.

ILLUSTRATIONS OF MACAULAY.

The Country Party and a Standing Army. — Mr. Macaulay, vol. ii. p. 23., represents the country party as strongly opposing the demand made in the Speech from the Throne, Nov. 9, 1685, for a supply to maintain a standing army.

"He tells us that Sir William Twysden, member for the county of Kent, spoke on the same side with great keenness and loud applause."

This Sir William was son and heir of the learned Sir Roger, and was himself no mean scholar. Among the papers from Roydon Hall, now in my possession, is his autograph note of two speeches which he made on this occasion. The first was in the debate on 12th November, in a Committee of the whole House to consider the Speech from the Throne, as follows:

"The case seems to mee to bee of great weight; wee may call it what we will, it is the settling a standing army by law, and charging the kingdome with a taxe for the maintaining it, things quite contrary to all the maximes our ancestors have gone by, who have alwayes endeavoured the subject should stand in awe of officers of justice, but not of officers of warr. I am as much as any man for the king's having good guards; I think it agreeable to the majesty of a king, to the security of his person; but I think the kingdome best guarded by lawe. I remember in the one-and-twentyeth of Edward the Third (*Rot. Par.*, 21 E. 3. *n.* 70.), the king asked advice of his parliament, how the peace of his kingdome should best bee kept; they did not advise him to a standing army for the keeping it; they advised him to send commissioners into the several countyes to punish the breakers of it. Wee are now in a perfaict quiet peace; all heads of partyes and of factions taken of; there seemes now to bee as littlc need of an army as can bee at any time; and truly, when it is not wanted, I think the kingdome as safe without it as it can bec by it. The truth is, armyes have so often done more hurt to governments then good, and do so generally, where they are, take a most uncontrouleable authority in the managing of it, that men arc justly afraid of them. It is said the case of the late Duke of Monmouth seemes to shew the nccessity of a standing army; and it is pressed, truely with great force, not onely by the king in his speech, but by those noble lords there at the barr. To my apprehcnsion, the argument will hardly beare the weight is layd on it. Wee all know how much that man was the favourite of a faction; that hee landed in a part of England of all other the most inclined to him. Yet, with all this, no one gentleman, no one man of any quality, joyned themselves to him; nay, quite contrary, did their duty in opposing him: and that rabble that he had gathered together, though headed by officers that himselfe brought with him, were in plaine fighting beaten by eighteen hundred men. Sir, if the consequence of this bee the necessity of a standing army, it is a strange thing wee have lived so long without one; for most certain it is, there have been very few raignes since the Conquest, in which there have not been more considerable disturbances than this can amount to. I will not disturbe you long; that therefore which I shall humbly move is, that wee may first consider whether a standing army bee necessary, before wee do of a supply for the maintaining it."

"This was spoken by mee November 12, 1685, as neer as I can remember it."

The other speech was in a Committee of Supply, 16th Nov., as follows:

"It hath generally been the prudence of this house, that in cases that are new and are of great importance, to make their first acts temporary, and of probation onely. This that is before us, is perfaictly new. An establishment for the maintaining a standing force (I do not say a standing army, for that wee have all declared ourselves against) is what our ancestors were never acquainted with. Let us, therefore, see how the subject will like it; whether it will sitt easy upon him, before wee conclude him for too long a time. It is of mighty importance; wee cannot foresee the consequcnces of it. Let us not, therefore, conclude ourselves neither, so as to leave no roome for a succeeding parliament, or Sessions of Parliament, to alter or amend what by experience may bee found necessary. That, therefore, which I shall humbly move is, that wee may proportion our gift, so as that the establishment may not exceed two yeers, which foure hundred thousand pounds will fully do."

"This was spoken by mee November 16, 1685, as near as I can recollect it."

The substance of the first of these speeches is given correctly (though condensed into eight lines) in *The several Debates of the House of Commons*, pro et contra, *relating to the Establishment of a Militia, &c., &c.; begining 9th November*, 1685, *and ending the 20th day of the same Month, &c. &c. &c.* London. 8vo. 1689.

In the debate in the Committee of Supply, Nov. 16, Sir William's speech is in that work totally misrepresented. L. B. L.

M. DE CALONNE, "HIS ANGLO-FRENCH VIEWS, AND EULOGIUM ON THE ENGLISH NATION."

The following article, which occurs in the *Political Magazine*, reports an interesting *extract* from M. de Calonne's reply to M. Necker, the French Minister of Finance. As the prayer of an eminent statesman of the last century, it will not perhaps be denied a little space in the columns of "N. & Q.":

"*An Address to the English and French Nations.*

"M. de Calonne, after saying that he wishes to be able to preserve in future an eternal silence, and that he shall wait tranquilly, and with resignation, the events which fortune has in store for him, being desirous to devote his attention to science, to letters, and the arts; and after declaring that he shall never cease to remember the confidence reposed in him by his king, or lose the regrets which naturally belong to his native country, concludes as follows: —

"Shall it be a crime, in the mean time, to enjoy the consolation I feel in the reception of a nation, which every day makes me experience its kindness, and more acquainted with its virtues; of a free and considerate nation, where their thoughts rise above conditions, where disgrace is no stain, and where honourable sentiments have more credit than an appearance of being in favour. I am seen with indulgence, anticipated with affability, and even treated with more distinction than I desire. I find well-informed men of every description; I may make useful observations on the arts, on industry, and on commerce, which I can communicate again without violating the laws of hospitality: I can even hope for true friends. Let this eulogium, frank as the country is in which I write, occasion neither surprise nor offence. Having never dissimulated, shall I now stifle a truth connected with gratitude? This sentiment exists, and always will exist, without displacing from my bosom those which my birth, my duty, and the indelible love of my country, have engraved there. Why should not these feelings sympathise? Oh! that their accord may become more natural by *the most desirable of unions*: by the accomplishment of that wish, which, according to some historians, was formed by the most beloved monarch; that wish, which humanity dictates, and which an intelligent policy seems equally to suggest to two nations, the most worthy of each other's regard, and the least interested to injure each other. Must a fatal rivalship always disunite, and too often arm against each other, two people, whose natural position offers no subject of dispute; and who, owing to their reciprocal advantages, have nothing for which to envy each other? As their division is the support of the hostilities of others, *their alliance would be the seal of universal peace.* They alone are in a condition to furnish the expences of a long war; and when discord springs up, by the quarrels of the other princes, they alone, if they are dupes enough to take part, sacrifice commerce, treasure, and prosperity. O nations, without contradiction the most enlightened of all upon the globe, be better acquainted with your true interests! As enemies, you can only mutually exhaust your strength, and vainly drench the earth with your blood; *as friends, you can impose on the earth the mild condition of general tranquillity.* When can there be a more favourable conjuncture for forming the hope of seeing you partaking in, or rather exercising together, this truly divine function, than when each has the happiness to be governed by a moderate, pacific, and virtuous king?"

F. PHILLOTT.

FOLK LORE.

Stag Beetle. — The late Mr. George Samouelle, of the British Museum, used to relate a story concerning the above insect, of which I should like to know if it obtains in many parts of England. During one of his excursions *to* or *in* the New Forest, he saw a number of countrymen assembled at the foot of a tree stoning something to death. On approaching he found a poor stag-beetle the subject of attack. Causing them to desist, he picked up the poor thing and put it into a box, asking at the same time why it was to be stoned to death. He was told it was the devil's imp, and was sent to do some evil to the corn, which I have forgotten. Whether Mr. S. was considered the identical gentleman-in-black or not it is impossible to say; but I know he used to laugh at the stupid staring wonder of the countrymen, and the trouble he had to elicit a reply to his own ignorance. AVON LEA.

Railway Custom. — While passing from Ghent to Antwerp, in 1855, through the Pays de Waes, I observed a singular custom, of which I could not obtain any explanation. When the railway train was in motion, the labourers, both men and women, engaged in the fields, joined hands, formed themselves in line; and either turning their backs on the carriages, or at right angles with them, bent, and in some cases knelt down, preserving this attitude until the train had passed. It is worth noting, that only such as were engaged on a piece of ground where there were crops growing acted in this way; those standing on the road, or on ploughed land, taking no notice of the train at all, nor indeed did any do so save while it was actually moving. I have never seen or heard of this custom elsewhere. R. F. L.

Dublin.

Fairies. — While on the subject of folk-lore I may mention the following from the same county (Hertfordshire). Near St. Alban's (my grandfather used to relate) lived a farmer who was beloved by fairies. It mattered not how bad his crop of wheat was in the autumn, he always had corn in his barn as long as there was any in the district. Of this his neighbours were jealous; indeed, so much so, that some of them inwardly believed he augmented his corn while they were asleep; but though they often set a watch he was never caught in the act. One night his dogs were uneasy, and he, arising, saw a man creeping away from the homestead. He peeped into his barn to see if all were safe, when what should he behold but the fairies at work augmenting his stores. There was a loud buzz in the place, and hearing a little fairy say to another, "How I do tweat!" he answered "Ye must sweat most darnably with one ear." Immediately the whole company took

flight, and the result was there was a line of straws from the farmer's barn to one of his neighbour's, which remained till the morning, when the neighbour brought an accusation against the farmer for theft. The evidence of the man who was lurking about the homestead on his own account was brought against him; the line of straws was circumstantial evidence, as well as the suspicion of the neighbourhood; but as the neighbour had had a man watching in his own barn, who had not seen the farmer enter, he was acquitted. The watchman of the neighbour had been sent to sleep by the fairies, but this part of the evidence had been withheld. However, from that day forth the young farmer was thought not too honest, and the neighbours' suspicions were confirmed by his barn ever after becoming empty at its proper period. AVON LEA.

BULL OF ADRIAN THE FOURTH.

Question as to the authenticity of the Bull of Adrian IV. (Pope), conferring the dominion of Ireland on Henry II. of England, from the *Propugnaculum Catholicæ Veritatis*, by Anthony Brudin, Prague, 1669, whose family were, the author states, hereditary chronologers of the O'Briens of Thomond. F.

"Authores varii dicunt, quod Adrianus 4 natione Anglus, qui sedem Petri conscenderat Anno circa 1154 dominium Regni Hiberniæ, sedi Apostolicæ a Rege Donato ô Brien quondam oblatum, cesserat Henrico 2do Anglorum Regi.

"Hos sequitur Baronius Tom. 12. Annalium, ubi diploma recitat hujus concessionis.

"Ego (ut, quod sentio dicam) non parum de veritate hujus Historiæ dubito; nam, vivente Adriano Papa (qui obiit Anno salutis 1159 nec latùm pedem in Hibernia habuit Henricus 2dus, aut alius ullus extraneus, præter Ostmannos: unde manifeste convicitur errore Sanderus in Schismate Anglicano, fol. 196., qui dicit, quod postquam Henricus 2dus nonnulla Insulæ loca sui, ac suorum (verba sunt Sanderi) hoc est Roberti Fitz Stephani et Richardi Comitis armis acquisitæ tenebat, Clerus Hibernicus, simul cum multis Proceribus suppliciter rogârunt, Adrianum 4 summum Pontificem, ut ad tollendas seditiones, Controversias, et multas alias inconvenientias, totius Hiberniæ dominium Henrico 2 concedere vellet, &c. &c.

"Quis oro non videt, quàm crassé Sanderus in hac narratione erret. Adrianus Papa conscendit Petri Cathedram Anno 1154, sed itque annis tantum 4 et mensibus 8 et consequenter obiit Anno 1159 Robertus autem Fitz Stephan, cum Geraldino in Hiberniam primò venit in succursum Dermitii Logeniæ Principis circa Anno salutis 1172, viginti nimirum duobus annis postquam Adrianus fuit mortuus, quomodo ergo posset esse verum, quod 'Clerus, et populus supplicarunt Adriano Pontifici, ut Regi Henrico, postquam jam nonnulla loca in Insula occupavit, dominium Regi concedere vellet?' Adde motiva concessionis Dominii Hiberniæ, in diplomate Adriani (si ipsius esset) posita, nimirum hæc: ut 'lapsam fidem Catholicam restauraret, virtutes plantaret, &c. esse falsa, et consequenter ipsum diploma esse subrepticium et falsum: nam fides Catholica in Hibernia floruit, vivente Adriano, tam bene ac in Anglia, vel Italia, ut patet ex uberrima illa sanctorum in Hibernia per tot continua sæcula serie, ac cænobiorum, etiam illo ipso tempore quo Angli Regionem subjugârunt, fundationibus: quomodo ergo per Anglos fides esset restauranda?

"Eodem argumento exploditur Sto, qui inter alia figmenta, in sua Chronica dicit quod Adrianus Papa, Henrico 2do anno primo sui Regni, hoc est Anno 1155, dominium Regni Hiberniæ donavit. Exploditur inquam, nam Papa Adrianus fatis cessit antequam Henricus fuisset Rex, ut ex utriusque vitæ Historia colligitur: ergo non est verum quod Henrico 2do dominium Hiberniæ cesserat. Deinde nullum jus habuit unquam Papa in Hiberniam quod non habuit in Angliam, vel Franciam; quomodo ergo potuisset transferre dominium rei non suæ in alium? si dicas quod a Rege Donato ô Brien, jus simul cum Regni corona, Romanus acceperat Pontifex, nihil dicis pro te: nam non habuit Donatus jus transferendi dominium Regni in Papam: et hoc inde patet quod post Donatum regnârunt pacifice in Hibernià 4 Reges: sub quibus duo nobilissima celebratâ sunt Concilia Nationalia, et tamen illis regnantibus, nunquam fuit auditum, quod Papa Romanus esset Rex, aut Dominus Hibernia: quo dubio procul ipsius legati et maxime Cardinalis Joannes Papironius, non sileret, si de tali Domino aliquid scivisset.

"Concludo igitur primo Papam Adrianum nunquam fuisse Dominum Hiberniæ, magis quam Angliæ, et consequenter nunquam cessisse dominium Hiberniæ Regi Angliæ. Secundo Henricum 2um non fuisse Regem Angliæ, aut saltem non fuisse possessionatum in Hibernia, vivente Papa Adriano in Papatu; et consequenter Henricum Regem nullum accepisse ab Adriano jus in Hiberniam. Tertio, Henricum devictis armis Hibernis, Anno 1172 Petri sedem regnante Alexandro 3 extorto consensu omnium Regni Procerum obtinuisse dominium Hiberniæ, et sic, successu temporis, Reges Angliæ in legitimos evasisse Hiberniæ Dominos: sicut defactò legitimi sunt Reges (utinam et Catholici) ac Domini Hiberniæ. Successores etiam tot nobilium Familiarum, quæ illo regnante in Hiberniam venerunt veri sunt Hiberni et legitimi possessores bonæ fidei dominiorum quæ possident defactò (utinam paterna possiderent omnia bona) quamvis antecessores illorum tunc non justo magis titulo invaserunt Regnum alienum, quam Milesiani quondam illud rapuerunt Deadedinis."

Cap. 47. lib. 5.

PRETENDED DAUPHINS.

In "N. & Q.," 1st S. vi. 318., is inaccurate information relative to the man Naundorff, who styled himself Duke of Normandy, and the dauphin son of Louis XVI. I knew him intimately during several years, and studied thoroughly the question of his pretensions. A full account of his life and death is contained in a work entitled *Intrigues Devoilées*, par M. Gruau de la Barre, three vols., Rotterdam, 1847–8. I have a copy quite at the service of MR. W. H. HART, of Hatcham, or any other of your correspondents.

Opposite facts will be found in M. de Beauchesne's *Memoirs of the Dauphin Son of Louis XVI.*, published in Paris three or four years ago, and of which a translation lately appeared in London. The *soi-disant* Baron de Richemont was a *different* pretender from Naundorff, with whom you confound him in the reply to MR. HART; as is also the monomaniac Meeves, re-

ferred to in "N. & Q.," 1st S. iv. 195., who is still living.

The most noted pretender to be the dauphin was one Hervagault, who died in prison under the Consulate. Another, Mathurin Bruneau, appeared shortly after the restoration of the Bourbons in 1815. I have no doubt all were impostors, who by making out specious cases obtained more or less credence, and duped many honourable and well-meaning persons. Perkin Warbeck, the false Don Sebastians of Portugal, Martin Guerre, and others, have had equal celebrity and success at various times in history. A Bookworm.

Minor Notes.

Handel out of tune! Concordia discors. —

"This celebrated composer, though of a very robust and uncouth appearance, yet had such a remarkable irritability of nerves, that he could not bear to hear the tuning of instruments, and therefore this was always done before Handel arrived. A musical wag, who knew how to extract some mirth from his irascibility of temper, stole into the orchestra on a night when the late Prince of Wales * was to be present at the performance of a new oratorio, and *untuned* all the instruments, some half a note, others a whole note lower than the organ. As soon as the prince arrived, Handel gave the signal of beginning *Con Spirito;* but such was the horrible discord, that the enraged musician started up from his seat, and having overturned a *double-bass* which stood in his way, he seized a kettle-drum, which he threw with such violence at the head of the leader of the band, that he lost his full-bottomed wig by the effort. Without waiting to replace it, he advanced *bear*headed to the front of the orchestra, breathing vengeance, but so much choaked with passion, that utterance was denied him. In this ridiculous attitude he stood staring and stamping for some moments amidst a convulsion of laughter; nor could he be prevailed upon to resume his seat, till the prince went personally to appease his wrath, which he with great difficulty accomplished." — *Political Magazine*, 1786.

The first royal personage who ever succeeded in *composing* Handel. F. Phillott.

The Journal des Débats, M. Villemain, and M. Quérard. — In the number of the *Journal des Débats* for July 11, there is a review, by the celebrated Villemain, of Prince Albert de Broglie's new publication *L'Eglise et l'Empire Romain au 4ème Siècle.* In mentioning some English authors who have written on the truth of Christianity, M. Villemain has fallen into an error in ascribing to Lord Erskine a small volume on the *Christian Evidences* by Mr. Thomas Erskine, an advocate at Edinburgh. M. Villemain may have been led into this mistake by the bibliographer Quérard, who in his otherwise valuable work, which is a source of such frequent reference — *La France Littéraire* — has classed all the French translations of Mr. Thomas Erskine's works under the name of Lord Erskine. As M. Quérard is constantly anxious to profit by every hint for the improvement of his most useful work, he probably will not fail to free it from this blunder in any subsequent edition. John Macray.

Oxford.

Viner's "Abridgment." — The following extract will probably both interest and amuse your readers of the legal profession: it is from —

"Bibliotheca Legum: or a new and compleat List of all the Common and Statute Law Books of this Realm, and some others relating thereunto, from their first Publication to the Year 1746; giving an Account of their several Editions, Dates, and Prices, and wherein they differ. The Sixth Edition with Improvements. Compil'd by John Worrall. Sm. 8vo. London, 1746.

"Viner's (Cha.) General Abridgment of Law and Equity, beginning *were* Mr. D'Anver's Abridgment Ends, viz. with letter F., title *Factor*, and goes to the End of the Alphabet. 10 Vols. fo.

"As an Apology why I have not fix'd the Price, I beg leave to acquaint the Reader that Mr. Viner prints his Abridgment at his own Expence, at his dwelling House at Aldershott, near Farnham in Hampshire, and sells them at his Chambers in the King's Bench Walks, allowing those Booksellers who sell his Books the Advantage of bringing Customers to their Shop for their profit; and if a Bookseller is not pleased with this, he is thought an Enemy to the Work, and may disoblige either his Customer or Mr. Viner."

James Knowles.

Now and Then. — The following is a cutting from a late number of the *Birmingham Journal.* It (happily) reads in striking contrast to the recent accounts of the execution of a poisoner:

"*Execution of a Poisoner in* 1765. — Ivelchester, May 9, 1765. — Yesterday, Mary Norwood, for poisoning her husband, Joseph Norwood, of Uxbridge, in this county (Somersetshire), was burnt here pursuant to her sentence. She was brought out of the prison about three o'clock in the afternoon, barefoot. She was covered with a tarred cloth, made like a shift, a tarred bonnet on her head, and her legs, feet, and arms had also tar on them. The heat of the weather melting the tar on her bonnet it ran over her face, so that she made a most shocking appearance. She was put on a hurdle, and drawn on a sledge to the place of execution, which was very near the gallows. After spending some time in prayer and *singing a hymn*, the executioner placed her on a tar barrel, about three feet high. A rope, which ran in a pulley through the stake, was fixed about her neck, she herself placing it properly with her hands. The rope being drawn extremely tight with the pulley, the tar barrel was pushed away, and three irons were fastened round her body to confine it to the stake, that it might not drop when the rope should be burnt. As soon as this was done the fire was kindled, but in all probability she was quite dead before the fire reached her, as the executioner pulled the body several times whilst the irons were being fixed, which took about five minutes. There being a great quantity of tar, and the wood on the pile being quite dry, the fire burnt with amazing fury; notwithstanding which great part of her could be plainly discerned for near half an hour. Nothing could be more affecting than to behold, after her bowels fell out, the fire flaming between her ribs, and issuing out at her mouth, ears, eyeholes, &c.

* Frederic, father of George III.

In short, it was so terrible a sight that great numbers turned their backs and screamed out, not being able to look at the horrible scene. — *Birmingham Register*, 1765." — G.

CUTHBERT BEDE, B.A.

"*Dictionary of Greek and Roman Geography*," *edited by William Smith, LL.D.* — As this work will be the standard book of reference for ancient geography, and it is to be expected that among such a mass of information a few errors will creep in, it is right for them to be corrected when discovered. In the third section of the article "Megara" (vol. ii. p. 313. col. 2.), where the topography of the city and its port town is described, the writer says (quoting from Pausanias, *Attica*, l. 41. sect. 4.), that there were temples of "Isis, Apollo Agraeus, and Artemis Agrotera;" clearly showing, both from the punctuation and construction of the sentence, that there were separate temples of Apollo Agraeus and Artemis Agrotera. Now, if your readers will turn to the passage in Pausanias, they will find that the original Greek is —

"Οὐ πόῤῥω δὲ τοῦ Ὕλλου μνήματος Ἶσιδος ναὸς καὶ παῤ αὐτὸν Ἀπόλλωνός ἐστι καὶ Ἀρτέμιδος."

"And not far from the monument of Hyllus is a temple of Isis, and beyond it one of Apollo and Artemis."

But the passage that more distinctly affirms that there was but one temple, occurs at the end of the section:

"Διὰ ταῦτα Ἀλκάθουν τὸν Πέλοπος ἐπιχειρήσαντα τῷ θηρίῳ κρατῆσαί τε, καὶ ὡς ἐβασίλευσε, τὸ ἱερὸν ποιῆσαι τοῦτο, Ἀγροτέραν Ἄρτεμιν καὶ Ἀπόλλωνα Ἀγραῖον ἐπονομάσαντα."

"For this reason Alcathus the son of Pelops attacked the wild beast and overcame it, and after he became king founded this temple, dedicating it to Artemis Agrotera and Apollo Agraeus."

From this passage there can be no doubt that there was but one temple. TAU.

Receipt for Making one of the Fair Sex. — The following is taken from a MS. of the time of Charles I.:

"*Ingredients of a Woman.* — Joyn to a slender shape a syren's head, the two eyes of a basilisk, the dazzling of the sun, and the moon's inconstancy; add to this odd compound a smooth skin and a fair complexion, and you will make a perfect woman."

Z. z.

Origin of the Epithet "Turncoat." —

"This opprobrious term of *turncoat* took its rise from one of the first dukes of *Savoy*, whose dominions lying open to the incursions of the two contending houses of *Spain* and *France*, he was obliged to temporize and fall in with that power that was most likely to distress him, according to the success of their arms against one another. So being frequently obliged to change sides, he humorously got a coat made that was *blue* on one side, and *white* on the other, and might be indifferently worn either side out. While on the *Spanish* interest he wore the *blue* side out, and the *white* side was the badge for the *French*. From hence he was called *Emmanuel* surnamed the *Turncoat*, by way of distinguishing him from other princes of the same name of that house." — *Scots Magazine* for Oct. 1747, p. 477—8.

G. N.

Queries.

LITTLE BURGUNDY.

We have in London, Little Britain, Petty France, and Petty Wales, to which I can now add Little Burgundy.

It was situate on the south side of St. Olave's, now Tooley Street, opposite to the Bridge House, now Cotton's Wharf, and between Glean Alley and Joiner Street (on the old maps). The site is now occupied by the London Bridge Railway Station.

In the Accounts of the Churchwardens of the parish of St. Olave, Southwark, A.D. 1582, there is "a list, conteyning the names of those godley disposed parishyoners, that of their owne free will, were contrybutors to the erecting of the New Chureyarde upon Horseydowne" (now called "The Old Churchyard"). The names are arranged according to the residences of the subscribers, and among the then names of places in the parish, I find "The Borgyney," in the locality I have mentioned.

I guessed that the Borgyney meant the Burgundy, and I have recently confirmed that conjecture by the particulars for a grant by King Henry VIII. to Robert Curson, in the thirty-sixth year of his reign, of divers tenements (late belonging to the Priory of St. Mary Overey) situate in —

"Petty Burgen, in the Parish of Saint Olave, in the Borough of Southwark, viz. Two Tenements in tenure of Lambert Deane, for a term of years, at the rent of lxvj^{s} viij^{d}; a tenement in the tenure of William Throw, at will of the lord, rent xxvj^{s} viij^{d}; a tenement in tenure of Thomas Boland, at will of the lord, rent xxvj^{s} viij^{d}; a tenement in tenure of Dominick Hermon, at will of the lord, rent xxiij^{s} iiij^{d}; a tenement in tenure of Robert Bull, at will of the lord, rent vj^{s} viij^{d}; and seven cottages in tenure of John Harward, at will of the lord, rent xxx^{s} viij^{d}. The premises were very ruynous and sore in decay, and were sold to Robert Curson for 100 marks."

I shall be very glad of information respecting this place and its name of Petty Burgundy, which must be attributed to an earlier period than that of King Henry VIII., probably to the reign of King Edward IV., when the Burgundian envoys may have had their residence in this place.

In 1435 the Duke of Burgundy's heralds had been treated with great indignity in London, and lodged at a shoemaker's. Query where?

G. R. C.

HAD QUEEN ANNE AN IRISH FOSTER-FATHER?

In a voluminous manuscript pedigree of the Blennerhassetts of the county of Kerry in Ireland,

compiled by a member of the family between 1720 and 1735, I find mention of "Edmond Fitz-David Barry, of Rahaniskey in the county of Corke, foster-father of the late Queen Anne." The person referred to represented a once powerful branch of the Barry family in the county of Cork, possessed of several strong castles, viz. Robertstown, Rahaniskey, Ballymore in the Great Island, Ballydolohery, &c., all of which, with the fertile lands attached, were forfeited to the crown in consequence of his adherence to King James II., and were sold by auction to various purchasers at Chichester House in the year 1703; reserving a jointure to "Susannah," wife of the forfeiting person, in case she survived him, of 150*l.* per annum. His eldest brother was also an adherent of the Stuart family, being described in King Charles II.'s letter as "Lieutenant Richard Barry of Robertstown, who served in the regiment of our Deare Brother the Duke of York in Flanders, where he acquitted himself with much reputation to himself and country, with constant loyalty and faithfulness to us." Edmond, the person referred to in the Blennerhassett manuscript, was the third brother, but succeeded to his family estates on the death of his elder brothers Richard and David without issue; he had a younger brother John. Although the public records contain much matter relating to the history of this family for many generations, I have not been able to ascertain who Susannah, the supposed foster-mother of the queen, was, whether English, Irish, or a foreigner. The foregoing shows the connection with the Stuarts, and although the allegations of the queen's fosterage is only supported by Mr. Blennerhassett's statement, which he makes apparently as being within his own personal knowledge (which it might well be, as he was an old man at the time he compiled the pedigree), yet it deserves some credence from the known respectability of the writer. Perhaps the question with which I have headed this paper may be an inducement to some of your numerous readers to search for the truth of a circumstance of historical interest never alluded to, as far as I can ascertain, by any writer of history. C. M. B.

Dublin.

Minor Queries.

Winter Assizes. — Can any of your correspondents oblige me by giving the date of a third or winter assize being first appointed in England, and whether there is an instance of the same having been held on the Western Circuit? Mr. James is a clever novelist, and his plots are ably conceived; but I consider him apt to commit mistakes in carrying out details. In his novel of *Delaware*, for instance, he fixes a trial to take place at *Christmas* in "the small neat country (query *county?*) town of" — Dorchester; for such is evidently the place intended, being described as near the western coast of England, and the period is early in the present century, being prior to the death of the Bow Street officer, Ruthven, who is made an agent in the story, and who came, as we all know, to an unfortunate end in the Cato Street Conspiracy. N. L. T.

Shakspeare at Paddington. — There is a tradition mentioned in Ollier's romance of *Ferrers*, and by Mr. Robins in his *Paddington, Past and Present*, p. 182., that our great poet visited or played at the old Red Lion Inn, in the Edgeware Road, near the Harrow Road, taken down a few years since for the present one to be erected. What is the real tradition, and its history, &c.? And is there any print of the old inn in existence? H. G. D.

"*Alfred, or the Magic of Nature.*" — Can any of your readers inform me who is the author of *Alfred, or the Magic of Nature*, a tragedy, published at Edinburgh in 1820? R. J.

David Lindsay. — Can you give me any information regarding David Lindsay, who was author of *Dramas of the Ancient World*, published at Edinburgh about 1822? I think one or two of the dramas had previously appeared in *Blackwood's Magazine.* R. J.

Lightning Conductors to Ships. — When were conductors first attached to the masts of vessels to prevent them from being struck by lightning? L. C.

Figure of the Horse in Hieroglyphics. — What is the meaning of the figure of the horse in the Egyptian hieroglyphics? Amongst the number of such hieroglyphics which cover, both internally and externally, the sarcophagus of the queen of Amasis II. in the British Museum, it occurs only once; or perhaps I should say, on examination I could only find it once, either thereon or elsewhere engraven. At all events, its rarity causes it to be the subject of this inquiry.

R. W. Hackwood.

Poem about a Mummy. — Can any correspondent direct me where to look for some droll lines which I remember to have read, in which a mummy just unrolled gives the conceited nineteenth century an account "how much better they did things" in his day? A. A. D.

A Noble Cook. —

"'Tis said, that by the death of a Scots nobleman, who died lately a Roman Catholick priest, the title descends to a man cook that lived with a general officer in England, who, in regard to his cook's present dignity, could not think of employing him any longer in that station, but very generously raised a subscription for his support;

and that on the affair being represented to his majesty, he had ordered him a pension of 200*l.* per annum."—*Annual Register* for 1761, p. 63.

Who is the "Scots nobleman" above referred to? C. J. Douglas.

Olovensis, Bishoprick of. — In the list of suffragan bishops contributed by Mr. Mackenzie Walcott ("N. & Q.," 2nd S. ii. 1—3.) occurs below the date 1491, —

"Richard, educated at Oxford, Dominican of Warwick, died in 1502, buried in Blackfriars, Worcester. Bishop of [Olevensis?] in Mauritania (Worcester)."

I have reason to believe this bishop's surname was Wycherley. I once found in a patent of Henry VIII., which cited an inquisition referring to transactions apparently of the year 1495 or 1496, casual mention of "Ricardus Wycherley tunc Episcopus *Elenen'*." Either misreading the title, or supposing it a slight clerical error, I took him at the time to be Bishop of Ely; but a reference to Beatson's *Political Index* corrected my mistake. A friend of mine looked up the inquisition, and told me he found the name there written "Clonensis." This sent me to Ireland, where I hesitated between Cloyne and Clonmacnoise, but could not find a resting-place in either. I therefore again consulted the inquisition, and found the word to be "Olonensis" in that document. I presume that "Olevensis" was the proper title. Query, what is the name of the place? James Gairdner.

Johannes F. Crivellus.—I should be very much obliged, if you could inform me, whether anything is known of Johannes Franciscus Crivellus, a painter, about 1480, of considerable merit (something in the style of Perugino), corresponding, in fact, with the account usually given of Carlo Crivelli. Was Carlo this painter's real name, or only, as is sometimes the case, a nickname?

J. C. J.

Grain Crops.—Can any of your readers supply a copy of the pamphlet, published at York, upwards of fifty years ago, by John Tuke, a land surveyor in extensive practice, and steward to several estates of importance in that locality. Its short title was, *On the Advantages of cutting Grain Crops early;* and Mr. Tuke's theory was, that corn, after becoming ripe at the root, would ripen in the ear to greater advantage being cut than remaining on its root. This practice is partially observed among farmers, but is not generally adopted. One great benefit was, I remember, that in case of rain the ear would be less liable to sprout, while the process of ripening in the evaporation of sap in the blade would go on to better advantage both to the straw and the berry. A notice of this subject might have its utility at the present season. F. R. Maxon.

Walpole, and Whittington and his Cat. — In Walpole's "Letter to Cole," dated Jan. 8, 1773, in which he shows himself very angry with The Society of Antiquaries, clearly for their publication, in the *Archæologia*, of Masters' Reply to his *Historic Doubts*, he says: "for the Antiquarian Society, I shall leave them in peace with Whittington and his Cat." In a previous Letter, viz. July 28, 1772, he had stated:

"I choose to be at liberty to say what I think of the learned Society; and, therefore, I have taken leave of them, having so good an occasion presented as their council on Whittingtoff and his Cat, and the ridicule that Foote has thrown on them," &c.

To what paper or discussion on Whittington and his Cat does Walpole allude? W. W. (2.)

Special Service omitted from the Prayer Book of the Church of England. — When was the "Service for the Twenty-third Day of October" omitted from the (Irish) Prayer Book? It was appointed by Act of Parliament in the 14th & 15th year of King Charles II. (1662-63); and was ordered to be retained by King George I., by a warrant issued at St. James's Palace, Nov. 3, 1715. In the list of special-service days for the month of October, in Grierson's folio Prayer Book, Dublin (1750), no mention is made of Oct. 23. being a remarkable day, and yet this service is to be found in that edition of the Prayer-Book. On the accession of Her Majesty Queen Victoria, a royal warrant was issued, dated June 21, 1837, in which no mention is made of this special service; and yet, in the quarto Prayer-Book published by Grierson (state printer), Dublin (1846), a reference is made in the month of October to the "Irish Rebellion" of 1641. No special service appears in this edition.

The rubric prefixed to the "Service for the Fifth of November" orders that —

"After Morning Prayer, or Preaching, upon the said Fifth Day of November, the Minister of every Parish shall read publicly, distinctly, and plainly, the Act of Parliament made in the third year of King James the First, for the observance of it."

The rubric preceding the office for the Twenty-ninth day of May orders that —

"The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth year of King Charles the Second for the observation of the 29th day of May, yearly, as a day of public thanksgiving is to be read publicly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such 29th of May."

I have never heard these Acts of Parliament read, although I have attended services on those special days in every part of the United Kingdom.

Juverna, M.A.

Samuel Rolle, Fellow of Trinity College, Cambridge. — What can be ascertained of the history

of Samuel Rolle, or Rolls, D.D., formerly Fellow of Trinity College, Cambridge, a non-conformist divine, who wrote, under the name of Philagathus, *A Sober Answer to Bishop Patrick's Friendly Debate?* Among other writings he is stated to have taken part with some others in composing a book entitled *Physical Contemplations on Fire*, dedicated to Dr. George Bate, in 1667. What is this book, and who were the other authors?

A. Taylor, M.A.

Quotation wanted: "*Love and Sorrow.*"—Where can I find two stanzas, commencing with the lines —

> "Love and sorrow twins were born,
> On a shining, showery morn?"

I fancy they are Blacklock's, but I have not this author at hand. K. H. D.

Irish Tithes. — Have the tithes in Ireland been commuted similar to those in England? and if so, where will the commutation awards be found?

Scripsit.

Siege of Lille, A.D. 1708. — Where can I find an authentic list of the British officers in this siege, and of those wounded; or can any of your readers refer me to any mention of the Hon. John Spencer, or the Hon. John Duncombe, assisting at that siege, in what capacity, and whether wounded?

James Knowles.

Deans, Canons, and Prebendaries of Cathedrals. —Will some kind reader of "N. & Q." point out where the names of the various stalls, and their emoluments, are to be found? I have some recollection of a parliamentary return stating these facts, but cannot trace it in either of the three *Reports of the Cathedral Commissioners.*

Scripsit.

"*Adding Sunshine to Daylight.*" — Whose is the phrase "Adding sunshine to daylight," to express the pleasures as distinguished from the necessaries of life? X. H.

Rural Deaneries. — Is there any parliamentary or other authoritative book which will describe the extent and jurisdiction of the various rural deaneries? Scripsit.

Device of a Star (qy. Sun?) above a Crescent on Ecclesiastical Seals. — All seal collectors are aware of the common occurrence of this device on early ecclesiastical seals. Does it typify Christ (*the sun*), and his church (*the moon*) dependent on him for light. It would be well to obtain a list of all examples; and as a contribution I append: —

The ancient seal of the Dean and Chapter of Waterford, of which the matrix is still in use.

The ancient seal of the Dean and Chapter of Lichfield (*Proceedings of the Suffolk Institute of Archæology*, &c., vol. ii. p. 225).

The seal of the Dean and Chapter of Ossory bears the crescent, but not the star (sun?). The ancient matrix is still in use.

N. B. The same device is well known as occurring on some of the coins of King John.

James Graves, Clerk.

Kilkenny.

Water-Spouts. — Camoens in the fifth book of the *Lusiad* has a graphic description of the formation and descent of a water-spout in the Indian Ocean, which he closes with an exclamation of surprise that the water which he had seen drawn up salt from the ocean should, a few minutes after, fall *fresh* from the cloud which attracted it:

> "But say, ye sages, who can weigh the cause
> And trace the secret springs of Nature's laws,
> Say, why the wave, of *bitter brine* ere while,
> Should to the bosom of the deep recoil
> *Robbed of its salt, and from the cloud distill,*
> *Sweet as the waters of the limpid rill.*"
>
> *Mickle's Transl.*

Will any of your correspondents who has tested the phenomenon *at sea*, say whether this be correctly stated by the poet?

J. Emerson Tennent.

Hieroglyphic Bible.—I possess a small octavo work, the title-page of which is as follows:

> "A curious Hieroglyphick Bible, or Select Passages in the Old and New Testaments, represented with Emblematical Figures, for the Amusement of Youth; designed chiefly to familiarize tender Age, in a pleasing and diverting Manner, with early Ideas of the Holy Scriptures. To which are subjoined, a short Account of the Lives of the Evangelists, and other Pieces, illustrated with Cuts. The Fourth Edition; with Additions, and other great Improvements. Dublin: printed by B. Dugdale, N° 150, Capel Street. MDCCLXXXIX."

This work was published anonymously, and is not mentioned by Horne in his editions of the Bible enumerated in his *Introduction to the Critical Study and Knowledge of the Holy Scriptures.* What is known of its authorship? Ein Frager.

Minor Queries with Answers.

Mrs. Siddons. — In Tymm's *Family Topographer* (vol. iv. p. 292.) is the following passage:

> "At Lower Swinford a thatched cottage is shown as the birth-place of the actress Mrs. Siddons, who is said to have made her 'very first' debut in a barn at Bell Lane, at the coronation of George III."

This barn is still remaining; it is situate at the back of the Bell Inn, in the town of Stourbridge, in the parish of Oldswinford, and county of Worcester; and, I believe, portions of the scenery used on this and other occasions are still in existence. I must, however, confess myself ignorant of the whereabouts of the *thatched cottage* mentioned in the quotation, and rather doubt the

truth of it. Can any correspondent tell me the real place of her birth? C. J. Douglas.

[Thomas Campbell has furnished the following account of Mrs. Siddons's birth-place in his interesting *Life* of that lady (vol. i. p. 27.):—"Our great actress's birth-place was Brecon, or Brecknon, in South Wales. A friend has obligingly written to me as follows, respecting the house in which Mrs. Siddons was born:—'It is a public-house in the high street of this town, which still retains its appellation, "The Shoulder of Mutton," though now entirely altered from its pristine appearance. I send you a drawing of the house [this is a wood engraving], not as it is at present, but as I perfectly well remember seeing it stand, with its gable front, projecting upper floors, and a rich well-fed shoulder of mutton painted over the door, offering an irresistible temptation to the sharpened appetites of the Welsh farmers, who frequented the adjoining market-place; especially as within doors the same, or some similar object in a more substantial shape, was always, at the accustomed hour, seen roasting at the kitchen fire, on a spit turned by a dog in a wheel, the invariable mode in all the Breconian kitchens. In addition to which noontide entertainment for country guests, there was abundance of Welsh ale of the rarest quality; and, as the "Shoulder of Mutton" was situated in the centre of Brecon, it was much resorted to by the neighbouring inhabitants of the borough. If I am rightly informed, old Kemble [Mrs. Siddons's father] was neither an unwilling nor an unwelcome member of their jolly associations.'"]

"*Book of Knowledge.*"—I have a small book in three parts, of which the title-page is wanting. The pages of the first part are headed, "The Book of Knowledge;" the second part is the "Husbandman's Practise, or Prognostication for ever;" the third part, "The Shepherd's Prognostication for the Weather." The book is black-letter, and printed for W. Thackeray at "The Angel" in Duck Lane, 1691. A small picture "by which this book may be distinguished from some counterfeit 'copies,' has the letters 'I. S.'" The contents, as the title signifies, are most miscellaneous, and extend from a notice of "good days for bloodletting," an A. B. C. to know what planet every man is born under, his fortunes and time of death, to "'Pithagoras' Wheele,' by which ye may know most things that you can demand," and much other useful information.

What is the title of the book, and who was the author? Charles Wylie.

[The first edition of this work, without date, was printed by Robert Wyer, about 1540. It is entitled "The Boke of Knowledge of Thynges Vnknowen apperteynynge to Astronomye, with certayne necessarye Rules, and certayne Sphere contaynyng herein. Compyled by Godfridus super Palladium de Agricultura Anglicatum." Colophon, "Imprynted by me Robert Wyer in S. Martyns Parysshe, besyde Charynge Crosse." Prefixed is a cut of an astronomer, half length, with four stars. On the back of the title a cut of Ptholomeus and his wife, and under it: "¶ This is vnknowen to many men, though they be knowen to some men." Another edition appeared in 1585, "Imprinted at London, in Fleete-streete, beneath the Conduite, at the Signe of S. John Euangelist, by M. Iackson." This only extends as far as chap. xv., "The Change of Man twelve times, according to the Months." Another edition enlarged appeared in 1688, with the following title: "The Knowledge of Things Unknown. Shewing the Effects of the Planets, and other Astronomical Constellations. With the strange Events that befal Men, Women, and Children born under them. Compiled by Godfridus super Palladium de Agricultura Anglicatum. Together with the Husband-Man's Practice: or Prognostication for ever: as teacheth Albert, Alkind, Haly, and Ptolomy. With the Shepherd's Prognostication for the Weather, and Pythagoras his Wheel of Fortune. Printed by J. M. for W. Thackeray, at the Angel in Duck Lane." The cuts are the same as in Wyer's edition. Our correspondent's copy of 1691 seems to be a reprint of that of 1688.]

Replies.

MUSICAL NOTATION.

On Music; and suggestions for improvement in its symbols, or nomenclature of sounds: to the end that there may be a clearer demonstration of the ratios of sounds, and, by consequence, a more extended knowledge of the fundus *of this art, that is* the poetry or measured relation of its forms.

(*Continued from* p. 73.)

Mr. Frank Howard, in his *Treatise on the Art of Making a Picture*, declares "there is no work, elementary or scientific, which teaches the praxis of pictorial effect, or that of making a picture." As with painting, so it is with music: indeed, Dr. Marx, the latest writer on the theory, assures his readers there exists "no work on harmony or thorough base that can possibly fulfil the promises held out to the student in musical composition." In this remark, Dr. Marx may include his own work. There is at present no written law for the composition of music, and composers have carefully eschewed talking or writing upon the subject. Haydn, who taught when in this country, after giving a certain number of lessons, was in the habit of dismissing the student in these words:—"I have taught you all the known rules: there are others, but these I do not teach." Mozart, when applied to by Weigl, a well-known composer, to teach his mode of composing, replied in the brief and decided sentence: "No: find out, as I had to find out." On a recent occasion, when visiting a musical friend, he produced rather a long and ambitious composition, which, after listening to, I remarked: "The first eight bars are right, and the remainder all wrong." After some pause, he said: "What makes you say the first eight bars are right, and the others wrong? for I am certain there is not an error according to Cherubini." "That may be," was my reply, "but no man can write music from studying Cherubini." After some time, he confessed the first eight bars were borrowed from Beethoven; but he had so mystified the passage as to escape recognition of the plagiary. I am certain no one will ever write music by the aid of any work now

before the public. The great theorists of the present day are too wise to publish, and most of them bind their pupils not to divulge their teaching until after their deaths.

I have made the remark, that the pupil is taught *notes*, not *sounds*. He is afterwards taught scales or gamuts. The modern scales are the standard, the natural, the transposed, the major, the minor, the pathetic, the augmented, the chromatic, and the enharmonic. Should he desire to go back some centuries, he must learn the dorian, hypodorian, phrygian, hypophrygian, lydian, hypolydian, mixolydian, hypomixolydian; and if the origin of these, he must study the tetrachords, the tetrachordon-hypaton, meson, dies-eugmenon, hyperboleon, proslambanomenos, hypate-hypaton, par-hypate-hypaton; together with the paranese, and all other parts and portions of the Greek scales. "*The semitone makes music*," was the adage of the old composers; and all this barbaric jargon has been retained to mark the place of the semitone in the scale. The knowledge of the varieties and relations of the scale has had a slow, but certain progress. The three principles which govern musical composition, that is to say:

1. *Sounds*, which are the matter or subject,
2. *Rhythms*, which make figure or movement,
3. *Heart* (or spirit), which gives life, feeling, and individuality,

are seen as strongly in the earliest music as in the music of the present day. From these principles, we have gained the music called the Gregorian, the Glarean, the Alla Cappella, the Italian, Neapolitan, French, German, Anglican, and all other national schools. These schools represent certain states of knowledge with respect to the analogies of sounds, certain motions or figures governed by the then prevailing state of language and the national dance, and certain states of emotion or feeling belonging to the master-spirits who were enabled to leave such records in their compositions. Every student in music should know every scale in music that has existed, and that does exist; but in place of all this monstrous confusion of terms, why not describe the semitone and its situation in plain and unmistakeable language?

We read of *intervals* as if they were sounds; whereas the interval is the distance or ratio between one sound and another. Again, *chords* are called harmonies; whereas *harmonia* is the proportion between one chord and another chord. A chord is not an analogy until it is placed by the side of some other chord.

The student is taught the theory of dischords. How few are there who know what takes place in nature, when the so-called resolution of the seventh is made! In olden language, it is the dislocation of the lychanos-meson (or meson-diatonos) when conjoined with the proslambanomenos. In these days it is the art of resolving the seventh. Is not the one term quite as absurd as the other? How much could be gained if students were taught, that having arrived at the two extremes of the mean (G. C. F.), it is necessary to return to the centre proportion, or to its equivalent? The whole mystery of free sevenths, fettered sevenths, and every other sort of seventh, then becomes intelligible, and when the equivalents of the centre are known, every possible remove is laid bare and at instant command.

H. J. Gauntlett.

8. Powys Place, Queen Square.

(*To be continued.*)

SUFFRAGAN BISHOPS.

(2nd S. ii. 1.)

I have extracted from *The Wiltshire Institutions*, privately printed by Sir Thomas Phillipps in 1825, a list of preferments enjoyed in that county by suffragan bishops, as follows:

"'Robertus, Imelacensis Epūs,' was instituted to the vicarage of Littleton Drew in A.D. 1441.

"'Jacobus, Dei gratiâ Akardensis Episcopus,' was instituted to the Rectory of Stockton in 1447; William Mychell was instituted to the same benefice in 1454.

"'Simon, Connerensis Episcopus,' was instituted to the Rectory of Paulsholt in 1459. 'Simon Conneren' exchanged Pawlesholt with Roger Newton, for the Vicarage of Aldeborne in 1462.

"'Johannes, Tinensis Epūs,' was instituted to the Rectory of St. John's, Devizes, in 1479 'per resig' Johannis, Episcopi Roffen'.' St. John's was vacated in 1480 'per mort' Ven' Patris Johannis, Tinensis Episcopi,' who was succeeded by Henry Boost, Provost of Eton College.

"'Augustinus Church, Liden' Epūs,' was instituted to the Rectory of Boscombe in 1498. Boscombe was vacated in 1499 'per resig' Augustini, Lidensis Epī.'

"'Johnes, Mayonensis Epūs,' was instituted to the Vicarage of Coseham in 1504.

"'Ecc' Ebbysborn et Succentoria.' Francis May was instituted in 1509 to these preferments 'per dim' Gulmi Barton, facti Epī Salon'.'

"'Johannes, Syenensis Epūs,' was instituted to the Vicarage of Inglesham in 1518. 'Johannes Pynnock, Syenensis Episcopus' resigned Inglesham in 1520. He seems to have resigned the same benefice again, in the year 1524, and to the same person. The first resignation may not have been completed.

"The Rectory of Colern was vacated in 1526 'per mort' Johannis, Calipolens' Episcopi.'

"Thomas Morley was instituted to the Rectory of Blounesdon, B. S. Andreæ, in 1487, and John Abendon was instituted to the same benefice in 1489.

"'Thomas Morley, sedis Merlebergen' Episcopus suffraganeus,' was instituted to the Vicarage of Bradford, co. Wilts, and to the Rectory of Fittleton in 1540, both void 'per attincturam Willielmi Byrde, de alta proditione;' which William '*Brydde*' had been presented to Bradford in 1491 by the Abbess of Shaston, and to Fittleton in 1511 by Sir Edward Darel. Fittleton was vacated 'per mortem Thomæ Morley' in 1554."

The last bishop in Mr. Walcott's list should

have been printed "Reginald Courtenay." He is, I believe, second son of the late Rt. Hon. Thomas Peregrine Courtenay, next brother to the present Earl of Devon. PATONCE.

JACOB BEHMEN.

(2nd S. i. 513.)

ANON's note, with the word *originals* in Italics, seems to imply that he charges Newton, Hahnemann, and others, with being *indebted to Jacob Behmen, without having had the candour to acknowledge the fact;* a very *serious* charge, which induces me to mention, as an experience of my own, that a theosopher will make such a charge *without knowing very much of the man impugned.* Some years ago, when beginning to study Behmen, I was told by an ardent theosopher (I rather think ANON. himself) that Emanuel Swedenborg had been *indebted to Behmen.* I had read much of Swedenborg, and besides the internal evidence to the contrary, I knew that Swedenborg, in one of his letters, had expressly said (the question having been asked) that he had not read Jacob Behmen, for which he also gave a reason. I naturally inquired of this gentleman, "What do you know of Swedenborg?" when he produced a small volume called *The Beauties of Swedenborg*, a most unhappy piece of garbling. This was all he knew of the author of several works, *in which, as with Behmen also, the internal state of the author is given by himself.*

It struck me that this indisposition, in a theosopher, to believe that another man, as well as his special Master, might be *original*, in the proper sense of the word, was *highly unphilosophical*, to say nothing of the impropriety of *lightly attributing mean conduct to eminent men.*

It would be easy to show that the very extraordinary and profound writings of Jacob Behmen would afford no countenance to this particular shortcoming in his pupil. ALFRED ROFFE.

Somers Town.

THE ARMS OF GLASGOW.

(2nd S. ii. 13, 14.)

In the various remarks of correspondents on the arms of Glasgow, they appear to have omitted the motto surrounding them, which also betokens an early ecclesiastical origin. So far as I am aware there is no very ancient copy of it: the most authoritative which I have seen is that used by Robert Sanders, printer to the city and university, anno 1675, reading "Lord, let Glasgow Flourish through the Preaching of thy Word." At what period it was clipped down to its present unmeaning dimensions, "Let Glasgow Flourish," seems uncertain. In the "Dedication" of the work of John M'Ure in 1736 (Glasgow's first historian) to the magistrates, "wishing them all happiness and prosperity, and according to your own motto, may ever flourish *through the preaching of God's word*," it had likely then been considerably tampered with, or only employed at full length on state occasions. The piety of the sentiment, and its continued appropriateness to Glasgow as a city, ought to form a reason for the civic authorities restoring it to its original.

Dr. Cleland, in the *Annals of Glasgow*, 1816, vol. i. p. 42., says:

"The armorial bearing of the city is on a field parti. p. fess argent and gules, an oak tree surmounted with a bird in chief, a salmon with a gold stoned ring in its month in base, and on a branch on the sinister side a bell langued or, all proper. . . . Prior to the Reformation St. Mungo, or Kentigern, mitred, appeared on the dexter side of the shield, which had two salmons for supporters."

Respecting obscure matters of this kind there will of course be always much to exercise the fancy, and hence many theories to explain the various insignia of the arms have from time to time been published, leaving us in the same state of conjecture. Dr. Main, an eminent professor of physic in the University of Glasgow, who died in 1646, had his Latin verses, "Salmo maris," &c., Englished in rather a homely strain by J. B. in 1685, as follows:

"The salmon which is a fish of the sea,
The oak which springs from earth that loftie tree,
The bird on it which in the air doth flee,
O Glasgow does presage all things to thee
To which the sea, or air, or fertile earth,
Do either give their nourishment or birth;
The bell that doth to public worship call
Sayes heaven will give most lasting things of all;
The ring the token of the marriage is,
Of things in heaven and earth both thee to bless."

Similar are extant, from the learned professor downwards to those of the schoolboy who usually had at his finger ends a rhyme now nearly obsolete, and who cut the knot he could not untie:

"This is the tree that never grew,
This is the bird that never flew,
This is the bell that never rang,
This is the fish that never swam,
This is the drunken salmon."

Without pretending to be as *skilly* as those who have tried their hand at interpretation, it has often occurred to me that the different religious emblems, as in the *bird*, may have been intended to figure the dove, or Holy Spirit; or perhaps in reference to the meeting at Glasgow of St. Mungo with St. Columba the "Dove" — the *ring* as representing the *sacrament* of marriage and the episcopal see — and the *bell*, baptized and blessed, to which the greatest sanctity was attached, as typical of the cathedral. There was the fine local situation of Glasgow, adorned by a magnificent

river, abounding with fisheries, on whose banks grew the spreading oaks and fertile orchards, all of which objects, ecclesiastical and civil, came so far to be interwoven in her arms, denoting the importance of her *status* among the nations.

An excellent Gaelic scholar, now deceased, informed me that the name Kentigern should be rendered *Ceantigh* —*Tighearna*, the head, or governor, or father, or chief, or ruler of the Lord's House; Columba, or *Colum-cille*, Colum of the Cells, from his having founded so many churches and monasteries; Glasgow, *Glas agus Dhu*, grey and black — *Glas's Dhu*, grey and black — *Baile Glas's Dhu*, the town of grey and black (monks). The most of her historians respectively consider the appellation as signifying a *grey smith*, from a supposed well-qualified craftsman in iron having taken up his abode in the place; as a *dark glen* in allusion to a deep mass of trees where the cell of St. Kentigern stood; and among the latest as derived from *glas* (Brit.), meaning "green," and *coed*, wood; thus *glas-coed*, the green wood, thought to be corroborated from the unquestionable early existence of a forest, subsequently denominated the "bishop's." A brook in a deep ravine at the east end of the cathedral, known as the *Molendinar Burn*, still continues to flow, which in the days of St. Mungo was no doubt covered with woods, and which it is not improbable led him to select the spot for a cathedral to plant the Christian faith on the ruins of some Druidical groves. G. N.

REPRIEVE FOR NINETY-NINE YEARS.

(2nd S. i. 465. 523.)

Your correspondent A. was misinformed as to the officer alluded to having received the grace of a suspension of his sentence of death "for ninety-nine years." The facts of the case were as follows:—Several depôts of regiments serving on the West Indian and North American stations were quartered together in the spacious barracks at Winchester in 1813. Amongst the officers thus thrown into each others' society were Lieut. —— Blundell, Lieut. Anthony Dillon, and Ensign Daniel O'Brien, all of the late 101st, or Duke of York's Irish Regiment (a corps of duellists); and Ensigns Edward Maguire and James Peddie Gilchrist, both of the late 6th West India Regiment. Between Lieut. Blundell and Ensign Maguire a trivial difference arose, which was fomented into a quarrel by Lieut. Dillon and Ensigns Gilchrist and O'Brien; until a fatal duel was fought July 9, 1813, in which Lieut. Blundell lost his life. Lieut. Dillon, Ensigns Gilchrist, Maguire, and O'Brien were tried by civil law at Winchester, were found guilty of murder, and were sentenced to death, whereupon a royal pardon was granted to them by the Prince Regent; mark, not a respite, or even a reprieve substituting "transportation" for "death" as a punishment, but a free and unconditional pardon. The four officers were removed from the service on Sept. 8, 1813, without the formality of a court martial. Mr. Gilchrist was only two months an ensign at the time of this unfortunate duel, and there may have been extenuating circumstances in his case: for he was appointed ensign, 67th Regiment, without purchase, in November 1820; was transferred to a veteran battalion in February 1821, and thence, in June following, to 60th regiment; from which he was placed on half-pay in August, by the reduction of several junior officers in each rank. He was appointed in January 1831 to 86th regiment, and obtained about the same time the situation of Garrison Quartermaster at Gibraltar, which he retained until June 1834, when he was ordered to join the depôt at home; he was promoted lieutenant in October 1834, and joined the regiment at Demerara in summer 1835. The regiment returned home in May 1837, and Lieut. Gilchrist was re-appointed in June 1837 Garrison Quartermaster at Gibraltar; which situation he again held until April 1841, when he retired on half-pay, and resigned his staff appointment. He died on Christmas Eve, 1849. G. L. S.

Conservative Club.

EATON'S SERMON.

(2nd S. i. 516.)

Mr. Aspland states truly that the name of Samuel Eaton is not mentioned "in Hanbury's three bulky volumes of *Historical Memorials relating to the Independents;*" and he is solicitous to obtain references illustrative of Eaton's life and writings. That I was not ignorant respecting Eaton's character and writings when I "professed to write the history of Independency in England and its literature," Mr. Aspland may see in the subjoined extract from my *Historical Research concerning the most ancient Congregational Church in England*, 1820, 8vo., pp. 54.:

"That the claim of Mr. Jacob's church to priority has been questioned, is evident from what is said in Edwards's *Gangræna*, pt. iii. 1646; but, as will presently appear, that writer is not sufficient authority. He says, in p. 164., 'There is a godly minister of Cheshire, who was lately in London, that related with a great deal of confidence the following story, as a most certain truth known to many of that county; that this last summer, the church of Duckingfield (of which Master Eaton and Master Taylor are pastor and teacher) being met in their chapel, to the performing of their worship and service, as Master Eaton was preaching, there was heard the perfect sound as of a man beating a march on a drum,' . . . 'insomuch that it terrified Master Eaton and the people, caused him to give over preaching,' &c. And he adds, in p. 165.,

'This church of Duckingfield is the first Independent church, visible and framed, that was set up in England, being before the Apologists came from Holland, and so before their setting up their churches here in London.' That Edwards's account is not quite correct, the following titles of works will show: *A Defence of sundry Positions and Scriptures, alledged to justifie the Congregationall-way*, by Samuel Eaton, *Teacher*, and Timothy Taylor, *Pastor*, of the Church in Duckenfield, in Cheshire, 1645, 4to.; *The Defence of sundry Positions and Scriptures for the Congregational-way justified*, by Sam. Eaton and Tim. Taylor, 1646, 4to. In Calamy's *Nonconformists' Memorial*, Palmer's ed. 1775, vol. ii. p. 91., under the head 'Duckenfield, Lancashire,' is an account of Mr. Samuel Eaton; whence we find, that having been puritanically educated, he dissented in some particulars from the Church of England, and withdrew to New England [in 1637]; but returned and *gathered* a congregational church at Duckenfield. He died Jan. 9, 1664, aged sixty-eight. This account completely confutes Edwards's, for at the time Mr. Jacob instituted his church, Mr. Eaton was but twenty years old!" — *Hist. Res.*, p. 6.

BENJAMIN HANBURY.

Gloucester Villas, Brixton.

COMMON-PLACE BOOKS (1st S. xii. 366. 478.; 2nd S. i. 486., ii. 38.): MOTTO FOR INDEX (2nd S. i. 413. 481.)

To convince your correspondent F. C. H. that the method he describes of a common-place book, dividing the page into compartments, A, E, I, O, U, Y, and facilitating the use of Locke's *New Method of a Common-Place Book and Numerical Index*, was adopted at the period I have mentioned, viz. 1792, the only difference being the omission of the vowel Y, I beg to furnish a specimen from the work before referred to, *Asiatic Researches*, vol. iii. p. 249. *et seq.*, from which he will see that although he did not refer to any of the works which I mention, he described a plan precisely the same, and which was consequently not, as he supposes, new forty years ago.

A	Fol.	E	Fol.	I	Fol.	O	Fol.	U	Fol.
Arabia	256	Ahremen	256	Ahilya	255	Afóca	254	Aguru	256

The words Arabia, &c., are given by way of example.

Common-Place Book, 256.:

"Arabia: In this celebrated peninsula the richest and most beautiful of languages was brought to perfection: the Arabick dictionary by Golius is the most elegant, the most convenient, and, in one word, the *best*, that was ever compiled in any language."

The directions and explanation of the superior advantages of this new method occupy four pages.

Perhaps MR. CHADWICK will not be dissatisfied with the trite motto, "Festina Lente," for his Index. In the *Golden Remains* of the "ever memorable" Hales of Eton, London, 1688, he thus exhibits the progressive unity of an index, which methodically arranges excerptions though thrown together "in most admired disorder:"

"In your reading excerpe, and note in your books such things as you like, going on continually without any respect unto order; and for the avoiding of confusion it shall be very profitable to allot some time to the reading again of your own notes, which do as much and as oft as you can. For by this means your notes shall be better fixt in your memory, and your memory will easily supply you with things of the like nature, if by chance you have dispersedly noted them, that so you may bring them together by marginal references. But because your notes in time must needs arise in some bulk, that it may be too great a task, and too great loss of time to review them, do thus: cause a large index to be fram'd according to alphabetical order, and register in it your heads, as they shall offer themselves in the course of your reading, every head under his proper letter. For thus though your notes lie confused in your papers, yet are they digested in your index, and to draw them together when you are to make use of them will be nothing so great pains as it would be to have ranged them under their several heads at their first gathering. A little experience of this course will show you the profit of it, especially if you did compare it with some others that are in use." — Page 234.

BIBLIOTHECAR. CHETHAM.

PUNISHMENT FOR REFUSING TO PLEAD.

(2nd S. i. 411.)

The punishment of death was formerly most barbarously inflicted upon persons who refused to plead to an indictment preferred against them. I am enabled to give you the exact terms of the sentence. The prisoner being called upon to plead, and remaining mute, the judgment ordained by law was as follows:

"That the prisoner shall be sent to the prison from whence he came, and put into a mean room, stopped from the light, and shall be laid on the bare ground, without any litter, straw, or other covering, and without any garment about him (except something to hide his privy members). He shall lie upon his back, his head shall be covered, but his feet shall be bare. One of his arms shall be drawn by a cord to one side of the room, and the other arm to the other side, and his legs shall be served in like manner. Then there shall be laid upon his body as much iron or stone as he can bear, and more. And the first day after he shall have three morsels of barley bread, without any drink; and the second day he shall be allowed to drink as much as he can at three times of the water that is next the prison door, except running water, without any bread; and this shall be his diet till he dies. And he against whom this judgment shall be given forfeits his goods to the king."

This sentence once pronounced, it remained at the discretion of the court to allow the prisoner to return and plead if he desired. By an act passed in 1772 this statute was repealed, and persons refusing to plead were deemed guilty as if tried by

a jury. This was called at the time a merciful alteration: but the present law on this subject is much more in accordance with the spirit of justice and humanity; for if a prisoner refuses to plead, he is tried as he would be had he pleaded "not guilty" to the charge. The old law of pressing to death never became *obsolete*, but was enforced almost up to the very year of its repeal.

JOHN BAWTREE HARVEY.

Colchester.

MR. BATHURST'S DISAPPEARANCE.

(2nd S. ii. 48.)

The following account is from the *Biographie Universelle, Ancienne et Moderne, Supplément*, tome 57ème, Paris, 1834:

"BATHURST (Lord Benjamin?), né en 1784 à Londres, d'une famille illustre (voy. BATHURST, iii. 516.), reçut une brillante éducation, et fut dès sa jeunesse destiné à la diplomatie. Une mission lui ayant été confiée auprès de la Cour de Vienne, en 1809, il revenait de cette capitale avec des dépêches d'une grande importance, lorsqu'il disparut tout à coup, à son passage près de Hambourg, au moment où il allait s'embarquer pour l'Angleterre. Tout annonce qu'il fut assassiné par suite d'un crime à peu près semblable à celui dont le Major Sinclair avait été victime. On ne trouva d'autres traces de sa disparution q'une partie de ses vêtements restée sur les bords de l'Elbe. Cette perte causa en Angleterre de très-vifs regrets, et l'on à fait long-temps d'inutiles recherches pour connaître les auteurs du crime. Lorsqu'en 1815 l'ex-ministre de la police impériale, Savary, tomba dans les mains des Anglais, il lui fut addressé sur cette évènement, par le ministre Bathurst, beaucoup de questions qui n'eurent point de résultat."

From this it would appear that nothing *certain*, up to 1834, had been ascertained on this distressing subject. The Major Sinclair alluded to in the above extract was an officer in the Swedish service, who had been sent, in 1739, to negociate a treaty at Constantinople, and was assassinated on his return, near Naumburgh, in Silesia. The *Biog. Univ.* (tome 42.) says that the evident object of this crime was to obtain possession of his dispatches, the secret of which could only interest Russia.

J. MACRAY.

Oxford.

Nothing *certain* is known of Mr. Bathurst's fate. In the life of his father, the late Bishop of Norwich, by Mrs. Thistelthwaite, any person interested in this strange story may see all that is known. His eldest daughter was drowned in the Tiber, the other is living. Mrs. Bathurst was a sister of Sir W. P. Call, Bart., and a cousin of my mother's. She died at an advanced age, in Italy, about a year since.

Would A BOOKWORM be so kind as to let me see Mrs. Bathurst's MS. journal?

A. HOLT WHITE.

Southend, Essex.

I think your correspondent A BOOKWORM is under a mistake in saying Mrs. Benjamin Bathurst was a sister of Sir G. P. Call's; she was sister to Lord Aylmer. Her surviving daughter is Dowager Countess of Castle Stuart. BOOKWORM would find the information he seeks in the *Life of Bishop Bathurst*, written by his son the late Archdeacon Bathurst.

A READER OF "NOTES AND QUERIES" FROM ITS COMMENCEMENT.

SONGS ON TOBACCO.

(2nd S. i. 182. 258.)

I have a version of the old song "Think of *that*, when you smoke tobacco," differing in words from the versions inserted in "N. & Q.," but similar in sentiment and metre, for which reason I shall not ask you to insert it. I send, however, one which is headed "a translation" in my note-book, and which differs in metre from those that have been embalmed in the classic pages of your invaluable journal.

"The leaves of tobacco which come from afar,
For better or worse to the smoker,
Their colour so green in the morn seems to be,
In the evening they 're livid — they wither;
This constantly shews to us pilgrims on earth
That we are but strangers on this stage, from birth,
In worldly enjoyments there 's always a dearth;
These morals at once touch the smoker.

"The pipe, through this habit, it blackens in time,
The ashes and smoke make it blacken;
Before it be cleansèd, or whiten'd, 'tis put
In the fire, when it turns to its colour.
So we are, all of *us*, without and within,
Uncleanly and full of dire hatred and sin,
Before he is purified, grace must begin
To work on the mind of the smoker.

"The white chalky pipe has the colour of them
Whom we call our fair maidens and beauties;
When once it is broken, it is put aside,
And wholly dispensed with its uses;
And thus we are, all of us, seemingly strong,
But a light stroke of Fate may cast us along
The stream of adversity — both th' old and the young
Should muse as the smoke them infuses.

"The ashes or dross in the pipe they remain,
It must be remember'd with wonder;
But the smoke it ascends to the regions above,
Most surely, as on it we ponder:
From this earth to that earth we soon must return,
From ashes to ashes — though the thought we may spurn;
Our life it decays, as tobacco doth burn,
Consider thy exit, then, Smoker."

JUVERNA, M.A.

Pemb. Coll., Oxon.

Your correspondent DR. RIMBAULT remarks on the old phrase, "drinking tobacco." May I add a parallel case of the natives of India, who call it

"hooka peue," to *drink* the hooka; and who likewise swallow the smoke, and breathe it out through the nostrils. E. E. Byng.

Replies to Minor Queries.

Portraits of Swift (2nd S. ii. 21.)—I am not able to say (writing from the country) whether, as G. N. states, Faulkner (not *Faulkener*) printed an edition of Swift in 1734; but I have his edition of 1735, which makes no allusion to a former edition. My edition contains, in the 4th volume, the print that G. N. seems to allude to, but it differs from his description: first, in having *Vert* for *Vertue*, the engraver's name; and secondly, in being, in my opinion, a very poor performance, and a peculiarly bad likeness of Swift, which is the more apparent because the first volume has an admirable portrait of the Dean engraved by "G. Vertue," and in his very best style. If G. N. be accurate in his statements, I would guess that Faulkner published his first volumes in 1734, without Vertue's fine portrait, and republished them in 1735 with that plate and a new date. The plate in the 4th volume, described by G. N., and marked in my copy as by "Vert," was, I am satisfied, *not* by Vertue; but by some very inferior artist, who was not impudent enough to give Vertue's name at full length. C.

"*God save the King*" (2nd S. ii. 60.) — A. A. D. has been misinformed. No doubt can exist that Dr. John Bull was the composer of this tune. It stands in the volume of MS. music by Bull, formerly the property of Dr. Pepusch, now of Mr. Richard Clark. Mr. William Chappell is not a professional musician; and his statements upon music, as abstract music, should be received only so far as supported by the strongest evidence. Even musicians have made great mistakes in the origin and chronology of melody. Dr. Crotch, who chose to fix upon one chronological date as the rise of pure church-music, and another chronological date as the period of its decline, has made a ludicrous mistake in exemplifying his untenable theory. As an example of the church school in its perfection, he quotes a chant in D minor, imagining it was the composition of Thomas Morley of 1585, whereas it was made by William Morley of 1740, a period in which, according to Dr. Crotch's notion, all true church-music was defunct. H. J. Gauntlett.

Approach of Vessels (2nd S. i. 315. 418.)—In the *Nautical Magazine* for March, 1834, will be found a very interesting account of Nauscopie, or the art of ascertaining the approach of vessels at a great distance, by M. Bottineau. He says:

"This knowledge neither results from the undulation of the waves, nor from quick sight, nor from a particular *sensation*; but simply from observing the horizon, which bears upon it certain signs indicative of the approach of vessels or land. When a vessel approaches land, or another vessel, a *meteor* appears in the atmosphere of a particular nature, *visible to every eye*, without any difficult effort: it is not by the effect of a fortuitous occurrence that this meteor makes its appearance under such circumstances; it is, on the contrary, the necessary result of one vessel towards another or towards land."

R. Thorburn.

Bottineau is the name of the person who practised the very curious art of foretelling the approach of vessels to land. He held a situation under the French government, in the Mauritius, towards the end of the last century, and appears to have made repeated and vain efforts to gain the patronage of his native government for his art, but having failed to sell it to advantage, permitted it to expire with him. He died in obscurity about the time of the Revolution; and it does not appear that any offer of his services was ever made by him to the English government, or that he derived any pension from it. The *Nautical Magazine* for March, 1834, contains a series of documents respecting this strange art; and in No. 115. of the first series of *Chambers's Journal* will be found an interesting paper upon the subject, under the fanciful title of "Nautical Second-Sight."

William Blood.

Dublin.

Lines on Warburton (2nd S. ii. 22.) — If S. W. will refer to Churchill's *Works*, vol. ii. pp. 43, 44., 1844, edited by W. Tooke, he will find the verses on Warburton he quotes, as written by S. Rogers in Johnson's *Table-Talk:*

> "The first entitled to the place
> Of Honour both by gown and grace,
> Who never let occasion slip
> To take right hand of fellowship;
> And was so proud, that should he meet
> The Twelve Apostles in the street,
> He'd turn his nose up at them all,
> And shove his Saviour from the wall."

Nichols's *Literary Anecdotes*, and D'Israeli's *Quarrels of Authors*, and the notes of Mr. Tooke, may be usefully consulted in relation to Warburton and Churchill's satire.

A good life of Warburton, embracing the literary history of the period, in relation to him and to his immediate contemporaries, is much to be desired. Spencer Hall.

Rawson (2nd S. i. 452.) — G. R. C. will see a pedigree of Rawson, of Bessacarr, in par. Cantley, co. York, stated to be descended from the Rawsons of Frystone, in Hunter's *South Yorkshire* (vol. i. p. 85.). Also, at p. 321. of the same work, another Rawson of Pickburn, or Pigburn, in par. Brodsworth. Accounts of other families of the same name are to be found in Hunter's *Hallamshire* (pp. 224. 267.) C. J.

Allow (2nd S. ii. 10.) — The meaning of this word in the Baptismal Service most likely will be the meaning usually attached to it by the writers of the age in which the service was drawn up. In the English version of the New Testament the word occurs five times, to express what in the original are four different words:

Luke xi. 48. — συνευδόκειτε.
Acts xxiv. 15. — προσδέχονται.
Rom. vii. 15. — γινώσκω.
Rom. xiv. 22. — δοκιμάζει; also 1 Thess. ii. 4.

In this last sense of "approving after trial," it is used in the Prayer-Book version of Psalm xi. 6., where the authorised version has "trieth," and the original בָּחַן; but the most usual meaning seems to have been "approve, be well pleased with, take pleasure in." Cf. *King Lear*, Act III. Sc. 4.:

"If your sweet sway
Allow obedience."

There seems to be no objection to this meaning in the passage referred to by E. G. R.; for though your pages are not the place to discuss the question of infant baptism, I think that God nowhere expressly *commands* it, though the Church in her 27th Article says it "is in anywise to be retained, as *most agreeable with* the institution of Christ," a phrase which seems exactly to correspond to the "favourably alloweth" of the Baptismal Service.

J. Eastwood, M.A.

Eckington.

Calvary (2nd S. i. 374. 440.; ii. 34.)—Without disputing the statement in Hebrews xiii. 12., or the interpretation put upon it, I must call attention to the reading of John xix. 20., which, on the authority of the best MSS., declares that "*the part of the city* where Jesus was crucified was nigh." "Ἐγγὺς ἦν ὁ τόπος τῆς πόλεως, ὅπου ἐσταυρώθη ὁ Ἰησοῦς." This is the adopted reading of Scholz and Tischendorff. Consequently Golgotha or Calvary was *within*, and not without the city. The present walls of Jerusalem were erected A.D. 1542; the previous walls, extending farther to the north than these, were erected under Claudius, forty-one years after Christ (Joseph. *War*, v. 4. 2. Comp. Tacit. *Hist.*, v. 12.). But in the time of Christ there were two walls (neither coinciding with the above). Of the outer one Scholz found traces; the inner one probably excluded Calvary, which, if situated betwixt these two walls, was not only, according to St. John, "part of the city," but also "without the gate," according to the Epistle to the Hebrews, which, however, does not say it was without the gate *of the city*, but might, for the allegorical purpose of the writer, be without the gate *of the Temple* ("Templum in modum arcis propriique muri," *Tacit.* l. c.)

T. J. Buckton.

Lichfield.

The House of Brunswick and the Casting Vote (2nd S. ii. 44.). — Sir Arthur Owen, Bart., of Orielton, in the county of Pembroke, is the individual who is asserted to have given the casting vote which placed the Brunswick dynasty upon the throne of England. A lady now residing in Haverfordwest remembers her grandmother, who was staying at Orielton at the time when Sir Arthur Owen rode to London on *horseback*, for the purpose of recording his vote. He had relays of horses at the different posting houses, and accomplished the journey in an incredibly short space of time; arriving at the precise juncture when his single vote caused the scale to preponderate in favour of the descendants of the Electress Sophia.

John Pavin Phillips.

Haverfordwest.

Cast of Oliver Cromwell (2nd S. ii. 34.) — I do not know of any cast of Oliver Cromwell being preserved in the Tower. The original one, taken after death, is, I believe, in the possession of Henry W. Field, Esq., of H. M. Mint, a descendant of the Lord Protector.

Mercator, A.B.

Reginald Bligh, A.B. (2nd S. ii. 10.) — was presented to the rectory of Romaldkirk in the North Riding of Yorkshire, April 7, 1787. I have every reason to believe that he died and was buried at Romaldkirk, but I am sure that the present rector will give Messrs. C. H. & T. Cooper all the information about him that they require. Mr. Bligh was related to the Captain Bligh whose name has become famous from his connection with the mutiny of the Bounty.

Anon.

Rand (2nd S. i. 213. 396. 522.) — Between a place called Trumfleet Marsh and the north bank of the river Don, near Kirk-Bramwith, about six miles N.N.E. of Doncaster, is a portion of land bearing the name of "The Rands." On the opposite, or south bank, is Fishlake; to the school of which parish the Rev. Richard Rands *alias* Crabtree (so he writes himself) was a benefactor *circa* 1640. He mentions Fishlake as being "the place of his nativity."

C. J.

Blood which will not wash out (2nd S. i. 461; ii. 57.) — It is forty years, exactly, since I visited the chapel of the Carmelites at Paris, alluded to in the above pages. At that time the blood was left in quantities all over the pavement and benches, and on the walls. I was told, on the spot, that the number of clergy massacred in this small chapel was 102! Others were shut up and murdered in the beautiful church of the convent; and the whole number thus sacrificed was 500! With reference, however, to the original Query as to the blood not washing out, my impression is that in this case no attempt has been made to

wash it out. It is regarded with the greatest veneration; and when I was there, it was preserved most carefully by never sweeping over it, except with a bunch of feathers. At the time of my visit, the convent was occupied by about thirty-six Carmelite nuns. I had just before paid a visit to the good old Abbé Barruel, who had then lost the sight of one eye, and was declining, but very cheerful. He spoke very highly of Bishop Milner, and expressed a wish to possess his *Letters to a Prebendary*, to which he said he should give a more honourable place in his library than to Bossuet's *Variations*. F. C. H.

The Doleman (2nd S. i. 375.) — Dollman (sometimes Dowman) is not a very uncommon name: the family appears to be originally from Yorkshire, but there are branches in Herts, Berks, and Cambridgeshire. J. K. does not say to which town he alludes, or the name might possibly be traced in the neighbourhood. There are several pedigrees of the name in Brit. Mus. (see Sims's *Index*). Shaw gives the arms of a branch settled in Staffordshire (vol. ii. p. 101.) LX.

Gamage Family (2nd S. ii. 48.) — The place Anonymous writes "Royiode," is perhaps Coyty, near Bridgend, in Glamorganshire. The castle of Coyty was formerly the chief possession of the family of Gamage; and, among persons in a humble condition of life, in that county, the name still exists. T. F.

"*Aneroid*" (2nd S. i. 114.) — This word, as applied to the vacuum barometer, is a modern coinage; and is compounded of α, privative, and the obsolete adjective νηρὸς, "humidus." The motion of the index on the dial-plate of the instrument is produced by the pressure of the atmosphere upon a corrugated iron box, from which the air has been exhausted. There being no fluid used in the construction of the barometer, it is, therefore, not inaptly designated "Aneroid," i. e. moistureless. John Pavin Phillips.

Haverfordwest.

The Ducking Stool (2nd S. ii. 38.) — In a recent number of "N. & Q." a correspondent from Birkenhead has mentioned the use of the ducking stool as a punishment for women, in Liverpool, in 1779, and perhaps much later, and has referred, as his authority, to my historical work on Liverpool. The fact certainly was as he has stated. That barbarous and unfeeling punishment was inflicted in the old House of Correction in Liverpool, at least as lately as in 1779; and its constant infliction there is mentioned in Howard's *Appendix to the State of the Prisons in England and Wales*, p. 258. See also the allusion to it by Mr. James Nield, the philanthropist, in the *Gentleman's Magazine* of 1803, vol. lxxiii. part 2. p. 1104.

I may be allowed to add, that there is yet a portable ducking stool, on wheels, preserved in the church at Leominster, in Herefordshire, as your correspondent states. I have repeatedly seen it, and the last time was only in May last; and I have been informed by the worthy vicar, who kindly accompanied me and pointed it out to me, that about seventy years ago, it was used for the ducking of a notoriously bad woman named Jane Curran, but called by many "Jenny Pipes." Richard Brooke.

Canning Street, Liverpool.

"*Hallow, my Fancie*" (2nd S. i. 511.; ii. 57.) — This old song is to be found in *The Cabinet*, a (now somewhat rare) collection of tales, &c. In a note is added —

"From Watson's *Choice Collection of Comic and Serious Scots Poems, both Ancient and Modern*, 1706, a volume of uncommon rarity, where it is prefaced by the following:

"'*Nota.* — It was thought fit to insert these verses, because the one half of them (viz. from this mark * * * to the end) were writ by Lieutenant-Colonel Clealand, of my Lord Angus's Regiment, when he was a Student in the College of Edinburgh, and 18 Years of Age.'"

The mark is at the verse beginning, "In conceit like Phaeton," and ascribes the last nine of seventeen stanzas to Col. Clealand.

C. H. S. (Clk.)

Dissection (2nd S. ii. 64.) — The object of the statute, 2 & 3 Will. IV. c. 75., which enacts that the bodies of murderers shall not be dissected, but buried in the prison, was obviously to remove the prejudice against dissection, and to induce persons to give their own or their relatives' bodies for dissection; for the act, after reciting that there is an insufficient supply of bodies for scientific purposes, authorises the executor, or other party having lawful possession of the body of any deceased person, to permit the body to undergo anatomical examination;" and also makes it imperative on such party to permit dissection, if the deceased had expressed a wish to that effect, unless the surviving relatives object.

Prior to that act, it was unlawful to have possession of a body for anatomical purposes; and, therefore, no person could authorise the dissection of his body. It was argued, when the act was proposed, that the legalisation of dissection, and the removal of the infamy, would induce many persons, for the sake of science, to give bodies for dissection. Except as to paupers, the act has probably failed of the object proposed; and it might be expedient again to legalise the dissection of murderers. Eden Warwick.

Birmingham.

Ancient Oaths (2nd S. ii. 70.) — The collection suggested by T. H. P. to be valuable should certainly be complete; but such a collection would surely be too shocking and profane for admission

into the pages of "N. & Q." One inestimable blessing which we owe to the Reformation, is the freedom from the awful oaths in use up to that time; and it can serve no good purpose even to know the precise forms of blasphemy by which an incarnate Saviour was appealed to by "the faithful." On this subject, see an article in the last *Christian Remembrancer* on the "Religious and Social State of England before the Reformation."

X. Y. Z.

Whitsunday (2nd S. i. 521.; ii. 77.) — Although F. C. H. seems satisfied with "the received origin of the name Whitsunday," I confess that the derivation has always appeared to me the most unsatisfactory and fanciful that could have been chosen. Did neophytes always wear white garments on this day? If they did, were they so specially worn on that day *only*, as to make it likely that they should give a name to this day? Dissenting equally from Mr. Mackenzie Walcott and from F. C. H., I can find no more likely origin of the word than that which Hearne gives in the glossary to his edition of *Robert of Gloucester*, s. v. "Wyttesonetyd." His words are:

"There are many opinions about the original of the name, all which I forbear noticing, unless it be one not taken notice of by common etymologists, but occurs in folio liiij a. of a very rare book printed by Wynken de Worde. . . . the words to our purpose are these:

"'¶ In die pentecostes.

"'Good men and wymmen this day is called Wytsonday bycause the Holy Ghost brought wytte and wysdom into Cristis disciples, and so by her prechyng after in to all cristendom. Thenne maye ye understande that many hath wytte, but not wysdom. For there ben many that hath wytte to preche well, but there ben few that have wysdom to live well. There be many wyse prechers and techers, but her lyvyng in no maner thyng after her prechynge. Also there be many that labour to have wytte and connyng, but there ben few travaylleth to come to good lyvynge.'"

Would some of your philological readers give the name of this feast in the various languages of Europe, as this might enable us to decide upon the derivation of the word in our own language.

Wm. Denton.

Anonymous Works (1st S. x. 306.) — I have heard that *Violet, or The Danseuse*, was written by Sir Edward Bulwer Lytton, Bart.; and that *Nights at Mess*, originally published in *Blackwood's Magazine*, were not written by the late Dr. Maginn, but by the Rev. James White, M. A., subsequently residing in Norfolk or Somerset.

Wahrheit.

"*Pence a piece*," *for a penny a piece* (2nd S. ii. 66.) — This phrase may sometimes be heard in Pembrokeshire. I have often been struck with the manifest inaccuracy of the expression in its popular sense; for, if it means anything, it must mean *two* pence a piece at least, to satisfy the grammatical construction; just as a lease for *years*, without saying how many, is a lease for two years. "Verba ex captu vulgi imponuntur," and we have here a sample of the loose way in which the *captus vulgi* often works.

J. W. Phillips.

Haverfordwest.

Gypsum, Bones, Guano (2nd S. i. 374.) — The use of gypsum, as a manure, was very partially known until Mayer, a clergyman of Kupferzell, in the principality of Hohenlohe, in Germany, noticed it about the middle of the last century in a correspondence with Count Von der Schulenberg, at Hehlen, in the electorate of Hanover, as having been long in use in the neighbourhood of Göttingen as a top-dressing for young clover. Tscheffeli, the zealous Swiss agriculturist, soon after tried experiments with it, and his success introduced it very generally into Switzerland, where it continues to maintain its first reputation.

In the *Dumfries and Galloway Courier* for March, 1837, it is stated that around Hull, and in other parts of England, bones have been used as a manure for a period of nearly thirty years; and it is added, as a curious fact, that while the Scots have the reputation of being the best farmers in the world, almost all our great improvements are imported from the sister country. From Hull the practice travelled to East Lothian, and was for years so stationary that not a single bushel of the new manure was seen in the south of Scotland till 1825.

Guano is supposed to have been used as a manure probably for ages before Peru was visited by the Spaniards. It is spoken of by Herrera in a work published at Madrid in 1601; in another work published at Lisbon in 1609. In the time of the Incas there was so much vigilance in guarding the sea fowl, that during the rearing season no person was allowed to visit the islands which they frequented, under pain of death, in order that they might not be frightened and driven away from their nests. About the commencement of 1843, guano was discovered on the island of Ichaboe, about two miles and a half from the mainland of Africa. The place soon attracted notice, and by the end of 1844, nearly the whole of the guano had been carried away.

William Blood.

Dublin.

"*Rebukes for Sin*" (2nd S. ii. 30.) — This book was written by the celebrated Nonconformist Thomas Doolittle.

John I. Dredge.

Memorials of former Greatness (2nd S. i. 405.) — In the parish church of Alnwick, there are also many banners, gloves, and (I think) spears or swords, hung up. Also some gloves and wreaths in the private chapel at Hill Hall, in Essex.

E. E. Byng.

Rev. Charles Hotham (2nd S. ii. 10.) — was a son of Sir John Hotham, the celebrated governor of Hull who was beheaded on Tower Hill, by his second wife, Anne, daughter of Ralph Rokeby, Esq., of York. He was rector of Wigan, Lancashire, and married Eliz., daughter of Stephen Thompson of Hambleton, Esq., and from him the present family of Hotham descends.

Socius Dunelm.

"*Paraph*" (2nd S. i. 373. 420. 481. 521.) — All the correspondents with "N. & Q." who have written in answer to my inquiries, as to the diplomatic usages of this word, have passed unnoticed this question.

"As the King of France had his particular *paraph*, said to have been a *grate*, are we to presume that each state had its own?"

Vossius on Catullus (quoted by Menage) introduces us to a very different custom, under the same name, from any that has yet been noticed:

"Qui minio, cocco, et rubrica, libros exornabant, etiam illi παραγράφειν dicebantur. Et hinc est, quod jurisconsultorum rubricæ PARAGRAPHI adpellantur."

Q.

Bloomsbury.

Miscellaneous.

NOTES ON BOOKS, ETC.

It was well said by Sir Joshua Reynolds, a few months after the death of Gainsborough, that, "if ever this nation should produce genius sufficient to acquire to us the honourable distinction of an English School, the name of Gainsborough will be transmitted to posterity, in the history of the Art, among the very first of that rising name:" yet, high as is the reputation which Gainsborough now enjoys as one of the best as well as earliest masters of the English School, no biography worthy of his great talents has appeared of him until the present moment. A small volume, compiled with great care and attention, at length furnishes the admirers of Thomas Gainsborough with the particulars of his early strivings after art — his progress, and ultimate triumph. *The Life of Thomas Gainsborough, by the late* George William Fulcher, *edited by his Son*, was commenced by one who esteemed it a privilege to have been born in the same town, educated at the same school, and loved the same scenes as Thomas Gainsborough; he availed himself to the fullest of these advantages, and, although not spared to complete the labours which he had so zealously commenced, the volume has perhaps gained somewhat in interest by the fact that it is itself a tribute of filial affection. It does not, however, require this adventitious help to reputation: it has been industriously and honestly worked at, and we have no doubt will, from its completeness, take a permanent place among English Art Biographies.

Rogers tells a story, in proof of Robertson's good nature, of the great historian spreading out a great map of Scotland on the floor, and sprawling on his hands and knees to show him the best routes through the country. There was then no *Black's Picturesque Tourist of Scotland*, with its numerous maps, views, &c. We live in better days. The railroad carries us to the North in a few hours, and when there, thanks to the worthy M.P. for Edinburgh, we are at no loss to know what is best worth seeing, or how it may best be seen. No wonder that this year's edition of this most useful guide should bear on its title-page the recognition of its merits implied by the words, "Twelfth Edition."

The new number of *The North British Review* is a very pleasant one. The articles on the Ottoman Empire, the Crimean Campaign (a series of corrections of the French mis-statements), and on the Annexation of Oude, will interest the politician. The religious reader will peruse with interest those on Christian Missions, and the Martyrs and Heroes of Holland. There is a good article on the Microscope for the scientific, while the literary papers — on the life of Perthes, the Literary Tendencies of France, and the Life and Times of Samuel Rogers,— give an agreeable variety to the number.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Some Remarks on Hamlet, Prince of Denmark. 8vo. London, 1736.
Miscellaneous Observations on the Tragedy of Hamlet. 8vo. London, 1752.
An Essay on the Learning of Shakspeare. By Dr. Farmer. 1821.
An Essay on the Character of Hamlet as performed by Mr. Henderson. 8vo. No date.
A Philosophical Analysis and Illustration of some of Shakspeare's Dramatic Characters. [By Wm. Richardson.] Latest Edition.
Essays on Richard III., &c. By Wm. Richardson. 12mo. London, 1784.
Essay on the Character of Hamlet. By the Rev. T. Robertson. 4to. London, 1788.
Observations on Hamlet. By James Plumtre. 8vo. Cambridge, 1796, and the Appendix. 8vo. London, 1797.
Ulrici's Shakspeare's Dramatic Art. English Translation.
W. S. Landor's Work on Shakspeare (?)
Hazlitt's Characters of Shakspeare's Plays. 1838.

Wanted by *Z. A. H.*, Post Office, Dartmouth Row, Blackheath.

England's Forgotten Worthies.

Wanted by *J. W. H.*, Islington Literary Society.

Lady Jane Grey.
Fair Rosamond.
Royston Gower.
Rural Sketches.
All by Thos. Miller, Basket-Maker.

Also Vols. VIII. and X. of Eliza Cook's Journal.

Wanted by *Thos. Riley*, Bookseller, 2. Old Millgate, Manchester.

Notices to Correspondents.

Among other valuable communications which we are compelled to postpone until next week is an inedited letter by Gustavus Adolphus *in favour of* Patrick Ruthven, *and a most admirable* Oxford Jeu d'Esprit *of the beginning of the last century.*

We are reminded of an inaccuracy in the account of the family of Athenian Stuart in our last number. The "fine boy" at Mr. Burney's boarding-school was John George Hardinge Stuart, who was subsequently a midshipman in the Royal Navy, and died of the yellow fever, at Martinique, in the West Indies, in the year 1800. Lieut. James Stuart, R. N., now living, was a posthumous child, born April 13. 1788, shortly after the death of his father.

Answers to other Correspondents in our next.

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of "Notes and Queries" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, AUGUST 9, 1856.

Notes.

INEDITED LETTER OF GUSTAVUS ADOLPHUS IN BEHALF OF PATRICK RUTHVEN.

Such of our readers as are Fellows of the Society of Antiquaries remember, we have no doubt, the valuable illustrations of the History of the Ruthven Family contributed by Mr. Bruce to the *Archæologia*, vol. xxxiv., founded on documents which had been unearthed from our various Record Offices by the persevering and well-directed zeal of Colonel Stepney Cowell, a present representative of the last male descendant of that most unhappy family.

To the kindness of Colonel Cowell we are now indebted for the opportunity of bringing before them a document recently discovered by him in the State Paper Office, which document will be read with great interest, recording as it does the friendly intercession of Gustavus Adolphus with Charles I. in behalf of Patrick Ruthven; and we shall be well pleased indeed, if its publication in these columns should be the means of bringing to light any evidence as to the results of the exertions so earnestly made by the Swedish monarch, that Patrick Ruthven "might obtain the splendour of his ancient house, and maintain the place and dignity of his ancestors."

"Gustavus Adolphus, by the Grace of God King of Sweeden."

"Most excellent and most mightie Prince, Our most deare brother, Cousin and friend.

"Your Mag^t hath giuen us just occasion to rejoyce at your frendship, hauing upon Our intercession made by Our Counseller and Ambass^r Gabriel Oxenstern some Two years agoe, in the behalf of your subiect Partrig Ruthuen, promised for our sake to restore him to his former condition. Therefore understanding that y^r Ma^e being mindful of that intercession, hath not only admitted the said Ruthuen into Your presence, but also permitted him to kisse you^r kinglie hand, and giuen him further hope withall, to obtaine his former hereditarie hono^rs, We could not but giue you many thanks.

"Now for as much as he hath his hope upon the mutuall frendship and good correspondence as passeth betweine You^r Maj^e an Us, thereby to attaine You^r full grace, and to obtaine the splendo^r of his auncient house, and to maintaine the place and dignitie of his Ancesto^rs, We againe entreat You^r Ma^e most kindly to vouchsaf, as he has allready felt a good foundation by the premices of our request, so also that now he may perceiue, upon this our reiterated intercession, such an encrease of Yo^r grace, that at the last he may be bound unto Yo^r Ma^e for ever for an accomplishm^t, and as it were for a new Life, by Yo^r munificence bestowed on his familie. And we assure You^r Ma^e that whatsoever he shall receiue hereupon of grace and fau^r, That We will so accept of, that We ourselves will endau^r upon each occasion to deserue it. And he and his Whole familie shall without doubt for euer acknowledge Yo^r grace by all thankfulnes, praise, obedience, and service, &c. Giuen in our Camp at Wormdit, $\frac{6}{16}$ Octob. 1627.

"The King of Sweeden unto his most exc. Ma^e in the behalf of Pardrig Ruthen, that he may enjoy the former hon^rs and dignitie of his predecess^s, $\frac{16th}{6th}$ October, 1627."

(Charles 1^st, Rex.)

AN OXFORD SQUIB.

In rummaging the old family papers of a neighbouring "Country Squire," I lately found a large collection of literary MSS., in quantity and quality amply sufficient to vindicate the ancestry of my friend from the charge of ignorance and boorish habits brought by a brilliant writer against the country squires of a former age. During my search the following pasquinade turned up. As you have invited contributions of university squibs, I do not hesitate to send it you; for neither in classical Latinity nor racy humour is it inferior to any that have yet appeared in your columns. There are evidently many sly and happy hits at personal character and history to which we need the key, though they almost tell their own tale. All Souls, as usual in more modern days, comes in for its full share of envious satire. It will be seen that the squib is in the form of a letter, assumed to be written by Mathew Hole, rector of Exeter College, a divine of some eminence, to Sir Hans Sloane, with an account of the reception given by the university to a Norwegian owl presented to them by the great naturalist.

As to its date. Sir Hans Sloane was elected President of the College of Physicians in 1719; Bernard Gardiner was Warden of All Souls from 1702 to 1726. Between 1719 and 1726, then, this effusion was put forth.

I send it *literatim* as I find it; though there are a few palpable clerical errors, which I have been almost tempted to correct. L. B. L.

"*Viro insignissimo necnon Patrono ac Benefactori munificentissimo Domino Hans Sloane, Equiti aurato Collegii medicorum inter Londinenses Præsidi, &c.*

"Domine,

"Bubonem Norvegensem, pignus amoris tui, avem perraram perpulchramque, in quam tota stupet Academia, læti accepimus incolumem ac sanam. Per me igitur

gratias quam maximas rependit Venerabilis Domus Convocationis, quæ mihi in mandata dedit ut gratias hasce celeriter et sine morâ rependerem, ne ingrati animi nota inureretur nobis, neve ignorare videamur quanti pretii tam insigne beneficium æstimari debet.

"Edwardus Whistler, legatus academicus, mihique consanguineus (utpote uxor illius eandem matrem, licet diversum patrem, cum meâ uxore jactat) jussu meo ad vicum rusticum, vulgo vocatum Wheatly, fecit iter, ut ibi præstolaretur adventum Bubonis, eamque ad Oxoniam deduceret primâ nocte, sine ullo tubarum aut Tympanorum strepitu, et, si fieri potuit, privato fallentique modo: Cavere enim necesse esse duxi, ut nullam molestiam facesserent Reginæ avium vel lascivi Juvenes vel profanum Vulgus; utque nihil accideret per quod fieret publicæ perturbatio pacis, pulsante Thoma Clusio, ipse cum cæteris Collegiorum præfectis primum salutavimus Bubonem in hospitio meo. Avem discumbere fecimus super mollem lecticam juxta focillum, in eodem lecto quotidie requiescit, somno ac cibo potuque parum indigens, et vitam agens vere collegialem.

Postero die quam Bubo est in gremium Almæ Matris Academiæ recepta, convenerunt apud Golgotha singuli Collegiorum ac Aularum præfectus, ut novo hospiti hospitium assignarent, deliberarentque qualem victum cultumque præstare ei par esset.

"In hoc venerabili concessu ipse pro more primus surrexi et sequentia verba feci.

"Insignissimi Doctores, Vosque egregii Procuratores.

"Est mihi placens uxor, sunt etiam quamplurima munera à me volente, nolente, obeunda, quæ atram caliginem obducunt diei, quæ noctes insomnes reddunt. Quandoquidem ita se res habet, etiam atque etiam a vobis, Fratres fraterrimi, rogo, ut Bubo, quæ mihi 'sollicitæ jucunda oblivia vitæ' suppeditabit, quæque curis domesticis gravatæ innocuum movebit risum, et, me absente, meas vices gerat, ut hæc optatissima Bubo, inquam, inter domesticos meos adsciscatur, mihique perpetuus fiat hospes; Verumenimvero si huic venerando Cœtui secus statuere in hac re visum fuerit, tamen sorte meâ contentus abibo, memet paratum præstabo publicæ voci assentiri, atque viris parere quorum sententia nunquam sortilegis discrepuit Delphis.

"Sic fatus resedebam, et protinus D^{s} D^{r} Delaune, reverendus Sancti Johannis Baptiste præses surrexit, dixitque.

"Insignissime Vice Cancellarie.

"De viâ rectâ devius aberras: non ea mens, non id propositum fuit a Domino H. Sloane, ut Bubo senesceret ad instar fratris nostri Matthei Hole, intra Collegii parietes, donec procumberet a Lethi jactu ictus; sed data est avis ut enecaretur, coquereturque, nobisque exquisitissimas præberet dapes. Mihi enim credite (vel si fides mihi parum sit adhibenda) credite Plinio, qui in Naturali suâ historiâ apertè profitetur carnem Bubonis esse sapore præstantissimum, et omni alii cibo longè anteponendum.

"Crastino igitur die iterum conveniamus apud hospitia Domini Vice Cancellarii, ibique assata bubone epulemur, et saluti Domini Hans Sloane propinemus Gallicum Vinum eo modo quo par est, vel potius sine ullo modo vel mensurâ.

"Domino Doctori Delaune respondit Dominus Doctor Dobson Collegii Trinitatis Præses laudatissimus, et sequentem orationem habuit.

"Non assentior tibi Domine Doctor; est enim adagium satis notum, 'si me ames, ama etiam canem meum;" quod si canis est magistri gratiâ amandus, ita debes ratiocinari. Si colis Dominum H. Sloane colenda est, etiam Bubo ejus; jam vero si pectore homicidali avem mactemus et devoremus, ipse Dominus Hans Sloane metuat ne eadem sors ei contingat, si quando intra limites academiæ fuerit deprehensus. Quocircà ab hoc sanguinolento proposito vestras cohibete manus, et aliquod melius inter nos ineamus Consilium.

"Relapso in sedem suam Dominus Doctor Dobson, sese ad eloquendum accinxit D^{s} D^{r} Holland Collegii Mertonensis Custos, atque ita est exorsus.

"Si quid est in me ingenii, Judices, quod vos sentitis quam sit exiguum, aut si quæ exercitatio dicendi in qua me non inficior mediocriter esse versatum, earum rerum omnium vel in primis hæc Bubo fructum a me repetere prope suo jure debet. In medium igitur proferam quod mens in pectoribus suadet in hoc solenni negotio esse faciendum, quodque et vobis et toti academiæ (cui Deus sit semper propitius) maximè in Gloriæ et Laudis perenitatem cedat. Hortum Botannicum supereminent ædes in hospitium Professoris nostri Botannici exstructæ, quæ amænum hunc Hortum, omni genere leguminis olerisque consitum, grato et ridenti aspectant vultu. In hisce ædibus cohabitet Bubo, unà cum Botannico Professore, qui ave (quod absit) ægrotante, ei opem præsentem ferat, reducatque ad integram sanitatem arte suâ vere Apollineâ. Ne vero Professor ipse, qui Bubonis curæ nullo non tempore totus vacabit, damnum vel minimum sentiat in praxi medicinali, solvatur ei obolus quadransve a singulis qui Bubonem visendi causa Botannicum frequentabunt hortum. Huic larga excrescent emolumenta quæ egregii Professoris fidelitatem et curam abundè remunerabunt suppeditabuntque non solum et illi et Buboni victum competentem, verum etiam quicquid horum animantium desiderat Vita.

"Hanc orationem vix peroraverat D^{s} D^{r} Holland, cum D^{s} D^{r} Gardner Collegii Omnium Animarum Custos eminentissimus valde mutatus de sede prosiluit, et hasce iratas voces contra Hollandum projecit.

"Tace Circuliuncule, tace inquam, Ego assatam Bubonem comedere cum D. Delaune mallem, vel crudam et plumatam avem protinus deglutire quam cum fatuo Doctore Holland suffragari ut Bubo apud Hortum Botannicum asservetur ibique publicum spectaculum fiat; Nemo enim nescit socios meos eâ esse ignavâ atque nugaci indole præditos, ut si perpetuus ingressus pateret, perpetui evaderent Buboni Comites. In sacello ita, nec non in Bibliothecâ ac in toto Collegio meo foret infrequentia summa, rueret Disciplina, ruerent Exercitia, ruerent Artes; at tales minas avertat Cœlum, aut hæc mea avertet Dextra.

"Sic fatus anhelans recumbit surrexitque D^{s} D^{r} Gibson Collegii Regalis Præpositus acutissimus qui hæc ἔπεα πτεροέντα προσεύδα.

"D^{s} D^{r} Gardner!

"Quare tam iracundus, tam ferox, et tam contumeliosus es in bonum nostrum fratrem D^{r} Hollandum? profecto tuus vultus magis rabidus et magis truculentus apparet, quam caput apri illius quem pauper puer de meo collegio trucidavit decollavitque unico armatus Aristotelis libro—Dico autem tibi, quod ni tu malus esses Gubernator, nullam causam haberes trepidandi de sociis tuis. Sis tu igitur mihi similis, et tui socii erunt similes meis, quos libere permittam Bubonem visere toties quoties volunt.

"Ad hæc verba raptim surrexit Dominus Doctor Gardner, et lævâ manu prehenso Domini Doctoris Gibson jugulo, dextrâ comminuisset eum, ni Bedellus Theologiæ eo instanti intrasset, narrassetque Bubonem ita male se habere, ut respueret Escam e manibus uxoris meæ. Hoc audito singuli Præfectus festinantes domum se receperunt ut quisque a Collegio suo ablegaret medicum qui ægrotæ Buboni opem pro viribus ferret. Ipse vero, monitu Doctoris Skippen, æqum esse censui ad te de rebus hodie inter nos gestis scriptitare, simulque humiliter petere ut nobis quamprimum præcipias quid in hisce arduis negotiis agendum sit. Hoc igitur in præcordiis persuasum habe

me paratissimum esse tua exequi mandata, et memet præstare nullo non tempore cum omni cultu et gratitudine. Tuum servum fidelissimum humillimum."

PREMATURE INTERMENTS, ETC.

The twenty-three years' experience of the worthy gravedigger of Bath (see "N. & Q.," 1st S. viii. 6. 205.), to the effect that in the course of decomposition the face of *every* individual turns to the earth, proves too much for the supposition, which, had the instances been less universal, might have been held sufficiently explanatory, that premature interments, the result of undue haste and culpable carelessness or ignorance as to the true signs of death, had been the cause of the phenomenon. Newspaper paragraphs, headed "Buried alive!" appear at intervals sufficiently brief to keep the frightful possibility of such an occurrence vivid in the imagination; and the historic cases in proof are too numerous and well-authenticated to need citation or inquiry. The ancients, as is well known, instituted their *conclamatio*, and other precautions to prevent this most horrible of fates, and all tourists are aware of the careful provisions made at the present day in the cemeteries of Germany to avoid the possibility of premature interment. The tender Juliet soliloquises:

> "How, if when I am laid into the tomb
> I wake . . . . .
> . . . there's a fearful point!"

and how prevalent is such a fear we may gather from the number of the instances in which men have requested, that, before the last offices are done for them, such wounds or mutilations should be inflicted upon their bodies, as should effectually prevent the possibility of an awakening in the tomb. So in the case of a well-known antiquary and lover of books:

"The late Francis Douce requested in his will, that Sir Anthony Carlisle, the surgeon, should sever his head from his body, or take out his heart, to prevent the return of vitality. His old friend, and co-residuary legatee, Mr. Kerrick, had also requested the same operation to be performed in the presence of his son." — T. F. Dibdin's *Lit. Rem.*, vol. ii. p. 777.

In France especially, premature interments seem to have been formerly startlingly numerous, and the subject has at times excited great interest. Bruhier has collected and classified no less than 180 cases, many of which were doubtless attributable to hospital negligence. Twenty years ago M. Manni, Professor in the University at Rome, placed the sum of 1500 francs at the disposal of the Academy of Sciences, for the best treatise on the signs of death, and the means to prevent premature interment. This premium was not adjudicated till 1846, when the following memoir was considered to merit its bestowal:

"Traité des Signes de la Mort, et des Moyens de prévenir les Enterrements prématurés. Par E. Bouchut. Paris: Baillière, 1849."

This is the best treatise we have on the subject. A well written little book has more recently appeared:

"The Medical Aspects of Death: and the Medical Aspects of the Human Mind. By James Bower Harrison, &c. London: 12mo., 1852."

For the behoof of those who may take an interest in this horrible subject, and wish to investigate it for themselves, I append the titles of a few volumes in my collection:

"Garmanni (L. C. F.) de Miraculis Mortuorum, lib. iii. quibus præmissa Dissertatio de Cadavere et Miraculis in Genere, Opus physico-medicum. 4to. Dresden, 1709."

"The Uncertainty of the Signs of Death, and the Danger of Precipitate Interments and Dissections Demonstrated, &c. 2nd ed. London, 12mo., 1751."

"Observations on Apparent Death from Drowning, Hanging, Suffocation by Noxious Vapours, Fainting Fits, Intoxication, Lightning, Exposure to Cold, &c. By James Curry, M.D., &c. London, 8vo., 1815."

"The Danger of Premature Interment proved from many remarkable Instances of Persons who have recovered after being laid out for Dead. By Joseph Taylor. 12mo. 1816."

"The Thesaurus of Horror; or the Charnel-House Explored!! Being an Historical and Philanthropical Inquisition made for the quondam Blood of its Inhabitants! By a contemplative descent into the untimely grave! Shewing, by a number of awful facts that have transpired, as well as from philosophical inquiry, the reanimating power of Fresh Earth in cases of Syncope, &c., and the extreme criminality of hasty Funerals: with the surest method of escaping the ineffable horrors of Premature Interment!! The frightful Mysteries of the Dark Ages laid open, &c. By John Smart, Φιλάνθρωπος. London: 8vo. 1817."

Reference may also be made to the following:

"Encyclopædia Londinensis: *sub voc.* 'Mausoleum,' and 'Reanimation.'"

"Dict. de Médicine et de Chirurgie. Art. 'Inhumations precipitées.'"

"Reports of the Royal Humane Society for 1787–8–9, p. 77."

"Collet's Relics of Literature, p. 186."

"Granger's Biog. Hist. of England, vol. i. p. 330."

I cannot more appropriately conclude than by the transcription, from a magazine cutting, of a story, cognate in horror and mystery with that alluded to at the commencement of the present paper; soliciting the elucidatory remarks of the readers of "N. & Q." thereto.

"*Horrible Phenomena.* — It is not generally known, that in Barbadoes there is a mysterious vault, in which no one now dares to deposit the dead: it is in a churchyard near the sea-side. In 1807, the first coffin that was deposited in it was that of a Mrs. Goddard; in 1808, a Miss A. M. Chase was placed in it; and in 1812, Miss D. Chase. In the end of 1812, the vault was opened for the body of the Hon. T. Chase; but the three first coffins were found in a confused state, having been apparently tossed from their places. Again was the vault opened to receive the body of an infant, and the four coffins, all of

lead, and very heavy, were found much disturbed. In 1816, a Mr. Brewster's body was placed in the vault, and again great disorder was apparent among the coffins. In 1819, a Mr. Clarke was placed in the vault; and, as before, the coffins were in confusion. Each time that the vault was opened, the coffins were replaced in their proper situations: that is, three on the ground, side by side, and the others laid on them. The vault was then regularly closed; the door (a massive stone, which required six or seven men to move) was cemented by masons; and though the floor was of sand, there were no marks of footsteps or water. Again the vault was opened in 1819. Lord Combermere was then present; and the coffins were found thrown confusedly about the vault — some with the heads down, and others up. 'What could have occasioned this phenomenon? In no other vault in the island has this ever occurred. Was it an earthquake which occasioned it, or the effects of an inundation in the vault?' These were the questions asked by a Barbadoes journal at the time, and no one could afford a solution.

"The matter gradually died away, until the present year, when, on the 16th of February, the vault was again opened, and all the coffins were found thrown about as confusedly as before. A strict investigation took place, and no cause could be discovered. Was it, after all, that the sudden bursting forth of noxious gas from one of the coffins could have produced the phenomena? If so, it is against all former experience. The vault has been hermetically sealed again — when to be re-opened we cannot tell.

"In England there was a parallel occurrence to this, some years ago, at Haunton in Suffolk. It is stated, that on opening a vault there, several leaden coffins, with wooden cases, which had been fixed on biers, were found displaced, to the great consternation of the villagers. The coffins were again placed as before, and the vault properly closed, when again another of the family dying, they were a second time found displaced; and two years after that, they were not only found all off their biers, but one coffin (so heavy as to require eight men to raise it) was found on the fourth step which led down to the vaults, and it seemed perfectly certain that no human hand had done this."

WILLIAM BATES.

Birmingham.

QUISQUILINÆ LITERARIÆ LONDINENSES.

Under this name, an unique and extraordinary collection has been here lately formed. Its *rationale* was the following: — Since the year 1838, England has gone through a number of political and societary revulsions, which in some cases assumed an important character — for instance, the storming of the soldiers' station at Monmouth; the *extemporé* procession of 40,000 London *prolétaires* in the night of June 29, 1848. These and similar facts implied an analogous motion and convulsion of the public mind: this again became typified and pourtrayed in a number of flying leaves, pamphlets, and journals, all of the same ephemeral character as the deeds to which they led hitherto. Still, they all also form

"The very age and body of the time, his form and pressure."

Hence, therefore, it had seemed advisable to *collect* these strange mementos of the time, otherwise irretrievably lost. Even the titles of some of them are remarkable: *The Atheist and Republican!* a penny periodical, the few numbers of which were probably published by some deluded journeyman who thought that *he* had discovered these mystic words of history. The late W. Hetherington (formerly of the Strand) delighted in such *deep* issues, by which also he became a bankrupt. The number of Social (*Owenite*) and Chartist publications and leaves is legion — all which seemed to be built on sand. To say at least 100,000*l.* must have been spent in 1839 *seqq.* in journals like *The Working Man's Friend*, *The Charter*, *&c.*; some of which, like *The London Dispatch*, were large weeklies, in folio. The late line of policy of *not* prosecuting such publications has done them a deal of harm; and some of them contain passages which we would not venture to reprint here. On an equally untenable foundation rest the anti-religious, atheistic publications of that period — *The Oracles of Reason* — which only establish the fact, that in a huge community *every* creed and sentiment will have its abettors, and therefore organs. The collection also contains specimens of *all* sorts of *exploded* journals and periodicals, a great many in numbers (!); data, however, for the history of the periodical press of England at that time. Although I have given to the collection a *bad name*, yet the *Quisquilinæ Literariæ Londinenses* will be a fertile source for the searchers into the mind of the English and London people at the period referred to; in fine, whatever might have been right in those exertions, will expand in future, according to the axiom of the younger Coleridge:

"Whatever *is* to be — *is*."

DR. J. LOTSKY.

15. Gower Street, London.

P.S. — A collection of the Vienna Revolution prints of 1848 and 1849, containing some very scarce street lampoons, has been purchased by the Berlin Library.

WILL OF RICHARD LINGARD.

The following will may probably be interesting to some of the readers of "N. & Q." The testator was a man of learning and reputation, and his testament is an extremely curious document. It was proved in the Registry at York.

"*Testamentum Richardi Lingard nuper de Rismore in regno Hiberniæ.*

"The plate and furniture of the Chamber, and six score pounds in money, as itt becomes due, I bequeath to my sister; and the remnant of that I bequeath to myselfe. For the recovery of my right I appoint Captaine Nicholas, Sir Francis Brewster. I desire to be buried where the parish of St. Andrewe's shall appoint. I desire the hundred pounds lyeing in the hands of Sir Francis Brewster to be left in the hands of the executors of whome hee

is one. I desire that the senior fellowes of the Colledge shall have mourneing rings. Mr. Clarke of Clarindon House, my Lord of Ormond's servant, to have twenty pounds as a legacy, and what I owe him to be paid. Fifty pound I leave Mr. Roberts. I recommend my servant Arthur to the Deane of Corke's designes. I desire my Lord Chancellor for the recovery of those arreares. I desire that twenty of my choicest bookes may be given to the library. The rest I desire my executors to dispose, but that my cozen John Pinsent shall chuse a third part. My watch and thirty pounds to be given to Mr. Story. To my servant Arthur twenty pounds and mourning; and to Patrick tenn pounds and mourning. I desire that Mr. Ward may be joined with Mr. Styles in the disposeing of my bookes. I desire that Mr. Crookes be paid, and to have a mourneing ring. I forgive Patricke Sheridan and William Sheridan, the Deanes of Dorne (Derry or Dromore?) and Corke, if ever I did them any injury.

"*The Goods.*— A rent due to mee in Cumberland (vizt.) a tenement in the Island sold to George Williamson, the whole summe of one hundred and seaventy five; of which I received forty five. I beleive some money is due to mee in Cornett Deanes hand. I desire my notes to be perused by Dr. Styles, and not above six of my sermons to be used, the rest to be burned. I bequeath to the Provest twenty pounds as a symbole of my love. Twenty pounds to his Lady. I trust my man Arthur in the setting downe of these particulers, and I allow this to be my hasty will.

"Rt. Lingard, November the 10th, 1670."

The extraordinary character of this document may be, perhaps, accounted for by the following memorandum which is appended to the will:

"*Memorandum*, that Mr. Joice Seale and Arthur Brinan, wittnesses produced, sworne, and examined, in a cause depending in his Majesties Court of Prerogative concerning the prose of the last will and testament of Dr. Richard Lingard, in speciall forme of law did depose that Dr. Henry Stiles was nominated by the said Dr. Richard Lingard one of his executors, but his name was not inserted in the said will by reason of the hast and negligence of the said Arthur Brinan whoe did write the said will."

Socius Dunelm.

Minor Notes.

The Great Comet of 1556.—The great comet of 1556, the probable return of which in the course of the present summer, had been predicted by Paul Fabricius, and more recently by Heller, the Nürnberg astronomer, as shown by Dr. Lotsky in the last volume of "N. & Q." (2nd S. i. 272. 391.) would seem by *The Times* of Aug. 5, to have made its re-appearance. In the paper of that day is a long extract from the *Limerick Observer* of the preceding Saturday, from which the following extract seems to me to deserve transferring to your columns:

"A gentleman of the highest respectability has just informed us that he saw last night, for the third time, what appears from his description to be the long-expected comet of 1556, the re-appearance of which this year has been so long foretold; astronomers, however, guarding their calculations by the proviso that a difference of three years might possibly occur, although there was every reason to expect that the great comet, which takes three centuries to complete its orbit, would be visible about the month of August 1856. Our informant thus describes the object which attracted his attention for the first time last Wednesday night:—He was standing near the salmon-weir, on the platform before the mills of Corbally, about half past 10 o'clock, when his attention was attracted by what appeared to be a fire rising on the top of Keeper mountain, due east of his position. He remarked the object to a gentleman who was with him, but, as the fire rose and cleared the top of the mountain, his friend suggested that it must be a lantern suspended to a kite. It had then the appearance of a globe of fire as large as a good-sized orange, with a broad tail of light extending about 18 inches from the body. The two gentlemen watched it for an hour, and the watchman on the weir observed it also. On Thursday night they all saw it again. It rose a few moments later, presenting the same appearances, and was high in the heavens at half-past 11 o'clock, when they went home. At that hour one of the gentlemen pointed it out to his sister. Last night, from the same place, the same persons again saw it rise about 20 minutes before 11 o'clock, and then it first occurred to one of them (our informant) that it might be a comet. He ceased to watch it about midnight, but the watchman observed it up to half-past 1 o'clock this morning. It did not seem so large as on the previous nights, but still far exceeded the most brilliant form in which the planet Jupiter has ever been beheld. As the greatest comet on record is really due about this time, and as the extreme sultriness of the weather would seem to warrant the belief that such a celestial visitor is near at hand, we shall be glad to hear if any other persons have observed the appearance which has thrice risen upon our astonished friends."

R. R. S.

"*Deep-mouthed.*"—I have heard many profane readers of *Don Juan* descant with rapture on the beauty of the lines (Canto 1, v. 123.):

"'Tis sweet to hear the watch-dog's honest bark,
Bay deep-mouthed welcome as we draw near home."

The epithet *deep-mouthed*, as applied to the watch-dog's bark of welcome, being especially designated as "fine." And fine it is; but Byron found it in Shakspeare and in Goldsmith, and I dare say in many places else:

"And couple Clowder with the deep-mouthed brach."
Taming of the Shrew, Introduction, Sc. 1.

"The laborers of the day were all retired to rest: the lights were out in every cottage; no sounds were heard but of the shrilling cock, and the deep-mouthed watch-dog at hollow distance."—*Vicar of Wakefield*, ch. xxii.

A Desultory Reader.

Jersey.

Last Words of the Great.—A collection of the last words of great and famous men would, I venture to suggest, be interesting, and not unfit for the pages of "N. & Q." I beg to annex a few such dying speeches, each eminently characteristic, it will be seen, of the several men:

"Head of the army." (Napoleon.)
"I must sleep now." (Byron.)
"Let the light enter." (Goethe.)
"I thank God I have done my duty." (Nelson.)

"It is well." (Washington.)
"Valete et Plaudite!" (Augustus.)
"Give Dayrolles a chair." (Chesterfield.)
"It matters little how the head lieth." (Raleigh.)
"I'm shot if I don't believe I'm dying." (Thurlow.)
"God preserve the Emperor!" (Haydn.)
"Be serious." (Grotius.)
"The artery ceases to beat." (Haller.)
"What, is there no bribing Death?" (Cardinal Beaufort.)
"I have loved God, my father, and liberty." (De Stael.)
"I pray you, see me safe up, and for my coming down, let me shift for myself." (Sir Thomas More.)
"Don't let that awkward squad fire over my grave." (Burns.)
"A dying man can do nothing easy." (Franklin.)
"Let me die to the sounds of delicious music." (Mirabeau.)
"We are all going to heaven, and Vandyke is of the company." (Gainsborough.)

Some of your correspondents, I have no doubt, could greatly enlarge this collection. H. E. W.

York.

A Real "Skimpole." — The tales of Charles Dickens are distinguished for queer characters with queer names. Some of his critics have said that such names and such characters never existed. However, in a former number of "N. & Q.," * an attempt was made to trace the cognomina of some of the Pickwickians to a book of a very different kind, the *Annual Register*.

If it be true that the novelist borrows his proper names from books, may he not be indebted to the same sources for at least the elements of his characters? In reading Marmontel's *Memoirs*, I have stumbled upon what seems to me the very prototype of Harold Skimpole in *Bleak House*. The biographer is describing a pair of worthies called Galet and Panard. Of the latter he says:

"Le bon homme Panard, aussi insouciant que son ami, aussi oublieux du passé et negligent de l'avenir, avoit plutôt dans son infortune la tranquillité d'un enfant, que l'indifference d'un philosophe. Le soin de se nourrir, de se loger, de se vêtir, ne le regardoit point: c'étoit l'affaire de ses amis, et il en avoit d'assez bons pour meriter cette confiance," &c. — *Mémoires de Marmontel*, livre vi.

'All he (Skimpole) asked of society was to let him live. That wasn't much. His wants were few. Give him the papers, conversation, music, mutton, coffee, landscape, fruit in the season, a few sheets of Bristol-board, and a little claret, and he asked no more. He was a mere child in the world, but he did not cry for the moon. He said to the world, 'go your several ways in peace, ... only let Harold Skimpole live!'

"All this, and a great deal more, he told us with a certain vivacious candour, speaking of himself as if it were not at all his own affair," &c. — *Bleak House*, pp. 49, 50.

F.

Passage in "The Widkirk Miracles." — In *The History of Dramatic Poetry*, Mr. Collier quotes that remarkable farce which forms the twelfth pageant of the *Widkirk Series of Miracles* at considerable length, and helps the reader by elucidatory notes. In the course of the play the following passage occurs:

"Whilk catell bot this
Tame nor wylde
None, as have I blys,
As lowde as hesmylde."

To which Mr. Collier appends this note:

"This is one of the expressions I am unable to interpret. Possibly we should read 'as lewde as he smelde,' *i. e.* as wicked as he smelt.'"

May not the following provincialism throw some light on this obscure phrase? Something more than a month ago, I overheard part of a conversation in a street of a midland town. The interlocutors were labourers; and their subject, the one theme of the day, Palmer's trial. The one having dwelt upon the difficulties of conviction, the other replied: "I'll never believe he's not guilty; his life *stinks aloud* of murder." I at once thought of this passage, and made a note for reference, having never before heard the phrase used in this manner; although "aloud" is the adverb generally used by the uneducated of this district to strengthen very emphatically the verb "to stink."

I suppose the line quoted to be correct as it stands, "lowde" being the true reading. And in accordance with the first use of the words, the passage would mean "strong as were the suspicions attending Mak's conduct, he does not appear to be guilty." Or accepting the more common, and less metaphorical use of the phrase, "though the smell of slaughtered meat in Mak's cottage was very strong," we can't find any. C. M.

Leicester.

Dr. Forster on Periodical Meteors. — Can you find space for the following extract from *The Times* of Tuesday the 5th? It forms a part of a letter calling the attention of astronomers and meteorologists to the probability that Sunday next, the 10th August, will be marked by an unusual number of those remarkable meteors which caused that day to be called "*dies meteorosa*" in the old calendars; and records the writer's correction of what he believes an erroneous opinion formerly advanced by him as to their origin.

"As I was the first person who called the attention of astronomers to the apparently planetoid and periodical nature of the meteors of the 10th of August and 13th of November, in a paper in the *Philosophical Magazine*, as long ago as 1824, I think it right and honest now to declare that I was wrong in then supposing that these bodies might have revolving periods. I am convinced by all my subsequent observations that they are either mere electrical phenomena, as Pliny and Aratus thought, and indicate only the autumnal fall of temperature, or else that they are columns of inflammable vapour set on fire in the higher regions of the air, as M. De Luc used to

* 1st S. xi. 443.

think, and which he has illustrated in his works on 'Météorologie.' The question may be solved if meteorologists will take the trouble of making accurate observations on Saturday, Sunday, and Monday next, when, judging from former experience, these meteors may be expected in great numbers. With this view, I hope your valuable journal will be the means of calling the attention of observers to this approaching phenomenon all over the world. "T. Forster.

"Brussels, August 3."

By-the-bye, is not the writer, Dr. Forster, the author of the curious Floral Works described in "N. & Q.," 1st S. ix. 569., x. 108., and by some of your contributors supposed to be dead?

R. R. S.

Queries.

MR. PATRICK O'KELLY, THE IRISH BARD.

I have just made a careful examination of four different editions of the poems published under the name of this individual. First:

"Killarney, a descriptive Poem, by Pat. O'Kelly. 'Ah! sure no Pencil can like Nature paint.' Tompson. Dublin: printed for the author by P. Hoey, No. 33. Upper Ormond Quay, 1791." Pp. 136.

In this collection we have "Killarney, and Poetical Miscellanies.' Second: The edition of 1824, pp. 110 (the copy I saw had no title-page), which contains "The Ronian Kaliedoscope, the Eidophusicon, the Manoscope, the Eidouranium, the Deodad," &c. &c. Third:

"The Hippacrene; a collection of Poems by Patrick O'Kelly, Esq. 'Exegi monumentum ære perennius.'

'E'en Magerton himself shall pass away,
Ere the production of the Muse decay.'

Dublin: F. and T. Courtney, Printers, 18. Whitefriars Street, 1831." Pp. 128.

In this we find several of his old pieces *republished*, with some novelties. Among the last the "Lines to a Plagiarist, or the Daw deplumed," deserves particular attention. We quote the opening lines:

"Hail Mickey Carty! ! Prince of Pirates hail!
Hail *pedant poetaster* of Kinsale;
Hail poacher pedagogue! and once more hail
Prime peerless plagiarist of poor Kinsale! !
Proud, perking Daw, the peacock's painted tail
Lent plumes to deck the chatt'rer of Kinsale! !
Poor purblind, putid pseudo-poet tell
Do Giants' garbs suit puny pigmies well?" &c. &c.

Third. A part of a compilation of some of the old poems with additional matter, no date, which begins at page 105, and ends with page 132. From the character of the type used in this edition I should suppose it was published *subsequent*, or at all events but a very few years previous, to the edition of 1831 just noticed.

To return to the edition of 1824. In this we find the following poem (page 45):

"*The Simile,*

Written on the beautiful beach of Lehinch, in the county of Clare: this romantic spot, so long admired by many, is the property of Andrew Stackpool, Esquire.

"This erudite gentleman is admired by a numerous circle of friends, and caressed by a grateful tenantry, being one of the most lenient landlords in this land of aristocratic peculation."

"My life is like the Summer Rose
That opens to the morning sky,
But ere the shade of evening close
Is scatter'd on the ground to die.

"But on the Rose's humble bed
The sweetest dews of night are shed:
As if she wept such waste to see,
But who? alas! shall weep for me?

"My life is like the autumn leaf
That trembles in the noon's pale ray;
Its hold is frail — its date is brief,
Restless, and soon to pass away:

"Yet ere that leaf shall fall and fade
The parent tree shall mourn its shade!
The winds bewail the leafless tree;
But who shall then bewail for me?

"My life is like the print which feet
Have left on Lehinch desert strand:
Soon as the rising tide shall beat,
The track shall vanish from the sand:

"Yet, as if grievous to efface
The vestige of the human race!
On that fond shore loud roars the sea;
Who, but the Nine, shall roar for me?"

This poem also appears in the edition without date, page 118, with sundry corrections and improvements.

Now this poem, taken either as it originally appeared, or as it afterwards was corrected, I have good reasons to suppose, was pilfered by O'Kelly from another. The following lines were published in Philadelphia in 1815 or 16 (perhaps some of your Philadelphia correspondents may help me to the title and exact date of the paper in which they first appeared), with the name of my late father, the Hon. Richard Henry Wilde, *attached as the author of them:*

"My life is like the summer rose
That opens to the morning sky,
And ere the shades of evening close
Is scattered on the ground to die.
Yet on that rose's humble bed
The softest dews of night are shed,
As if she wept such waste to see —
But none shall drop one tear for me!

"My life is like the autumn leaf
That trembles in the moon's pale ray;
It's hold is frail — it's date is brief,
Restless, and soon to pass away;
Yet when that leaf shall fall and fade
The parent tree will mourn its shade,
The wind bewail the leafless tree,
But none shall breathe a sigh for me!

"My life is like the print, which feet
Have left on Sampa's desert strand,
Soon as the rising tide shall beat,
Their track will vanish from the sand;

Yet as if grieving to efface
All vestige of the human race,
On that lone shore loud moans the sea,
But none shall thus lament for me!"

I have been furnished with the character of Mr. O'Kelly by my friend R. Shelton Mackenzie, Esq., of New York, *who knew him*. If anything is wanting to this, I have it in the poet's edition of his works, without date, page 131, where I find a poem entitled "The Tear," precisely similar (excepting some few corrections necessary in making the appropriation) to a piece of the same name written by the late Tom Moore. To this poem O'Kelly has had the impudence to affix a date — 1768 — *twelve years before Moore was born!*

Mr. Crofton Croker in his *Popular Songs of Ireland*, p. 184., mentions two editions of O'Kelly's poems between 1791 and 1824. An edition of 1808, entitled —

"Poems on the Giant's Causeway and Killarney, with other Miscellanies" —

and an edition of 1812, which contained "The Eudoxologist, or an Ethicographical Survey of the West Parts of Ireland." In the first of these editions appeared that elegant effusion, "The Litany of Doneraile," which I find is repeated in the edition without date, page 116. I quote the opening of this piece:

"Alas! how dismal is my tale,
I lost my watch in Doneraile;
My Dublin watch, my chain and seal,
Pilfer'd at once in Doneraile.
May Fire and Brimstone never fail
To fall in show'rs on Doneraile;
May all the leading fiends assail
The thieving town of Doneraile," &c. &c.

Now the object of this Note is to ascertain *when O'Kelly first published the poem entitled "The Simile" as his own.* I have not been able to trace it in his works beyond 1824. Will some of your correspondents who have the editions mentioned by Mr. Croker, or other editions of O'Kelly's *Works*, be good enough to inform me on this subject? WILLIAM CUMMING WILDE.

New Orleans, June 28.

NEW ENGLAND QUERIES.

A person engaged in the study of the history of New England in America would be greatly obliged by information relating to the following matters.

A copy of the *Records of the Virginia Company*, established in 1606 by letters patent of James I., was in the hands of Stith, the historian of Virginia. It was perhaps the same copy which is mentioned in the *Life of Nicholas Ferrar*. Is the original, or a copy of those records, to be found in England?

Is anything known of the early history of Edward Randolph, employed by the British government from 1675 to 1684 in an agency for vacating the charters of Massachusetts, and afterwards as secretary and collector in that colony? He had, perhaps, been previously a clerk in one of the public offices in London.

Where are the papers (if extant) of Sir Ferdinando Gorges, Governor of Plymouth about 1620, described as "Sir Ferdinando Gorges, of Ashton Phillips, in Somerset?"

Does the will of John Cabot, the voyager to North America, exist in the Will Office at Worcester, or elsewhere?

Are there any unpublished materials of a nature to illustrate the connexion of Sir Henry Rogwell, of Ford Abbey, with the Massachusetts Company?

During the first sixty or seventy years of the New England settlements, many conspicuous Englishmen must have held large correspondence with the leading men of those colonies, the discovery of which would be of the highest historical value. Has any such correspondence survived? The following names immediately occur in connexion with this question, viz. Richard, Earl of Warwick, Lord Say and Sele, Lord Brooke, Sir George Downing, Sir Henry Vane, Hugh Peters.

[In the British Museum will be found the following MSS. relating to Sir Ferdinando Gorges: "His Declaration, A. D. 1600-1," *Birch and Sloane MS.* 4128; "An Answer to certain Imputations against Sir Ferd. Gorges, as if he had practised the Ruin of the Earl of Essex, written in the Gatehouse," *Cotton MS.* Julius, F. VI. art. 183; "Warrants to him from the Earl of Essex, Jan. 1597," *Addit. MS.* 5752, ff. 104-110; "Letter to T. Harriott," *Ibid*, 6789; "Letter to Sir J. Davis, concerning his Confession," A.D. 1603, *Ibid*, 6177, p. 387. Also, "Papers relating to the Virginia Company, Jac. I.," and "Notes by Sir J. Cæsar of the Patents granted to the said Company," *Ib.* 12,496. "Forms of Patents, Grants, &c., by the Virginian Company," *Ib.* 14,285. "William Strachey: The History of Travaile into Virginia Britannica, expressing the Cosmography and Commodities of the Country, together with the Manners and Customs of the People, with several figures coloured," *Birch and Sloane MS.* 1622. "Answer to Capt. Nath. Butler's unmasked face of Virginia, as it was in the winter of 1622," *Ibid*, 1039. "The Declaration of the People of Virginia against Sir William Berkeley and others," *Ibid*, 4159.]

Minor Queries.

Husbands authorised to beat their Wives.—There exists what I conceive to be a popular error, namely, a belief that a husband is by the common law of England authorised to chastise his wife; and Judge Buller is often quoted, as having given it as his judgment that the husband is justified in administering personal chastisement to his better half, provided he uses a stick no thicker than his little finger, or, as some severer disciplinarians

say, his thumb. Is there any foundation for either of these statements? HENPECKED.

Dr. Bray's Libraries in America, &c. — The inquiry made through your pages respecting parochial libraries in England, having met with much attention from many valuable correspondents, permit me to extend the Query originally made in "N. & Q." from England to America, where, we are informed *, Dr. Bray "begun and advanced libraries more or less in all the provinces on the Continent (of America), as also in the factories in Africa." Some of your American correspondents will no doubt be happy to reply to an inquiry which will show the present state of these libraries, and their good effects in promoting religion and learning. I find the following places mentioned as having had libraries established in them by the care and exertions of Dr. Bray, who received thanks on account of them; Maryland, Boston, Baintree, Newfoundland, Rhode Island, New York, Philadelphia, North Carolina, Bermudas, Annapolis, the Factories in Africa.

J. M.

Oxford.

"*Antonio Foscarini.*" — Who is the author of *Antonio Foscarini*, a historical drama, published in 1836? R. J.

James Stringer. — Could any of your Cambridge readers give me information regarding James Stringer, author of *A Cantab's Leisure*, prose and verse, published at London in 1829? I think the author was of Emmanuel College. R. J.

Queen Charlotte's Drinking Glass. — Can any of your readers authenticate the following? It is extracted from a letter from one James Heming, containing an account of George III.'s coronation:

"Our friend Harry, who was upon the scaffold, at the return of the procession, closed in with the rear; at the expence of half a guinea was admitted into the hall; got brimfull of his majesty's claret, and in the universal plunder, brought off the glass her majesty drank in, which is placed in the beaufet as a valuable curiosity."

C. J. DOUGLAS.

Inscription for a Watch. —

"Could but our tempers move like this machine,
Not urg'd by passion nor delay'd by spleen;
And true to nature's regulating power,
By virtuous acts distinguish every hour:
Then health and joy would follow, as they ought,
The laws of motion and the laws of thought;
Sweet health to pass the present moments o'er,
And everlasting joy, when time shall be no more."

Scots' Magazine, Oct. 1747.

Who is likely to be the author of these fine verses? G. N.

"*Think of me.*" — Who is the author of the lines "Think of me," given in *Sir Roland Ashton*, and where were they originally published? I give the first stanza:

"Go where the water glideth gently ever,
Glideth by meadows that the greenest be;
Go forth beside our own beloved river
And think of me."

X. H.

Charles Verral. — Could any of your readers give me any information regarding Charles Verral, author (besides other works) of a poem called *The Pleasures of Possession*, published in 1810? R. J.

Early Memoirs of Dr. Johnson. — Is it known who was the author of a small 12mo. volume, published within a few months of Johnson's death, under the title of —

"Memoirs of the Life and Writings of the late Dr. Samuel Johnson, containing many valuable original Letters, and several interesting Anecdotes both of his Literary and Social Connexions. The whole authenticated by living Evidence. London, 1785."

J. E. M.

Prayer for Unity. — Is it known who wrote the touching "Prayer for Unity," which appears in our present office for the 20th of June, being the day on which Her Majesty began her happy reign? It is not contained in the form of 1704, as printed in Keeling's *Liturgicæ Britannicæ*. A. A. D.

Dream-Books. — Dr. Mackay tells us, in his *Popular Delusions*, that the maxims of the pseudo-science of oneirology have been so imperfectly remembered, that at the present day they differ in different countries, and the same dream which delights the peasant in England terrifies him in France or Switzerland. Can your readers put me in the way of obtaining a few of the dream-books in circulation among the credulous on the Continent?

Notes are desired on the bibliography of dream-books during the last two centuries, to link the works of Artemidorus, Astampsychus, and Achmet, with the Seven Dials' publications of the present day.

Communications through the medium of "N. & Q." or privately to the care of the editor, will oblige R. T. SCOTT.

Instrument of Torture. —

"Late heavy rains at Jamaica have exposed an instrument of torture made of iron hoops, with screws, and so constructed as to fit the largest or smallest person; attached to it are manacles for the hands. The inside of the knee-bars, and the resting-place for the soles of the feet, are studded with spikes. When found, the perfect skeleton of a negress was enclosed in the instrument."

The above statement coming from a reliable source, it may be asked if at any time in the English West India Islands instruments of torture were applied to slaves? And if so, for what crimes? W. W.

Malta.

* *Biog. Britan.*

Merthyr Tydvil. — What is known of the history of Merthyr Tydvil prior to 1740? Was it an insignificant village immediately before Bacon commenced iron-making there? A friend informs me that a hundred years ago letters were brought to Merthyr by an old woman from Brecon. Can any correspondent of "N. & Q." give the old mail routes, naming the principal post towns at that period, 1700 to 1740?

KARL.

Author of the "Voice of the Rod." — Can any of the readers of "N. & Q." favour me with the *full reading* of the initials "L. N." of the following work:

"The Voice of the Rod, or God's Controversie pleaded with Man, being a plain and brief Discourse on Mich. vi. 9., by L. N., *philomathes.* London: printed for Walter Dight, Bookseller in Exeter, 1668. 12mo., pp. 288."

There are prefixed a "Dedication to the Infinite, Eternal, and All wise God," &c., and an "Address to the Readers," dated "*Ab Eremis meis*, Aug. 28, 1666."

The discourse is a very serious one, and appears to have reference to the Plague in London, 1665, and to the Fire, 1666. By these dreadful calamities the progress of the author's work in some of its departments had been impeded, as at the end of it, he adds a "Postscript to the Readers:"

"Sirs, — If anything in these sheets seem to be born out of due time, know that they have had a hard *Travail.* They were at first prepared for 1665, but through the astonishing difficulty of our late *Junctures*, the Author's unbefriended *Obscurity*, and want of those *Minerval* powers which are now become essentially requisite in such cases, they have lingered hitherto," &c.

G. N.

Hogarth's Folly. — Hogarth, about the time of his marriage, painted a very spirited representation of "Folly."

The subject, says Hinckley, "was composed of twelve figures: six of males, and a like number of females. The landscape gorgeous."

Is anything known of this painting, or has it been engraved? PETO.

The Elms.

Arnold of Westminster. — In 1680, July 17, one John Giles was convicted, the government having offered a reward of 100*l.* for his apprehension, of assaulting and wounding dangerously on the previous April 17, in Bell Yard, Temple Bar, John Arnold, Esq. In 1688, one Arnold, the king's brewer, was of the jury on the trial of the bishops; and in one of the Letters of the Herbert Family, he is called Captain Arnold; and is said to have a considerable party to support him in his wish to represent Westminster in parliament.

In 1692, John Arnold, Esq., was member for Southwark; and Nicholas Arnold was a gentleman pensioner.

In 1708, Nehemia Arnold was paymaster of *malt tickets.* In, or previously, and perhaps subsequently to 1722, Nehemia Arnold, Esq., was living in Westminster.

Can any reader of "N. & Q." inform me if any and what family connexions exist amongst these Arnolds, or give me any particulars of any of them? N. N.

New York Murder — Congrelaticosualists. — Permit me to ask, if you or any of your readers can satisfy my curiosity on either of the two following points?

1. You are probably acquainted with the *Tales of Mystery and Imagination*, by the late American poet, Edgar Allan Poe. In one of these, entitled "The Mystery of Marie Roget," the author, under pretence of describing the murder of a Parisian grisette, analyses the particulars of the murder of a New York cigar girl. It is stated in a note that the subsequent confessions of two people connected with the New York murder completely verified the conclusion to which Poe, by analysis, had come.

Can anybody tell me where I can find an account of the New York murder; or tell me the real names, dates, and fate of the murderers? The murder was committed before November 1842, as that is the date of Poe's tale in Marie Roget.

2. Secondly, you will find in one of Sydney Smith's *Essays on America* (p. 240. of the 8vo. edition, in one volume), in a list of the places of worship in Philadelphia, one mentioned as belonging to a sect called "the *Congrelaticosualists.*" I have never met with this word anywhere else. It is not to be found in any dictionary. Nor can I conceive what its derivation can be, or from the words of what language it can be compounded, if it be a compound. The best scholars with whom I have had the opportunity of conversing can give me no information. If the meaning or derivation be not known, can any one give me information as to the peculiar tenets, &c., of the sect? T. H. D.

The Kalends or Calends at Bromyard. — In a short visit to Herefordshire I was struck with the name which the inhabitants of Bromyard gave to a long narrow footpath enclosed with high walls, and leading to the churchyard; they called it the *Kalends* or *Calends.* I could not find out the precise spelling of the word, and no one seemed to know much about it. Can any of your readers enlighten me on the subject, or as to the origin of the word? Perhaps it is a mere provincialism, but it struck me there might be some connection between this singular name and the Calendar (or Kalandar); in what way I would not, however, presume to say. R. PATTISON.

Torrington Square.

Letter of Charles II. to the Queen of Bohemia. — I have in my possession a letter in the autograph of Charles II., of which the following is a copy:

"Paris, Aprill 16.

"Madame,

"I could not lett this bearer my Ld. Wentworth goe, without giueing your Matie the trouble of a letter, and to lett your Matie know that I send him to the K. of Denmarke to desire his assistance, and recommendation to the States on my behalfe, I will not say any more at present, because I haue commanded the bearer to giue your Matie an account of all that's a doeing heere, only to desire your Matie to giue credite to him, and to me that I am,

"Madame,

"Your Maties most humble
and most affectionate
nephew and seruant,
"CHARLES R."

The letter bears a small seal, and is endorsed, "For the Queene of Bohemia my Deare Aunt."

Queries. Can any of your readers determine or *conjecture* the year in which this letter was written? Is there any account of Charles applying to the "K. of Denmarke, to desire his assistance?" Who is meant by "the bearer my Ld. Wentworth?" An early answer would be very acceptable. Vox.

Were Charles I. and Oliver Cromwell distant Cousins? — What authority has the writer of the amusing and interesting article on the "Causes of the Civil War," in the newly published number of the *Quarterly Review*, p. 109., for the assertion of the relationship which forms the subject of this Query, and is declared in the following passage?

"In addition to Sir Oliver the 'Golden Knight' (Sir Henry Cromwell) left five sons and five daughters. It is a singular circumstance that from his children should have sprung the two most famous leaders in the great rebellion, for his second daughter was the mother of Hampden, as his second son Robert was the father of the Protector. Another curious circumstance is that Robert married a widow, Mrs. Lynne, whose maiden name was Steward, and who came of the royal race. The fact is now established beyond question that Charles I. and Oliver Cromwell were distant cousins. The Protector certainly did not exaggerate his descent when he said in a speech to his first Parliament, 'I was by birth a gentleman; living neither in any considerable height, nor yet in obscurity."

C. O. C.

"*Obnoxious.*" — What is the meaning of the word *obnoxious?* Walker says "liable." Why then do almost all modern authors, including Macaulay and, I think, Dickens, use it in the sense of "disagreeable" or "disgusting?"* S. B.

Belper.

"*Titan's Goblet.*" — Will you, or some one of your readers, oblige me with the *locus in quo* I can find anything relative to the "Titan's goblet?" I am possessor of a remarkable picture of this title and subject, painted by the late Thomas Cole, whose classic reading may have furnished the subject, but whose own poetic capacity was so large, that he (artistically speaking) invented his own subjects and painted them, epic, fanciful, and dramatic.

Should this Query find answer I will gladly send you a Note of the treatment of the subject.

J. M. F.

New York.

William the Conqueror's Joculator. — In *Specimens of early English Metrical Romances, chiefly written during the early part of the 14th Century*, by George Ellis, Esq., speaking of the minstrels, he says:

"They were obliged to adopt various modes of amusing, and to unite the mimic and the juggler, as a compensation for the defects of the musician and poet. Their rewards were in some cases enormous, and prove the esteem in which they were held; though this may be partly ascribed to the general thirst after amusement, and the difficulty of the great in dissipating the tediousness of life."

He then states that William the Conqueror assigned *three parishes in Gloucestershire* as a gift for the support of his *Joculator*, and adds:

"This may, perhaps, be a less accurate measure of the minstrel's accomplishments than of the monarch's power, and of the insipidity of his court." — Ellis, vol. i. p. 19., &c.

"Three parishes in Gloucestershire" must at any time have been an immense donation for almost any services one can imagine; and I should be much obliged to any reader of "N. & Q." to point out which were these three parishes, and the name of the fortunate *joculator*, if it has descended to posterity. A.

"*Wheel for the Borough of Milborn Port.*" — I have a small old print, of which the following is a description.

The figure of a wheel, about three inches in diameter, round the edge of which is the following: "(IX) Antient (VIII) Wheel (VII) for (VI) the (V) Borrough (IIII) of (III) Milborn (II) Port (I)." Nine names, representing the *spokes* of the wheel, commence opposite the numerals, each meeting in the centre, and each divided by a wave line. The names, commencing with No. 1., are, "William Carent, William Raymond, Robert Gerrard, William Caldecut, John Huddy, James Hannam, Roger Saunders, George Millborn."

Milborn Port (Somerset), to which this figure probably refers, was formerly one of the principal towns in the southern part of the county, and for a very long period sent two members to parliament. It was one of the "rotten boroughs" swept away by the Reform Bill.

Queries. What is the meaning of this "an-

[* The various senses in which *obnoxious* is used has been incidentally noticed in our 1st S. viii. 439.]

tient wheel," and has it any reference to the election of officers for the borough? From the appearance of this curious figure, it seems to have been printed about the close of the seventeenth century. Perhaps one of your Somersetshire readers can throw light on the subject, and also state whether any of the above-named persons have descendants now living in Milborn Port?

Vox.

Minor Queries with Answers.

Apostle Spoons. — What is their origin and history? W. T.

Oxford.

[We believe the earliest notice of the apostle spoons occurs in an entry on the books of the Stationers' Company in the year 1500, "A spoyne of the gyfte of Master Reginold Wolfe, all gylte with the pycture of St. John." Mr. Pegge in his Preface to *A Forme of Cury, a Roll of Ancient Cookery*, has offered the following conjecture as to the origin of this baptismal present. He observes, that "the general mode of eating must either have been with the *spoon* or the fingers; and this, perhaps, may have been the reason that *spoons* became the usual present from gossips, to their god-children at christenings." The practice of sponsors giving spoons at christenings seems to have been first observed in the reign of Elizabeth; previously it was the mode to present gifts of a different kind. Hall, who has written a minute account of the baptism of Elizabeth, 1558, informs us that the gifts presented by the sponsors were a standing cup of gold, and six gilt bowls, with covers. But in the first year of Queen Elizabeth, Howes, the continuator of Stow's *Chronicle*, says that "at this time, and for many yeeres before, it was *not* the use and custome, as *now* it is [1631] for godfathers and godmothers generally to give plate at the baptism of children (as *spoones*, cups, and such like), but only to give christening *shirts*, with little hands and cuffs wrought either with silk or blue thread; the best of them for chief persons weare edged with a small lace of blacke silke and golde; the highest price of which for great men's children were seldom above a noble, and the common sort two, three, or four and five shillings a-piece." An allusion to apostle spoons occurs in a collection of anecdotes, entitled "Merry Passages and Jeasts," quoted by Malone from Harl. MS. 6395: "Shakspeare was godfather to one of Ben Jonson's children, and after the christening, being in deepe study, Jonson came to cheer him up, and ask'd him why he was so melancholy. 'No 'faith, Ben,' says he, 'not I; but I have been considering a great while what should be the fittest gift for me to bestow upon my godchild, and I have resolv'd at last.' 'I pr'ythee, what?' says he. 'I'faith, Ben, I'll give him a douzen good Latten [Latin] spoons, and thou shalt translate them.'"]

Clergy buried with Face towards the West. — The other day, on visiting the chapel of St. Edmund Hall, Oxford, I observed that the lozenge-shaped stones, on which were inscribed the names of former principals, were placed facing the west, instead of towards the east, the usual custom.

A friend tells me that it is by no means an unusual practice in the North of England to *bury* the clergy with the face towards the west, in the manner above-mentioned, in order that they may meet their flocks on the morning of the great day, and conduct them to the tribunal. Is this a custom peculiar to the North of England?

Oxoniensis.

[This custom has been noticed in our 1st S. ii. 408. 452., where our correspondent will find that it is not peculiar to the North of England, but has been observed in various parts of Christendom since the seventeenth century.]

St. Pancras. — Can you inform me in what church in Exeter there is a brass of St. Pancras? Also, in what church in Lewes, Sussex, there is a painted window of St. Pancras? What church in France contains a brass of this saint? Is there an engraving of any of them? The Rev. Edward White, M.A., of St. Paul's Chapel, Kentish Town, gave a lecture, "The Life and Times of St. Pancras, the Boy Martyr under Diocletian." I want to procure an engraving of that saint? R.

[Perhaps the best representation of St. Pancras is in the magnificent brass of Prior Nelond, in the church of Cowfold in the neighbourhood of West Grinstead, of which a lithographic drawing is given in Horsfield's *History of Lewes*, vol. i. p. 239. St. Pancras, the patron saint of the Lewes priory, is represented standing upon a pinnacle with a palm branch in his right hand, a book in his left, and treading on a warrior with his drawn sword.]

Arms in Severn Stoke Church. — To what family does the following coat of arms belong? Gules, a fess between six cross crosslets, or. They are from an old painted window in the parish church of Severn Stoke, Worcestershire. This church has what I think must be a very rare thing, an original stone altar as used before the time of the Reformation. Cervus.

[The above coat of arms belongs to the Beauchamps, Earls of Warwick. In Atkyns's *Gloucestershire* we find that Richard de Beauchamp married for his first wife Elizabeth, heiress of Thomas Lord Berkeley. He died 17th Henry VI., 1439, and was buried in the Collegiate Church of Warwick. The cross crosslets are the arms of Berkeley, which he added to his own. The same arms are in a window of Kingsbury Church, Warwickshire. See Dugdale's *Warwickshire*, pp. 391. and 1061., edit. 1730.]

Replies.

POUND AND MIL SCHEME.

(2nd S. i. 491.)

I have taken it for granted, upon the authority of more writers than one, that what is now called the *pound and mil* scheme was originated by the anonymous *Mercator*, in *The Pamphleteer* for 1814. I had never seen this work; but, learning from Mr. Yates's communication to you that Mr. Slater had reprinted Mercator in his *Inquiry*, &c., I examined the reprint, and I found that Mercator's scheme is *not* what is now advocated

by the great majority of those who are trying to decimalise our coinage. It is true that Mercator has *a pound* in his system, and a *mil* for its thousandth part. But his pound is not our pound. Now if there be any one character of the current pound and mil scheme which is more its distinctive constituent than another, it is the doctrine that the present sovereign is to be unaltered in value. Consequently, if Mercator advocated a sovereign or pound of anything but twenty parts out of twenty-one of the guinea current in his time, he did not propose our present pound and mil scheme. Now without any arithmetic at all, except an eye to see which is the greater and which the less of two sums, it can be made apparent that Mercator proposed a smaller pound than we now have. His ounce troy is the common one; and his proposition is to coin this ounce troy into pounds at the rate of 4*l.* 1*s.* 4½*d.* to the ounce. Now we coin the ounce into 3*l.* 17*s.* 10½*d.* Consequently, Mercator gives a lighter sovereign than that we now have. But it has also more alloy in it. Our standard gold has one *twelfth* part of alloy: and his has one *tenth*. In both ways, then, he depreciated the pound. And not only did he do this, but he gave a reason for it, as follows:

"There are various other points and arguments, political as well as commercial, on this subject, which are not, however, necessary to be discussed at present; suffice it to say that they are all in favour of the proposed standard, &c. &c., which, indeed, must of necessity take place to enable government to resume the coinage, and also because our coin in its present proportions and relative values of Mint prices with those of the Continent will be constantly drained as soon as issued. Therefore the absolute necessity of a new standard, &c., to restore the permanency of circulating medium in the legal coin of the realm."

Mercator, then, is a writer whose *etceteras* are very significant. They include nothing less than a depreciation of the gold coin, and an alteration in the relative Mint prices of gold and silver. But your readers should remember that the creed of the present advocates of pound-and-mil decimalisation is, There is no pound but *the* pound, and the mil is its thousandth part. A. De Morgan.

HOLLY, THE ONLY INDIGENOUS EVERGREEN TREE.

(2nd S. i. 399. 443. 502.; ii. 56.)

Mr. Frere and H. J. have brought forward a host of authorities to back their opinions; but if they are satisfied, with all due deference, I am not. Let me for the present confine my case to the box alone. I will, if necessary, on another occasion defend my position as to the yew. I give a long extract from one of my grandfather's papers in the *Gent. Mag.* (p. 666.), in the year 1787. As Mr. Frere says he *has* been able to see this volume, I am at a loss to understand how it is he so easily puts aside the authorities that satisfied my grandfather, and that years since convinced me, that the box is not an indigenous tree. Dr. Lindley, also, will now, I hope, know that the box has ere this "been suspected of being a foreigner." I have great respect for the modern authorities quoted; but in this case, not less is my respect for the older ones here produced by my grandfather. Omitting some remarks on the box not relevant to this question, he says:

"Asserius Menevensis observes, in his *Life of Alfred*, that '*Berrocscire* (Berkshire) taliter vocatur a *Berroc* silva ubi Buxus abundantissime nascitur.' This writer, perhaps, remembered the Hebrew word *Berosch*, which is the name of a tree often mentioned in the Bible, but it is of very doubtful signification. It hath been by some translated a box-tree; by others, an ash or larch; and the Septuagint, in their vague manner, render it, in various places, by no less than six different kinds of trees (*Hillerii Hierophyticon de Arbor*, cap. 39.). We strongly suspect this wood of box-trees in Berkshire to be imaginary; for we have not hitherto been able to discover this tree in any place where there was the least doubt of its not being planted; probably one reason why it is not so much dispersed as the yew is, because the seeds are not eaten and disseminated by birds. A remarkable instance of its confined state appears at the extensive plantation of this tree at Box Hill, in Surrey, where not a plant is to be seen in any of the adjoining fields; and after close inspection, we could scarcely find a young seedling, but the succession supports itself, when cut, by rising again from the old stems, like a coppice. Tradition attributes this noble work to an Earl of Arundel. How few possessors of such useless wastes have left behind them so valuable an example of their patriotic pursuits. . . . .

"Our oldest botanists agree with us in supposing this tree not to be a native. 'Ther groweth,' says Turner, 'in the mountains in Germany great plenty of boxe wild, without any setting, *but in England it groweth not alone by itself in any place that I know.*'"—*Herbal*, 1586.

"Boxe delighteth to grow upon high cold mountains, as upon the hils and deserts of Switzerland, and Savoye, and other like places, where it groweth plentifully. *In this countrie they plant both kinds in some gardens.*"—Lyte's *Herball*, 1586.

"Gerard would have done well to have specified those '*sundry waste and barren hils in England*,' on which he asserts it grew in his time. Evelyn affirms, '*that these trees rise naturally at Boxley, in Kent, in abundance*;' and succeeding writers have too hastily followed him: for in a tour thro' that county, we called at this village, and, on examination of the neighbouring woods, and strictest enquiry of those who were best acquainted with them, we were thoroughly convinced that his assertion was totally groundless.* To say the truth, we were not greatly disappointed, as we recollected what Lambarde had said long before Evelyn's time: '*Boxley* may take the name of the Saxon word *Boxeleage*, for the *store* of box-trees that *peradventure sometime grew there*.'—*Perambulation of Kent*, 1576."

My grandfather concludes with an argument that I think is a sound one, namely, that all trees and shrubs whose names are derived from the Latin are not with us indigenous, because

* The names of places beginning with *box* may full as probably be derived from the Saxon *boc*, or *bocce*, a beech tree, or from *boc*, a buck, as from the box tree.

the others, which are undoubted natives, still keep their Teutonic or Saxon names; as the oak, ash, beech, maple, hazel, birch, holly, &c. The trees probably brought from Italy, he says, are the box (*Buxus*), the elm (*Ulmus*); the indigenous having a Saxon name, *Wych hazel*; service (*Sorbus*), poplar (*Populus*), &c.

I hope I have now given good reasons for my first assertion, that the box, at any rate, is in all probability not indigenous. A. Holt White.

BOTTLES FILLED BY PRESSURE OF THE SEA.

(2nd S. i. 493.)

Your correspondent John Husband, who wishes for information respecting the statements of the Rev. John Campbell in his *Travels in South Africa in* 1815, and also the account given by Captain S. Spowart of the "Wilberforce," of experiments made by him in 1855, will find allusions to the phenomenon by various writers; among others I beg to refer him to vol. i. *Bridgewater Treatises*, page 345, where Dr. Buckland, treating of the pressure at different depths of the sea, says that —

"Captain Smyth, R.N., found on two trials that the cylindrical copper air-tube under the vane attached to Massey's log collapsed and was crushed quite flat under the pressure of about 300 fathoms (1800 feet). A claret bottle filled with air and well corked was burst before it descended 400 fathoms. He also found that a bottle filled with fresh water and corked had the cork forced in at about 180 fathoms."

He also refers to a personal statement made to him by Sir Francis Beaufort, who had often made the experiment with corked bottles, some of them being empty, and others containing some fluid. But the result was various:

"The empty bottles were sometimes crushed, at others the cork was forced in, and the fluid exchanged for sea water. The cork was always returned to the neck of the bottle; sometimes, but not always, in an inverted position."

Let me also refer your correspondent to that magnificent book, *The Geological Observer*, by Sir Henry de la Beche, where he will find observations respecting differences of pressure at different depths of the sea, which will satisfy him that the statements respecting the bottles are not at all incredible. Sir Henry computes the pressure at a depth of 100 feet to be 60 pounds to the square inch, including that of the atmosphere, while at 4000 feet the pressure would be about 1830 pounds to the square inch.

Speaking of animals which inhabit very deep seas he says:

"It has been observed that the air or gas in the swimming bladders of those brought up from a depth of about 3300 feet (under a pressure of about 100 atmospheres), increased so considerably in volume as to force the swimming bladder, stomach, and other adjoining parts, outside the throat in a balloon-formed mass."

Thus we see that the claret bottle collapses in the deep sea, while the air-bottle of the deep sea fish expands until it bursts when it reaches the upper regions.

The author of the *Geological Observer* refers to Pouillet, *Elémens de Physique Expérimentale*, vol. i. p. 188. confirmatory of the above fact, and adds that Dr. Scoresby in his *Arctic Regions*, vol. ii. p. 193., relates that in a whaling expedition on one occasion a boat was pulled down to a considerable depth by a whale, after which the wood became too heavy to float, the sea water having forced itself into the pores. He then refers to the *Reports of the British Association*, vol. xii., in which the researches of Professor E. Forbes are recorded. Before concluding, let me add that some have supposed *the porousness of the glass* would sufficiently account for the phenomenon of the empty bottle becoming filled with water and yet the cork remaining in the same position, and even the wax which covered it unbroken. But it seems to me more probable that the pressure, when not sufficient to break the bottle, might yet be enough to reduce by compression the size of the cork and the covering of wax, thus giving space for the water to enter, which would readily under such pressure rush through the minutest inlet: the wine would keep the cork in its original position, and, on being drawn up, expansion to its former bulk would be instantaneous. But this is only a guess. E. Flood Woodman.

London.

TEMPLE AT BAALBEC.

(2nd S. ii. 49.)

The origin of this temple is involved in obscurity; the present structural remains are of the Corinthian Order chiefly, including probably the church erected by Constantine (Eusebius, *Const.*, iii. 58.*; Eusebius, *Orat. Const.*, c. 18.; Sozomen, v. 10., vii. 15.; Greg., *Abulpharagii Hist. Compend. Dynast.*, p. 85.). There is no evidence of its erection by Solomon, as "the house of the forest of Lebanon" (1 Kings, vii. 2.) or Baalhamon (Sol. Song, viii. 11.). "When we consider," says Volney (v. ii. c. 29.), "the extraordinary magnificence of the Temple of Balbek, we cannot but be astonished at the silence of the Greek and Roman authors." John of Antioch (Malala) says that "Ælius Antoninus Pius built a great temple to Jupiter at Heliopolis, near Libanus in Phœnicia, which was one of the wonders of the world" (*Hist. Chron.*, lib. xi.).

* Οἶκον εὐκτήριον ἐκκλησίας τε μέγιστον καὶ παρὰ τοῖσδε καταβαλλόμενος· ὡς τὸ μὴ ἐκ τοῦ παντός που αἰῶνος ἀκοῇ γνωσθὲν νῦν τοῦτο πρῶτον ἔργον τυχεῖν.

Here is the tomb of Saladin (Nugent, ii. 197.). It is mentioned by Pliny (*Nat. Hist.*, v. 20.), by Ptolemy (*Geog.*, pp. 106. 139.), and in the *Itinerary* of Antoninus, as Diospolis and Heliopolis. Notices are to be found also in Pococke's *Travels in Syria*, Maundrell's *Journey*, De la Roque's *Travels*, Rennell's *Geog. W. Asia*, Wood and Dawkins' *Ruins of Balbec*, Wilson's *Lands of the Bible*, and Herbelot's *Bibliothèque Orientale*. From the last it appears that the evidence of coins is in favour of the constitution of Heliopolis into a colony by Julius Cæsar.

The name of the place, Baalbec, means "the Lord's, or Governor's, city." The worship of Baal is repeatedly referred to in Scripture. Baal forms a constituent of the words Ithobal, Jerubaal, Hannibal, Hasdrubal, Baal-berith, Beelzebub, Baal-Peor, Beelsamen, &c. Freytag's explanation of the word "Baal" is —

"Maritus *et* Uxor. Omne id quod datur propter palmarum rigationem; Palma mas; Onus, res gravis; Terra elatior a pluvia semel anni spatio irrigata, opposita iis regionibus quæ arte tantum irrigantur. Nomen idoli. *Item dialect. Arabiæ felicis* Dominus, herus, possessor."

This etymology brings Baalbec into connection with Tadmor or Palmyra in reference to the palm tree, from which Phœnicia and the fabulous Phœnix also derived their names.

T. J. Buckton.

Lichfield.

THOMAS SIMON, THE MEDALLIST.

(2nd S. i. 477.)

I feel much obliged to Jos. G. of the Inner Temple for pointing out to my attention the three articles in the *Numismatic Chronicle* on this subject; and I also take this opportunity of thanking an anonymous correspondent, who communicated the same information to me by letter, shortly after my first inquiry in "N. & Q."

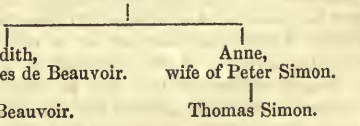
If Jos. G. will refer to that article, he will find that the complaint against Peter de Beauvoir, bailiff of Guernsey, is supposed by me to have been written about the year 1655, not "1665," as quoted by Jos. G. The exact date I am at present unable to give, as the original document bears none; but on reference to the records of the Royal Court of this island, I find that Thomas Simon had a lawsuit in that year (1655) with John Fautrart, Jun., his wife's uncle, arising out of a claim which she made to a share of the personal estate of her grandfather, John Fautrart, Sen. In January and February, 1653–4, Thomas Simon, in the right of his wife, was party conjointly with the other co-heirs in actions against John Fautrart, Jun., concerning the division of the real property of John Fautrart, Sen., deceased, in the islands of Guernsey and Serk. The parties are thus described in the preamble to the sentences rendered by the Court: —

"Monsieur Jan Fautrart, aisné de feu Monsieur Jan Fautrart, son père, amercy vers Monsieur Pierre Careye, procureur du Sieur Thomas Simon, à cause de sa femme, fille et seule héritière de feu le Sieur Cardin Fautrart, et les Sieurs Thomas de Sausmarez, principal héritier de feue Dame Bertranne Fautrart, sa mère, et Jan Renouf, procureur d'Isaac Gibault, Junr, aisné de feue Dame Jane Fautrart, sa mère, les dits Cardin, Bertranne et Jane Fautrart, enfants du dit feu Sieur Fautrart, leur père."

It is rather singular that none of these documents gives us the Christian name of Thomas Simon's wife; but this is supplied by a contract registered in the Greffe or Record Office of the island, on Feb. 10, 1635–6, by which John Fautrart, Jun., as guardian of his niece *Elizabeth*, daughter of Cardin Fautrart, buys in her name a field and certain wheat-rents.

Since my first communication to "N. & Q.," a careful search among the records of the Royal Court of Guernsey has put it into my power to explain how Thomas Simon and Peter de Beauvoir stood to each other in the relationship of cousins-german, and has also revealed the facts that Simon's mother was a Guernsey woman, and his father a native of London.

On October 5, 1613, "Monsieur Pierre Simon, fils Pierre, natif de la cité de Londres, au droit de sa femme, fille de feu Gilles Germain" sells certain wheat-rents. Another contract of the same date gives the Christian name of his wife, which was Anne; and we also gather from it that Gilles Germain had five other daughters. One of these was Judith, wife of James de Beauvoir; another was Marie, wife of Peter Careye; and another Marguerite, who died unmarried. The names of the other two are as yet unknown to me. The following pedigree will make the relationship between Thomas Simon and Peter de Beauvoir clear: —



Whether Peter Simon belonged to any branch of the Guernsey family of that name may be still considered doubtful. He may have been descended from some French refugee; but I think that the fact of his being styled in the contract above referred to, "son of Peter," in addition to "native of the city of London," affords a strong presumption that his father was known in Guernsey, and very probably belonged to the island. In legal documents of that date strangers are usually described in general terms as "natif des parties d'Angleterre," or "de Normandie," as the case may be.

As to Thomas Simon's silence in his will as to any property in Guernsey or claim thereto, it is easily explained by the fact that at that time the law of the island did not permit of bequests of real property to children, and the claim to the personal property of John Fautrart, Sen., had been settled long before.

Is the date of Abraham Simon's death known? May not Pegge have confounded him with his brother Thomas? especially as he also was a modeller and engraver. ANON.

THE TEN COMMANDMENTS.

(2nd S. ii. 79.)

I am requested by β. γ. δ. to give the editions, dates, &c., of the Catholic catechisms used by authority in this country, in which the Commandments are taught at length. There are only two authorised catechisms in use in England. These are the abridged *Douay Catechism*, and the *Abridgment of Christian Doctrine*, usually called the *First* or the *Little Catechism*. The original *Douay Catechism* indeed bore the title of *An Abridgment of Christian Doctrine*, and was printed early in the seventeenth century. I have a copy of the third edition, printed in the reign of James II., by "*Henry Hills*, Printer to the King's most excellent majesty, for his household and chapel; and are to be sold at his Printing-House on the *Ditchside*, in *Black-fryers*." But as this was too long for children to learn, there was published, with approbation, *An Abstract of the Douay Catechism*. Of this I have an edition: "London: Printed in the year 1782;" but without any printer's name. It was printed, however, by *J. Marmaduke, in Great Wild Street, near Queen Street, Lincoln's Inn Fields*. This is the *Douay Catechism* in general use among Catholics all over England and Wales, often designated as the *Second Catechism*, because it is usually learned after the *First* or *Little Catechism*. The editions of it are innumerable; but in 1827, the four Vicars Apostolic approved and sanctioned a corrected edition, and required that all future editions should be conformable to it; which has been carefully adhered to ever since.

The *First*, or *Little Catechism*, entitled *An Abridgment of Christian Doctrine*, was compiled more than a century ago by Bishop Challoner. It has in like manner passed through countless editions; but a standard edition was approved in 1826, by the four Vicars Apostolic, and all subsequent editions have been required to be conformable to the one so authorised. This catechism, being shorter and more simple, is usually learnt before the *Douay Catechism*. But these two are the only catechisms used by authority among Catholics in this country. In *all* editions of *both* these, the First Commandment is given at full length, including what by Protestants is called the Second, and in the *Douay Catechism* the reasons for this arrangement are given in answer to the Q. *Why put you all this in one commandment?* F. C. H.

Replies to Minor Queries.

Mollerus (2nd S. i. 133.) — I cannot say where the entire poem of Mollerus is now to be found, but a large sample of it is in *Herbinius de Cataractis*, Amstelod., 1678. On p. 224. is a vignette of Hatto's Tower, apparently as it was three years ago. The bishop is on the rock, watching the rats which are crossing the Rhine. Herbinius having described the rapids, adds:

"Sequitur jam ligata etiam oratione, 'Historia de Tragico Hattonis Episcopi Moguntinensis fato;' quam Bernhardus Mollerus Monasteriensis, in sua Rheni Descriptione, Coloniæ Agrippinæ, MDXCVI., carmine cætera egregio tradit. Quia enim *libellus iste, præterquam in Bibliothecâ Serenissimi Holsatiæ Ducis, vix usquam alibi reperitur*, apponolibeus versus istos in gratiam lectoris."

Then follows the story of Hatto in 162 very tedious and antimetrical lines. That the original contained many more may be inferred from several "&c." at the close of the pentameters. If Southey did rob Mollerus, he must have had access to the original: for in this extract there is nothing differing from the ordinary version of the story, which is dressed up in tawdry rhetoric. Compare the opening of each: —

"The summer and autumn had been so wet
That in winter the corn was growing yet:
'Twas a piteous sight to see all around
The grain lie rotting on the ground.
And every day the starving poor
Crowded around Bishop Hatto's door," &c.

"Messis erat raro segetum dotata favore,
Paupere nil potuit vilius esse viro.
Paupere paupertas languescit frigida lino,
Verminat esuriens paupere mœsta penu.
Auget egestatem morbus, contempta movetur
Pauperies: omni cassa favore perit.
In rigidis passim miseri jacuere plateis
Quos miserè letho vovit acredo famis.
Vita quibus restat, vitam mutare volentes,
Sanguinea fatum præripuêre manu.
Est dolor in vita truculens, in funere terror:
Conditio sortis nulla placere valet,
Quis stadium vitæ letho mutarè peroptet?
Cum miser haud poterit vivere, fata cupit," &c.

The "&c." leaves us in uncertainty as to the amount of common-place expended before reaching Hatto.

Though Mollerus may not be a poet, any information as to so scarce a book as his *Rheni Descriptio* will be acceptable. H. B. C.

U. U. Club.

Walpole and Whittington (2nd S. ii. 88.) — No account of the discussion respecting Whittington and his Cat is given in the *Archæologia*; but we have the following notice of it in a letter from Richard Gough to Michael Tyson, dated Dec. 27, 1771, preserved in Nichols's *Literary Anecdotes*, vol. viii. p. 575.:

"Mr. Pegge gave us next the History of Whittington, but could make nothing at all of his *cat*, though she is his constant companion in all statues and pictures: and I firmly believe, if not a rebus for some ship which made his fortune, she was the companion of his arm-chair, like Montaigne's."

Cole, in his unpublished letters to Walpole, designates the members of the Society of Antiquaries "Whittingtonian Antiquaries." Foote, in his comedy of *The Nabob*, makes Sir Matthew Mite, with much humour, thus address the Society of Antiquaries:

"The point I mean to clear up, is an error crept into the life of that illustrious magistrate, the great Whittington, and his no less eminent cat: and in this disquisition four material points are in question: — 1st. Did Whittington ever exist? 2nd. Was Whittington Lord Mayor of London? 3d. Was he really possessed of a Cat? 4th. Was that Cat the source of his wealth? That Whittington lived, no doubt can be made; that he was Lord Mayor of London, is equally true; but as to his Cat, that, gentlemen, is the Gordian knot to untie. And here, gentlemen, be it permitted me to define what a Cat is. A Cat is a domestic, whiskered, four-footed animal, whose employment is catching of mice; but let puss have been ever so subtle, let puss have been ever so successful, to what could puss's captures amount? No tanner can curry the skin of a mouse, no family make a meal of the meat; consequently, no Cat could give Whittington his wealth. From whence then does this error proceed? Be that my care to point out. The commerce this worthy merchant carried on was chiefly confined to our coasts: for this purpose he constructed a vessel, which, for its agility and lightness, he aptly christened a Cat. Nay, to this our day, gentlemen, all our coals from Newcastle are imported in nothing but Cats. From thence it appears, that it was not the whiskered, four-footed, mouse-killing Cat, that was the source of the magistrate's wealth; but the coasting, sailing, coal-carrying Cat: that, gentlemen, was Whittington's Cat."

J. Y.

Germination of Seeds (2nd S. ii. 10. 58.) — E. M. notices the above in those seeds long buried. Perhaps the following may interest him and other botanical readers: —

Some years ago, a portion of the park at Hampton Court was ploughed up; and to the surprise of every one a quantity of flowers made their appearance. An account of this went the "round of the papers" some years back, I forget the date: upon inquiry being instituted, it was found that that identical spot had been the flower-garden in King Charles I.'s time.

One of the most remarkable cases of the vitality, and therefore the germination of the seeds, occurred to Mr. Martin F. Tupper, the well-known author; a friend of his gave him *twelve* grains of wheat taken out of a vase in a mummy pit at Thebes. Mr. Tupper planted these in garden-pots; and *four* of the seeds grew, and brought forth fruit. A most interesting account of this wonder was published in *The Gardeners' Chronicle*, Saturday, November 11, 1843; together with a woodcut of the ear of wheat produced from one of these grains. One of my intimate friends saw these four plants growing, and there can be no doubt of their genuine authenticity. CENTURION.

Athenæum.

Under the head of "Spontaneous Plants," I have the following note from a paper of the date: —

"On boring for water lately [June 1832], at Kingston-upon-Thames, some earth was brought up from a depth of 360 feet; this earth was carefully covered over with a hand-glass, to prevent the possibility of any other seed being deposited on it: yet, in a short time, plants vegetated from it. If quick-lime be put upon land which from time immemorial has produced nothing but heather, the heather will be killed, and white clover spring up in its place."

Is this latter assertion a fact?

The following on the same subject is given in the *Magazine of Science*, 1839: —

"After the great fire of London, 1666, the entire surface of the destroyed city was covered with such a vast profusion of a cruciferous plant, the *Sisymbrium irio* of Linnæus, that it was calculated that the whole of the rest of Europe could not contain so many plants of it. It is also known, that if a spring of salt water makes its appearance in a spot, even at a great distance from the sea, the neighbourhood is soon covered with plants peculiar to a maritime locality, which plants have previously been quite strangers to the country.

"In a work upon the *Useful Mosses*, by M. de Brebisson, this botanist states that a pond, in the neighbourhood of Falain, having been rendered dry during many weeks in the height of summer, the mud, in drying, was immediately covered, to the extent of many square yards, by a minute, compact green leaf, formed by an almost imperceptible moss (the *Phaseum axillare*), the stalks of which were so close to each other, that upon a square inch of this new soil might be counted more than five thousand individuals of this minute plant, which had never previously been observed in the country."

As slightly connected with this subject, may I ask if there is any foundation for the following, quoted from *St. Pierre*, by Sir R. Phillips?

"Barley, in rainy years, degenerates into oats; and oats, in dry seasons, changes into barley. These facts, related by Pliny, Galen, and Mathiola, have been confirmed by the experiments of naturalists."

R. W. HACKWOOD.

Coffer (2nd S. ii. 69.) — In the *Glossary of Architecture*, vol. i., I find the following explanation of this word: "*Coffer*, a deep panel in a ceiling; the same as a *caisson*." *Caisson* was a term adopted from the French for the small panels of flat and arched ceilings. F. M. MIDDLETON.

Ellastone, Staffordshire.

Aristotle's Logic (2nd S. ii. 81, 82.) — There is an edition of Aristotle's *Organon* in two volumes by Theod. Waitz, Ph. Dr., Lipsiæ, Hahnii, 1844—46. It contains the Greek Testament, with various readings at the foot of the page; and at the end of each treatise are some Latin notes.

H. A. C.

Aristotle's Proverbs (2nd S. ii. 48.) — Diogenes Laertius, in his Catalogue of Aristotle's writings, mentions a Book of Proverbs. Zeus.

Benjamin Franklin (2nd S. ii. 76.) — For the sake of accuracy I may be permitted through the editor's indulgence to correct an error into which I have fallen by trusting too much to memory, in stating Franklin to have been "the minister plenipotentiary from the American Congress to the court of London," in 1779, instead of to the court of France; and to atone for this mistake I shall give an amusing extract from the *French Louse* (formerly quoted), depicting the philosopher at this important time of his political career:

"In order better to observe him (says the *Louse*, p. 19.) I fastened upon a flower which adorned my mistress's hair. By good fortune I found myself placed directly opposite to monsieur ambassador, and here I must acknowledge that I was not able to forbear laughing heartily when I contemplated the grotesque figure of this original, who with a vulgar person and a mean appearance affected the air and gestures of a fop. A sun burnt complexion, a wrinkled forehead, warts in many places which might be said to be as graceful in him as the moles that distinguished the sweet face of the Countess of Barry. With these he had the advantage of a double chin, to which was added a great bulk of nose, and teeth which might have been taken for cloves had they not been set fast in a thick jaw. This, or something very like this, is the true picture of his excellency. As for his eyes I could not distinguish them because of the situation I was in, and besides a large pair of spectacles hid two-thirds of his face."

A portrait of Franklin (said to be an original) which may be seen in the *Glasgow Athenæum Reading Room* corroborates in several of its details the above description. G. N.

Parish Registers (2nd S. ii. 66.) — It will be very necessary for any Member who brings before Parliament a project for printing parish registers to be able to give some idea of the expense. I suggest, therefore, that only registers prior to 1700 should be printed, and that they should be printed verbatim. If one of your correspondents would have the register of a small parish printed, and keep an account of the expense, it would assist the object very much; he might dispose of copies to many of your subscribers to reimburse himself.

I possess several printed pamphlets containing "extracts" from registers, but I believe that the only *entire* register printed *verbatim* is that printed by me in 1831 (the *Livre des Anglois à Genève*, pp. 18.), from a copy examined with the original by the late Sir Egerton Brydges.

The greatest difficulty in effecting this important object will be the *copy* for the printer, as many of the early registers are only legible by those accustomed to the character and abbreviations of the sixteenth century. It was only last month that I was requested by a rural dean to pay him a visit and decipher some early registers in his deanery. As the parishes must have a period of two or three years to carry out the measure, should it pass into a law, it will afford time for the incumbents, where necessary, to procure the assistance of some antiquarian friend to collate the obscure portions of their register.

J. S. Burn.

Grove House, Henley.

"*Pence a piece*" (2nd S. ii. 66.) — I can inform your correspondent W. (1.) that this form of expression is not confined to Herefordshire, but is in constant use here, as in other parts of Ireland, to the entire exclusion of the legitimate "penny a piece." As to its etymology I cannot give him any certain information, but it seems to me probable that it is a modification of two, three, four, pence, &c., the numeral being omitted in the case of a single penny. H. Draper.

Dublin.

In answer to the Query of W., as to the antiquity and locality of this mode of expression, I have to observe that it prevails in Staffordshire, where fifty years ago I remember a familiar expression of a woman who sold gingerbread, fruit, &c., and being asked the price of some of her commodities, used to answer, "They are halfpence a piece." F. C. H.

In answer to the Query as to the locality of the phrase "Pence-a-piece," I can give my mite of information, that a similar expression, "*Pennies*-a-piece," is common in Scotland. E. E. Byng.

Plunkett's "Light to the Blind" (1st S. vi. 341.) — This MS. is in the possession of the Earl of Fingall, and is the work of a zealous Roman Catholic and a mortal enemy of England. The date on the title-page is 1711. Large extracts from it are among the Mackintosh MSS.; and it is frequently referred to by Mr. Macaulay.

Abhba.

Rubrical Query (1st S. x. 127.) — Looking over the past numbers of "N. & Q.," I met with the following Query by the Rev. Wm. Fraser:

"The rubric to the versicles that precede the three collects at Morning and Evening Prayer states, 'Then the priest *standing up*, shall say,' &c. After this rubric, on what authority does the priest kneel down again?"

This question is at once disposed of by reference to the following rubric which intervenes be-

tween the versicles above-named and the "Second Collect, for Peace," in the Morning Service:

"Then shall follow three collects; the first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; *all kneeling.*"

The corresponding rubric in The Order for Evening Prayer runs thus:

"Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth; which two last collects shall be daily said at Evening Prayer without alteration."

It was unnecessary to repeat in the rubric prefixed to the collects in the Evening Service what had been explicitly stated in the corresponding rubric in the Morning Service, namely, that the collects should be said, *all kneeling*. M. A.

Galilee (2nd S. i. 131. 197. 243.) — In the Index to the First Vol. of the New Series of "N. & Q." the word "Galilee" is set down as being synonymous with "porch." According to Mabillon it is synonymous with "navc," as the following extract will testify:

"Idem Willelmus eodem anno, ordinationis suæ secundo, teloneum in fluvio Ligeris ad castrum Langey recuperasse dicitur: cujus rei charta primaria facta est in *Galilæa* monasterii, id est *navi Ecclesiæ*, et transcripta in libro notitiarum." — Mabillon, *Annales Benedictini*, a. 1105. § 100. vol. v. p. 477. Paris, 1713.

W. B. MacCabe.

Device of Crescent and Star on Ecclesiastical Seals (2nd S. ii. 89.) — The seal of the Dean and Chapter of Waterford referred to by the Rev. James Graves, has been engraved by Mr. Rich. Caulfield, in his *Sigillæ Ecclesiæ Hibernicæ Illustrata*, Part II. pl. 3., and described at p. 18. In an explanation of the Crescent and Star, he refers to p. 8., where it says that the "Star is the symbol of the Epiphany, and that the Crescent signifies the increase of the Gospel." Z.

English Words terminating in "il" (2nd S. ii. 47.) — Your correspondent E. C. H. remarks on the small number of English words having the termination *il*, and gives the five words *peril, civil, council, evil, devil*, as the only ones occurring to him at the time. He may wish to be reminded of the fifteen following words in addition, all having the termination *il: codicil, pencil, lentil, until, cavil, stencil, pistil, tendril, tumbril, tranquil, tonsil, vigil, basil, jonquil, nostril.* T. J. E.

Human Leather (2nd S. ii. 68.) — The human leather nailed on some of our old church-doors is said to have been originally the skins, or portions of the skins, of Danes. The old Bohemian leader, Ziska, ordered that his body should be flayed after his decease, and the skin be converted into the head of a drum. These instances, however, of making leather or parchment of human skin are well known. With respect to specimens of skin in museums, I know of only one example. In the museum of the Philosophical Institution at Reading, there *was*, some years ago, and perhaps there still *is*, a small portion of the skin of Jeremy Bentham. I remember that it bore a close resemblance to a yellow and shrivelled piece of parchment. J. Doran.

Ornamental Hermits. — Some of your earlier volumes (1st S. v. vi.) contained Queries on this subject. Is this note worth adding?

"Archibald Hamilton, afterwards Duke of Hamilton (as his daughter, Lady Dunmore, told me), advertised for 'a hermit' as an ornament to his pleasure grounds; and it was stipulated that the said hermit should have his beard shaved but once a year, and that only partially."— *Rogers's Table-Talk*, p. 77.

A. A. D.

Fairies (2nd S. i. 393.) — It may interest some to know, that the July number of the *Spiritual Herald* contains an account of the fairy-seership of an educated lady of our own time, not less remarkable than that mentioned in "N. & Q." of an untaught Cornish girl of 200 years ago. I transcribe a few lines relating the commencement of this fairy-seership, and also a curious mention of Shakspeare: —

"I used to spend a great deal of my time alone in our garden, and I think it must have been soon after my brother's death, that I first saw (or perhaps recollect seeing) *fairies*. I happened one day to break (with a little whip I had) the flower of a buttercup; a little while after, as I was resting on the grass, I heard a tiny, but most beautiful voice, saying, 'Buttercup, who has broken your house?' Then another voice replied, 'That little girl that is lying close by you.' I listened in great wonder, and looked about me, until I saw a daisy, in which stood a little figure not larger, certainly, than one of its petals.

"When I was between three and four years old, we removed to London, and I pined sadly for my country home and my fairy friends. I saw none of them for a long time; I think because I was discontented; I did not try to make myself happy. At last I found a copy of Shakespeare in my father's study, which delighted me so much (though I don't suppose I understood much of it), that I soon forgot we were living where I could not see a tree or a flower. I used to take the book, and my little chair, and sit in a paved yard we had (I could see the sky there). One day, as I was reading the *Midsummer Night's Dream*, I happened to look up, and saw before me a patch of soft, green grass, with the fairy ring upon it; whilst I was wondering how it came, my old friends appeared, and acted the whole play (I suppose to amuse me). After this, they often came, and did the same with some of the other plays."

A. R.

Council of Lima (2nd S. i. 510.) — Clericus (D.) will find some account of the decrees of the Council of Lima in the Continuation of Fleury's *Hist. Eccles.*, vol. xxiv. l. 176. ch. 72. F. C. H.

Mrs. Siddons (2nd S. ii. 89.) — With regard to Mrs. Siddons making her first appearance on the stage at Stourbridge, I have heard from an old relation who knew the circumstances, that the occasion was for the benefit of the company, which was but indifferent in their profession, and very poor. Some attractions they doubtless had, and the officers of a regiment stationed in the town volunteered their assistance. Mrs. Siddons, then a lively girl of fifteen years of age, enacted the heroine of the piece, and having to faint in the hero's arms, she burst out laughing, and ran off the stage to the great annoyance of the officer, who afterwards declared he felt "so provoked that he could almost have stabbed her." I think the play was the *Grecian Daughter*, but of this I am not quite sure, as I do not know that play.

E. S. W.

Norwich.

Wolves (2nd S. i. 96. 282.) — The following particulars, which form a note to Macaulay's *History of England*, vol. iii. p. 136., are interesting:

"In a very full account of the British isles published at Nuremberg in 1690, Kerry is described as 'an vielen Orten unwegsam und voller Wälder und Gebürge.' Wolves still infested Ireland. 'Kein schädlich Thier ist da, ausserhalb Wölff und Füchse.' So late as the year 1710 money was levied on presentments of the Grand Jury of Kerry [?] for the destruction of wolves in that county. See Smith's *Ancient and Modern State of the County of Kerry*, 1756. [p. 173.] I do not know that I have ever met with a better book of the kind and of the size. In a poem published as late as 1719, and entitled *Macdermot, or the Irish Fortune Hunter*, in six cantos, wolf-hunting and wolf-spearing are represented as common sports in Munster. In William's reign Ireland was sometimes called by the nickname of Wolfland. Thus in a poem on the battle of La Hogue, called *Advice to a Painter*, the terror of the Irish army is thus described:

'A chilling damp,
'And Wolfland howl runs thro' the rising camp.'"

ABHBA.

Medal of Charles I. (2nd S. ii. 29.) — It may interest G. H. C. to know that I have a commemorative medal of Charles I. It is of bronze, two inches in diameter. On the obverse is the profile of that ill-fated sovereign, with the inscription, "Carol. D. G. M. B. F. ET. H. REX. ET. GLOR. MEM." On the reverse a landscape, a naked arm issuant from the clouds, and extending a martyral crown, with the legend, "VIRTVTEM. EX. ME. FORTVNAM. EX. ALIIS." I should like to compare "notes" with your trinitial Querist G. H. C. on our Carolinian relics.

E. L. S.

Deans, Canons, and Prebendaries of Cathedrals (2nd S. ii. 89.) — SCRIPSIT will find the sought-for information in *Report of the Commissioners appointed by King William the Fourth to inquire into the Ecclesiastical Revenues of England and Wales*, (dated June 16, 1835); *presented to both Houses of Parliament by Command of His Majesty.* Vide Hansard's sale list of Parliamentary Papers, from Session 1836 to 1853, title, "Papers presented by Command," year 1836-(67). *Ecclesiastical Revenues, England and Wales, Report of Commissioners*, 11s.

HENRY EDWARDS.

In Mr. Hardy's edition of Le Neve's *Fasti*, and in the *Clergy List*, the names of the prebendal stalls are given. In the *Clergy List* will also be found the various parishes forming rural deaneries.

MACKENZIE WALCOTT, M.A.

"*To call a spade a spade*" (2nd S. ii. 26.) — In 1st S. iv. 456. a note of Scaliger is cited, in which this saying is traced to Aristophanes. The verse in question appears from the quotation of Lucian, *Quom. Hist. sit conscrib.*, to have been —

"Τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγων."

See also Lucian, *Jov. Trag.*, 32. Other references to this verse, which is nowhere ascribed by name to Aristophanes, are given in the note of C. F. Hermann, in his edition of the former treatise, p. 248. The proverb is inserted in the Adagia of Erasmus, under the head of "Libertas, Veritas."

L.

Miscellaneous.

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LONDON, SATURDAY, AUGUST 16, 1856.

Notes.

ANCIENT PARISH BOOKS AT EAST BERGHOLT, SUFFOLK.

In the church at this place there is a massive oak chest, apparently at least three hundred years old, which contains various books relative to parochial affairs, in pretty good preservation, and from which the following particulars have been selected:

"Anno Dni 1579 et in Anno Regni Dne yre xxi Elisabethee Dei Gracia Anglie Francie et Hibernie regine, &c."

"A Boke intituled the boke of accounte for the store housse ffor the provissione for the pore, withe the entries of recorde of the givers of all suche somes of monye as to the same to belonge, and the order appoynted for the same, with a remembrance of the Charters and Libertie of this towne of East Bergholt, and the coppies of the store housse and other housses belonging to the pore, whe are kept in a cheste in the belfrye, under the locke, whereof the one kye remayneth withe the churchwardens, one other withe the minister, and the other with the provider ffor the pore ffor the tyme beinge, and wretten the seaventhe daie of November and in the year above said.

"Memorand. whereas these giftes hereafter recyted, and all such as hereafter shall be geven and wreten in this boke which somes and evry p.cell thereof ys geven to the intente and purpose that the same shoulde be yerely and every yere imployed and bestowed uppon corne, chese, butter, and other necessarie vittales to be boughte ffor ready monye, or the same monye or such pte thereof to be laide oute aforhande by the disscresions of the p.vider for the tyme beinge. To the intente to buye the same corne and other vittales at the reasonablest pryce that the same maie be hadd, and the same to be soullde agayne by the saide p.vider for the tyme beinge to such pore ffolke as shall be yerely named by the p.viders disscression that shall take the same ffor the yere then to come, and the p.vider whiche shall geve upp his accounte for the yere past, withe the consent of two, three, or ffower of the chefest of the p.rish, that ys or then shall be at suche reasonable pryses as the same maye conveniently be afforded at the disscression of the saide p.vider for the tyme beinge. So as the saides whole stocke may be reserved and kept whole with some increase of the saide stocke, yf the same maye conveniently be taken ffor the better performance of and goeinge forward in this good intente and purpose, yt is agreed by consent of the moste of the chefest of the inhabitants of this towne of East Bergholt whose names are here under wretcn, that there shall be chosen and named yerely and every yere, on Easter mundaye or tuesdaye, by the consent of the churchwardens for the tyme beinge, and ten, aight, six, or ffour, or three at the leaste of the chefest of the towne, one of the inhabitants of the saide towne to he named the p.vider for the pore for the yere then next to come, and to begynne his yere at the ffeaste of Pentecost, which saide p.vider withe the churchwardens then beinge and the other townsmen, aight, six, four or three, the saide p.vider for the yere then ended shall geve upp his account, and deliver such monye as he shall have recevved of the same stocke, with the corne and vittales whiche shall then remayne, yf any be, beinge good, sweete, and murchantable, such as shall be accepted by the newe p.vider. The churchwardens, and ten, aight, sixe, ffouer or three other at the leaste shall like of to be worthe the same pryce as he shall rate the same at, or ells to make whole the saide stocke which he shall have recyved, and the same p.sentlye to delyver to the p.vider then newlye chosen.

"Item, yt is agreed by oure consente whose names are hereunder wreten, that the p.vider ffor the tyme and yere to come shall enter bonde to the churchwardens then beinge, in tenn pounde of good and lawful monye, more than the some which he shall recyve, to make a trewe account of the saide stocke, or to paye the saide stocke to the saide newe p.vider, churchwardens, and other of the townsmen, and the same bonde to be made, scalled, and delivered accordinge to such effecte as new p.vider hathe alredye begonne. The whole Bonde shall be and remayne in the sayed cheste provided for these causes. Allso yt is agreed by the saide p.ties whose names are hereunder wreten, that yf it happen anye of the saide p.ties who maye be chosen and named to be p.vider for anye yere to come shall refuse to doo the same, and to accomplishe this good order in every poynte accordinge to the good intente hegonne, then the said p.tie so refusinge shall loose and paye twenty shillings of lawful monye for his discharge of that yere onlye, to be and remayne to the increase of this stocke. And there shall be chosen one other by the like consente as for the same cause ys p.vided and appoynted. Itm., yf it shall happen that this good order and purpose he not observed and kept, but that the same stocke lye deade by the space of one whole yere and be not imployed, bestowed, and ordered according to the trewe meanyinges of the sayd givers of the same, as in the saide severall giftes are rehersed, that then the same stocke shall be and remayne unto the same persons againe their executors or assigns, or the executors of suche as by Will have geven the same or suche p.tye as ys by them geven, to be and remayne as in their fformer estate at the tyme of the deliverye of the same pte of the sayed stocke."

[Here follow the signatures.]

"Here followeth a trewe rehersall or declaration of all such several somes of monye as hathe been geven by certen of the inhabitants of this towne by theire owne hands, or willed by there last wills, to be geven for the increasinge of a stocke of monye to be used and imployed to the buyenge of corne and other victualls for the benefite of the pore, with the names of all suche as hath geven or willed the saide severall somes of money to be geven.

. . . . . .

"1608. An extreme sharpe frost, whn so moch foulk and fysh dyed by the frost.

"1637. Collected the 5th of June of the inhabitants of East Bergholt for and towards a vollentary gift for the releife of the poore of Hadlygh, which was vissited with the plague, and was payed to Mr. T. Bretton of Hitcham. The some of monye so collected was twentie pounds, eygtheen shillings and twopence.

"The sixteenth day of September, 1650, att the house of Abraham Newton then mett, itt was agreed as follows. That Captaine Goff doe speake unto the Churchwardens to repaire the church speedily, and that Goodman James Hayward speeke unto Goodman Turner to ringe the sermon bell a longer distance of time than usually he hath done before the little bell, and a longer season to ringe it out, that the inhabitants afarr off may well heare it. The 19th of May, 1651. Imprimis, it is agreed that there shall be but foure houses licensed for drawinge of beere, two in the Streete, one at Gaston's End, and the other at Baker's End. Anthony Bunn to sell beere without doores at Baker's End. Also it is ordered that Goodman Pimmerton be asked to go to a Justice and renew a warrant

for preventing a shoemaker from making a settlement in our towne.

"April 4th, 1659, being Easter Monday. It is agreed yt the neighbours of the towne set about looking what misorders be in the said towne, and take care for the preventing and punishing them, as of Inmates, Unlicensed Ale houses, strangers roming into the towne, and all other misdemeanours. 11th November, 1660. Imprimis, agreed yt not any of the poore but such as take Collection, and are very poore besides, shall have any coals measured and att nine pence a bushel to be sold. The 2nd day of September, 1661.* Ordered as followeth: Imprimis, yt the officers and some other of the townsmen do goe and take notice of what disorders are in the Alehouses, and of what inmates and strangers are in the towne, as alsoe to execute the warrants against offenders that are already taken out. Memorand. July 3rd, 1670. Collected by the Churchwardens of East Bergholt, by vertue of his Majesty's letters patent for the redemption of several mariners out of slavery in the galleys, the juste sum of three shillings and eight pence. 1671. The monye that hath been gathered for ye slavery in Turkey is £6. 12. 2½. 1681. Feby 27. Imps. It is ordered that all inmates shall have kindly notis by the churchwardens and overseers to clean their houses before our Lady day next insuing, or els they will be prosecuted and proceeded against according to law. March ye 2nd, 1684. It is ordered and agreed yt all ye weights, scales, and measures belonging to ye alefounders, alias ale-tasters, be sufficiently repaired and amended fitting for their use, and the charges thereof to be disbursed by ye present treasurer for ye town lands and stock, and if ye said alefounders at present or ye succeeding ones shall neglect to execute their office according to their oaths, that then ye said treasurer Mr Wm Ellis present or indite them at ye next assizes wch seem most convenient to him. April 20th, 1685. It is ordered and agreed that if any person lets a house to a foreigner, ye tenant of which proves a charge to ye town, that then ye landlord shall be double rated. Item, it ordered that Mr Richd Michell and Mr Edward Clark fetch a warrant for any person or persons that shall set up any stall or booth for the pretended fair this present year. May 3rd, 1686. Collected by the Minister and Churchwardens by vertue of his Majesty's letters pattent for the releif of the French Protestants, £08. 17. 6. May 24th, 1686. Imprimis. That whereas Mr Ray, Chirurgeon, did cure ye hand of Henry Newman, it is left to the discretion of ye present overseers to pay ye same. 1690. Collected for the Irish Protestants, £05. 03. 07. 1692, June 26th. Collected towards the redemption of 500 Christians in Turkish slavery, £04 12. 02. 1693. Grace Granger, a vagabond sent to Maidstone in Kent, 5th April, hath a child wth her, allowed 40 daies to pass. Decr 13th. Pd for 2 bottles of sack to heel the women, 14s 00d. 1694. Whereas complaint was made, July 14, against the Churchwardens and overseers of the Parish of East Bergholt in Suffolk, before the Right Worshipfull Edmund Bohun, Esq., Justice of the Peace for the sd County, by John Clarke, Labourer, that hee the sd John was lame and aged, and stood in need of greater maintenance than was allowed him by the sd Officers, and before the sd Justice Bohun did averr that himselfe, the sd John Clarke, was sixty six years of age and unable to earn his living, and that hee had likewise two children unable to earn their liveing, and that the sd officers have allowed him the sd John only seven shillings in ten weeks past for and towards maintenance for himself and family: Wee the inhabitants of the sd Parish have met together and made diligent search into the truth of this complaint, and find by the register the sd John Clarke is about 58 years of age; that he have two children is acknowledged, both of them daughters, but the eldest is soe old that she is adjudged marriageable, the youngest daily work and earn more, as we verily beleive, than will and doe maintaine a poor child of like age in another family. As to that part of the complaint stating that he have been allowed but seven shillings for ten weeks past: Wee the sd officers have given the sd John twelve shillings in nine weeks past. The sd John now lives in a town house and pay no rent; and that the sd John and his family eat and drinke as well and wear as good habit as many of the eminent inhabitants that pay very considerably to the poor of our sd parish. And the sd John Clarke by himselfe or his wife doe boastingly affirm that hee or shee have lent to a certain clothier, who at their house put out spinning worke, and doe commonly soe doe (if need require) lend him the sd clothier three pounds, sometimes less, to pay the spinners. And wee have testimony ready to be made that the wife of the sd John did vauntingly speak amongst some of her poor neighbours in his hearing, that she would in a quarter of an hour produce thirty pounds; and in the beginning of March last past the sd John Clarke and his wife made complaint before the Right Worshipful Sir Adam Holton, by whom they were not credited. The present officer sent Clarke's wife eighteen pence to buy salve to cure his legg, of which legg hee complain hee is so lame. But his sd wife have often declared that for six pence she can cure the legg, and if she please make the same leg very sore and frightful, to move the Justice to whom she complains on behalf of her husband, and so move him to pity and procure an order for larger maintenance than they doe stand in need of. Pursuant to the advice of the sd Justice Bohun we have caused this defence to be written in the toun book, and the names of the chief inhabitants to be subscribed, and humbly pray that the sd John Clarke may not be credited against us in such fallacys, wee being willing to allow him and them what maintenance wee judge needful, upon just application being made. July 18th, 1694. I am fully satisfied with this certificate, and discharge the complaint as causeless.

EDMUND BOHUN.

"1709. Memd. Mr. Thomas Cleer was nominated to be overseer, he proferring to be excused on account of his infirmities, and agreeing to give five pounds to find clothing for the poor, he is unanimously excused from being overseer for the present year. 1711, Decr. Paid for 3 horses journeys to Justice Thurston's for a warrant for ye 2 tailors and 2 shoemakers, and journey to Stoke, 3s 0d. 1714, July 18th. For beer and wine, and for a dinner att ye cutting out of ye cloth for ye poor, 01l 12s 00d. But I only charge 15s for beer, wine, and ye dinner. 1719, Jan. 27. Imprimis. Whenever any person belonging to the parish shall come to ask relief, before any is given the officer to go and inventory the sd persons goods. 1720, Novr 30th. Ordered that the churchwardens or overseers do directly get a warrant to take up several straggling wenches, &c. that keep about our town. 1721, Decr 27. Ordered that the Churchwardens and Overseers do take up all the young fellows and wenches that are at their own hand, and make them shew cause before a Justice why they dont go to service. 1724. Ordered that ye overseers get a warrant for those young women that wont go to service. 1730, April 15. Ordered that the Churchwardens for the time being do pay for every old fox or badger, five shillings, and for every young one that is a runner half a crown, excepting for a litter, and for them twelve pence a piece. Ordered, May 28th, that Mr. Gul-

* After this date is the following: "1663. It is agreed that ye next towne meetinge be at Mr. John Clarke's, on Whitsun munday next, and that every man bring his wife along with him."

lifer the present churchwarden pay John Howgego 2s 6d each for 2 foxes killed by him since our order dated April 15th last, for which Sam. Cooper ye late churchwarden paid him but 2s 6d a piece. Whereas it hath been an antient custom in the parish of East Bergholt, in the County of Suffolk, for the Chief Inhabitants to meet once a month or thereabouts at each others houses, there in a friendly manner to consult and advise and order about the poor, and the school, and other affairs of the sd parish, which custom has of late been laid aside, to the detriment of the poor and hindrance of parish business, and lessening that love and unity which should be among parishioners and neighbours: In order, therefore, to revive the sd laudable custom, for the good ends intended by it, The chief inhabitants of the sd parish have agreed to revive these neighbourly meetings at each others houses as heretofore, upon due notice given in the church on the sunday before the sd meeting, and so to continue successively each one in his turn. 1722, Septr. 19th. Ordered that an enquiry be made into ye cause of Abraham Reynold's sory death, and to know ye reason why the Coroner exacted so much money. Septr 24th. Ordered that the Coroner be prosecuted according to law at the next assizes."

It appears from the above that this coroner carried out "Crowner's quest law" in a manner that was disapproved of by the parishioners. How he passed through his ordeal at the assizes is not stated.

"1738, Octr 28. Agreed at a vestry that John Perriman shall be allowed 2l 12s to keep the boy Murgen a year from the date hereof, he to provide wearing apparel for the sd boy, and leave him in *good repair* at the end of the year. 1740, Jany 7th. Agreed at a vestry that Mr. Jno Cook have the boy Jno Cook from this date to Michs 1742, he to find the said boy with meat, drink, washing, and lodging, with apparele, and at the expiration of ye said terme to leave him in *as good repair* as he found him, which is very good. 1748, June 1st. Ordered that no parish officer shall be allowed to pay any carpenter, Mason, Plumber, and Glazier more than two pence a day for lowance for a man, half an hour allowed at breakfast and one hour at dinner.

"1748, Octr 5th. Samuel Folkerd hath agreed to take the girl Rose Cook and maintain her with meat, drink, washing, and lodging, in sickness and in health, till Michs next, the parishions agreeing to put her in *necessary repair* fit to go into his house, and the said Samuel Folkerd has promised to leave her in as *good repair* as he took her. 1749, May 3rd. Agreed that Thos Hills's boy shall go to Dr Tanner's to have his head looked after. 1752, March 30th. It is agreed with James Vincent that if he get the boy Hill's head cured by next Easter, we will pay him for that cure fifteen shillings, besides what we pay him for his board. 1753. Mr John Lewis to take Josh Rose for a year, Mr Rashbrooke the boy Sam. Woollard for ye year. The parish to find both those boys with ware and tare, and if any broken limbs, then the parish to pay all expenses."

These extracts were made by Mr. James Tayler, the present respected churchwarden of the above parish. At my request he kindly allowed me to transcribe them from his note-book, and offer them for insertion in "N. & Q." Here it may be observed that there are many items of interest to antiquaries and others to be found in old parish books, if those who have access to them would in a leisure hour look them over and make extracts therefrom. G. Blencowe.

Manningtree.

GOETHE ON THE "ANTIGONE" OF SOPHOCLES.

In the conversation reported by Eckermann (March 28, 1827) on this subject, Goethe objects to the expressions of Antigone (v. 911.), where the Greek is thus represented: "I cannot have another brother; for since my mother and father are dead, there is no one to beget one." (Oxenford's Trans., i. 372.) This is certainly putting the case strongly against a tragedy of Sophocles. But Goethe was either ignorant or unmindful of the history and the moral principle (*τίνος νόμου*) expressly referred to by Antigone. This is found in Herodotus (iii. c. 119.), where Darius granting the life of one prisoner to the wife of Intaphernes, she selects, not her husband or children — much to the surprise of Darius — but says, after some deliberation (*βουλευσαμένη*), "If indeed the king will grant me only one life, I select my brother before all." Darius inquires her reason for preferring her brother to her husband and children. She replies, "If fortune (*δαίμων*) permit, I may have another husband and other children; but as my father and mother are no longer living, I can never have another brother; therefore I necessarily select him." (*ταύτῃ τῇ γνώμῃ χρεωμένη ἔλεξα ταῦτα.*) Darius was so pleased with this answer, that he spared the life of her eldest son as well as her brother.

If we object with Goethe to the Greek *standpoint* as respects this *γνώμη*, we must also reject the *motive* of the whole tragedy, which involves the necessity of covering the dead corpse with three handfuls of earth to ensure the entrance of its spirit into Hades. But as Goethe did not object to this, the greater absurdity to the moderns, neither ought he to object to the minor absurdity, both being equally true in Greek tragic art. Sophocles wrote for the Athenian stage: had he written for Weimar, Paris, or London, he would not have been guilty of either of these absurdities. Therefore, Goethe's wish that some apt philologist might prove this verse to be interpolated or spurious is nugatory.

To counteract the low prose of Eckermann, I add Dr. Thos. Francklin's translation of the passage referred to by Goethe:

> "Another husband and another child
> Might sooth affliction; but, *my parents dead,*
> *A brother's loss could never be repaired,*
> And therefore did I dare the venturous deed,
> And therefore die by Creon's dread command."

But as Goethe, who had read largely in Greek, appears surprised at this passage in the *Antigone*, others may entertain the like opinion, and partly

from deference to his judgment. It is therefore necessary to bear in mind that, whilst in modern Europe the marriage tie is generally held to be of a religious character, it was deemed in ancient Greece little more than a mercantile bargain; for there the married women were not so much the companions of their husbands, as slaves in a superior grade. The *hetæræ* were almost the only accomplished women of the time, and they were immoral; nevertheless, Greeks of distinction, and even men proud of their ethics, visited these women. (*Xenoph. Memor.*, iii. 11.) With respect to affection for their offspring, the *Scriptores erotici Græci* make the exposure of infants, from comparatively slight causes, a turning incident in their novels. A view of the ancient Greek, in his domestic aspect, will explain very clearly the comparatively loose hold which the husband and child had, in fact, on the affection of wife and mother. The cause of the strong affection subsisting between brothers and sisters is explained by Aristotle. (*De Moribus*, viii. 12. 14.; *Polit.*, vii. 7.)

T. J. Buckton.

Lichfield.

REV. MR. THOMAS CRANE, M.A.

The Puritans of England holding a distinguished place in the annals of her liberties, their writings and memories ought to be specially cherished. In their works will often be found an account of those feelings and incidents that animated them, which convey to the mind a much more striking portrait of their characters than what may be gathered from the illustrations of modern commentators. I dare say some of the thick massive venerable tomes, with their strong rude strapped bindings, which were in those days issued from the press, and greedily bought up for spiritual consolation and remembrance of the dearly beloved pastor, may now be considered by not a few persons as repulsive, and the subjects as heavy, elaborately treated, and quaint in style, and which, when compared with the present flimsy religious literature, must be admitted as true; yet I cannot help thinking that in general a patient reading of those old-fashioned records will be adequately recompensed by a valuable addition to our knowledge. I might adduce many examples of such, were it necessary; in the meantime I may mention one book, the perusal of which has lately given me both pleasure and instruction; in *size* it is but a *child* (8vo. pp. 544.) to some of the *giants* belonging to the same school of divinity, and I suppose has now become rather a rarity:

"Isagoge ad Dei Providentiam; or, a Prospect of Divine Providence. By T. C., M.A. London: printed by A. Maxwell for Edward Brewster, at the Sign of the Crane in St. Paul's Churchyard, 1672."

Having been pleased with an author, we are naturally inclined to know as much of his history as we can obtain, and disappointed at any obstacle in exploring it. It may be remarked as not a little curious the practice that then prevailed of so many of the Puritan divines burying their names in their publications under *initials*, while their printers and booksellers displayed themselves and their addresses on the title-pages at full length. From "T. C." we might have conjectured long enough to whom we were indebted for this masterly exposition of *God's Providence*. The benefit of Captain Cuttle's advice in "making a Note," may here be instanced. A contemporary of Crane's, and who had likely been himself one of the persecuted brethren, takes up *the volume* before me, and probably as a memorial of friendship inscribes on it the following, which at once elucidates the point:

"The Rev. Mr. Thomas Crane, M.A. (the Author of this Book) was Ejected from Rampisham in Dorsetshire. He had his Education in y^e^ University of Oxford, had been assistant to the Rev. Mr. Richard Allein. He was a learned good man, and a great observer of the steps of Divine Providence towards himself and others. He was a hard Student, and had a penetrating Genius, and his Composures were remarkably Judicious. He was a good Textuary and an excellent Casuist. After his Ejectment he settled at Bedminster, where he was a constant Preacher, at which place he Died in the year 1714, aged 84 years."

Feeling anxious to be acquainted with a few more particulars respecting this divine, I have consulted Neal and other sources, but can find no traces of him, and I am disposed to think he has been omitted among the Puritan worthies. The editor's kind insertion of this may elicit further notices from correspondents, and if not, he will at least be better preserved in the pages of "N. & Q." than by a fragile piece of manuscript in a worm-eaten volume, till some future historian enrol him in his lists.

G. N.

TOBACCO.

According to the Chronicle of the Quiché tribes of Guatemala, when Jepeu, the Creator, began the creation of living animals, after an unsuccessful attempt to make the animals bow to the deities, they were destroyed; *wooden men* were tried, with no better success, and also destroyed. Various other attempts at creation were made, but always unsuccessfully.

"The destruction of several 'Criadores,' arrogantly mutinying against the sun and moon, though, properly speaking, neither of the two were in existence, is narrated at some length. The destruction planned for these demi-gods is of various kinds. Two of them are enticed into the infernal regions, *where they are treated with cigars* by the Princes of Hell (señores del infierno). At all events, the smoking of tobacco must be a very old invention, if the Central Americans considered it to have been indulged in at the time of the creation of man."

This note is extracted from a letter by Nicolaus Trübner on Central American archæology, in *The Athenæum* of Saturday, May 31, 1856 (p. 684.). The Quiché migrated to Guatemala, and founded their state about the twelfth century; if they came from Mexico, it is likely this legend came thence. The holy city of Tula, in Mexico, was founded 558 A.D. If this is the farthest back point ascertainable, then we may suppose that at the beginning of the Christian era the custom of smoking tobacco, and using it in the shape of the cigar, was common; and had been perhaps known and used time immemorial. If this be too great an assumption, at the building of Mexico in 1141 A.D. this was true; and it certainly was so in 1200 A.D., when the Quiché founded their empire. In any case, *this*, even the last date, is the farthest back-period to which this custom can be traced as yet. And this note is well worth preservation, as an addition to the existing stock in "N. & Q." Mr. Trübner says of the Chronicle, that the legends are the work of Indian priests; and are, upon the whole, to be looked upon as genuine. If the mixture of astronomy with the Brahmanical religion, and of the compass with that of China, be considered the most undeniable proofs of the very remote period at which the study of astronomy was first begun in India, and of that at which the polarity of the magnetic needle was first discovered in China, the existence of this tobacco-legend in the sacred books of the Central American Indians must impress on us the very remote period at which this "Indian weed" was first gathered and consumed by the American tribes.

C. D. L.

ILLUSTRATIONS OF MACAULAY.

Prince of Orange's Circular. — The following are extracted from the Wells Records, and may prove of some interest to the readers of "N. & Q.," in further illustration of Macaulay.

INA.

"*Wells Civitas sive Burgus.*

"Convocaco. generalii tent' undecimo die Januarii, 1688.

"Mr. Nicholas Paynter, *Mayor.*
Mr. Coward, *Recorder.*
Mr. Salmon, *Justice.*
Mr. Jn° Davis.
Mr. Rob'tus Thomas.
Mr. Watts.
Mr. Merefield.
Mr. Broadbeard.
Mr. Jeale.
Mr. Hole.
Mr. Cooke.
Mr. Baron.
Mr. Phil. Evans.
Mr. Cupper.
Mr. Hill.
Mr. Nich^s Thomas.
Mr. Brown, } *Constables.*
Mr. Hippisley, }

"This day Mr. Mayor produced a letter by him received from His Royal Highness the Prince of Orange, directing the choosing (according to antient custom) two sufficient Burgesses of the City to represent the same at the general Convocation to be held at Westminster the 22nd instant (which letter being publiquely read), This Convocation in obedience thereto proceeded to an election, and accordingly elected Edward Berkeley and Thomas Wyndham, Esquires, two of the discreetest Burgesses of this said City, to represent this City at the said Convocation.

"*A true Coppy of the Circular Letter from the Prince of Orange.*

"Whereas the Lords Spiritual and Temporal, the Knights, Citizens, and Burgesses heretofore Members of the Commons House of Parliament during the reigne of King Charles the Second, residing in and about the Citty of London, together with the Aldermen and divers of the Comon Councill of the said Citty, at this extraordinary juncture, at our request severally assembled to advise Us the best manner how to attain the ends of our Declaration in calling a free Parliament for the preservation of the Protestant religion, and restoring the rights and liberties of the Kingdom, and settling the same, that they may not be in danger of being again subverted; — Have advised and desired us to cause our letters to be written and directed for the Counties, to the Coroners of the respective Counties or any one of them, And in default of the Coroners, to any one of the Clerks of the Peace of the respective Counties; And for the Universities, to the respective Vice-Chancellors; And for the Citties, Boroughs, and Cinque Ports, to the chief Magistrate of such Citty, Borough, or Cinque Port, conteyninge directions for the choosing, in all such Counties, Citties, Universities, Boroughs, and Cinque Ports within ten days after the said respective Letters, such a number of persons to represent them as from every such place is or are of right to be sent to Parliament, of which election, and the time and place thereof, the respective officers shall give notice: The Notice for the intended election for the Counties to be published in the Markett Towns within the respective Counties by the space of five days at the least before the said election; And for the Universities, Citties, Boroughs, and Cinque Ports, in every of them respectively, by the space of three days at the least before the said election: The said letters and the execution thereof to be returned by such officer or officers who shall execute the same to the Clerk of the Crown in the Court of Chancery, so as the person so to be chosen may meet and sit at Westminster on the 22nd day of January next.

"We, heartily desiring the performance of what we have in our said Declaration represented, in pursuance of the said advice and desire have caused this our Letter to be written to you, to the intent that you truly and rightfully, without favour or affection to any person or indirect practice or proceeding, do and execute what of your part ought to be done, according to the said advice, for the due execution thereof; — The elections to be made by such persons only as, according to the antient laws and customs, of right ought to choose Members for Parliament. And that you cause a Return to be made by Certificate under your seal of the names of the persons elected, annexed to this our Letter, to the said Clerk of the Crown before the 22nd day of January.

"Given at St. James's, the 29th day of December, 1688.

"Will^m Orange.

"To the Chief Magistrate or such others of the Citty of Wells, in the County of Somerset, who have right to make returns of Members to serve in Parlia-

ment, according to the antient usage of the said Citty before the surrender of Charters made in the time of King Charles the Second."

Copy of the return:

"*Wells Civit. sive Burgus in Com. Somersett.*

"We, the Mayor, Masters, and Burgesses of the said City or Borough do hereby humbly Certify, That in performance and obedience to the Letter hereunto annexed from His Highness the Prince of Orange, this 11th day of January, 1688, have truly and rightfully, without favour or affection to any person, or indirect practice or proceeding, elected and chosen Edward Berkeley and Thomas Wyndham, Esquires, two of the discreetest and fittest of the Burgesses of the City aforesaid to represent us in the Convencon appointed to be held at Westminster the two and twentieth day of this instant January, the said Election being made according to the antient usage and custome for elections for Parliament within the said City, and after due notice of the time and place of such election given to all parties therein concerned."

VAUGHAN AND ROGERS.

The exquisite little poem called *The Retreate* has ever been my favourite among Henry Vaughan's compositions. I was sorry, therefore, the other day to find one of the most beautiful ideas in it contradicted by the alleged experience of another poet, Samuel Rogers.

"*The Retreate.*

"Happy those early dayes when I
Shined in my angell-infancy!
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy ought
But a white, celestiall thought;
When yet I had not walked above
A mile or two from my first love,
And looking back, at that short space
Could see a glimpse of His bright face;
When on some gilded cloud or flowre
My gazing soul would dwell an houre,
And in those weaker glories spy
Some shadows of eternity!
. . . . . .
Oh! how I long to travel back
And tread again that ancient track!
That I might once more reach that plaine
Where first I left my glorious traine;
From whence the Inlightened Spirit sees
That shady City of Palme trees!"
. . . . . .

"*Table-Talk of Samuel Rogers.*

"One afternoon, at court, I was standing beside two intimate acquaintances of mine, an old nobleman and a middle-aged lady of rank, when the former remarked to the latter that he thought a certain young lady near us very beautiful. The middle-aged lady replied, 'I cannot see any particular beauty in her.' 'Ah, madam,' he rejoined, 'to us old men youth always appears beautiful!' —a speech with which Wordsworth, when I repeated it to him, was greatly struck. The fact is, till we are about to leave the world we do not perceive how much it contains to excite our interest and admiration; *the sunsets appear to me far lovelier now than they were in other years; and the bee upon the flower is now an object of curiosity to me, which it was not in my early days.*" — P. 138.

Both Vaughan's and Rogers's sentiments here are so striking one hardly knows which to believe. Perhaps both are true, old age being second childhood. Wordsworth is here mentioned by Rogers, and this reminds me to notice the strong parallel between *The Retreate* and his *Ode to Infancy*. Is it known if Wordsworth admired Vaughan?

A. A. D.

COACH MISERIES.

There being persons who seriously lament the good old time of coaches, when they could travel leisurely and securely, see the country and converse with the natives, it may be well to register some of the miseries before they are altogether effaced from the memory. Antony remarks that —

> "The evil that men do lives after them;
> The good is oft interred with their bones."

It is certainly not desirable that the good of coaches should be interred with their bones: neither is it by any means to be wished that the evil should entirely cease to live after them, so as to render us indifferent, and thankless, and insensible to the superior advantages of modern locomotion.

First Misery. — Although your place has been contingently secured days before, and you have risen with the lark, yet you see the ponderous vehicle arrive full — full — full. And this, not unlikely, more than once.

2. At the end of a stage, beholding the four panting, reeking, foamy animals, which have dragged you twelve miles: and the stiff, galled, scraggy relay crawling and limping out of the yard.

3. Being politely requested, at the foot of a tremendous hill, to ease the horses. Mackintoshes, vulcanised Indian rubber, gutta percha, and gossamer dust-coats, then unknown.

4. An outside passenger resolving to endure no longer "the pelting of the pitiless storm," takes refuge, to your consternation, within with dripping hat, saturated cloak, and soaked umbrella.

5. Set down with a promiscuous party to a meal bearing no resemblance to that of a good hotel, except in the charge: and no time to enjoy it.

6. Closely packed in a box, "cabin'd, crib'd, confined, bound in," with five companions morally or physically obnoxious, for two or three comfortless nights and days.

7. During a halt overhearing the coarse language of the ostlers and tipplers at the road-side pot-house: and besieged by beggars exposing their mutilations.

8. Roused from your nocturnal slumber by the

horn or bugle, the lashing and cracking of whip, turnpike gates, a search for parcels under your seat, and solicitous drivers.

9. Discovering at a diverging point in your journey that the "Tallyho" runs only every other day or so, or has finally stopped.

10. Clambering from the wheel by various iron projections to your elevated seat.

11. After threading the narrowest streets of an ancient town, entering the inn yard by a low gateway, to the imminent risk of decapitation.

12. Seeing the luggage piled "Olympus high," so as to occasion an alarming oscillation.

13. Having the reins and whip placed in your unpractised hands while coachee indulges in a glass and a chat.

14. When dangling at the extremity of a seat overcome with drowsiness.

15. Exposed to piercing draughts, owing to a refractory glass; or, *vice versâ*, being in a minority, you are compelled, for the sake of ventilation, to thrust your umbrella accidentally through a pane.

16. At various seasons, suffocated with dust, and broiled by a powerful sun; or cowering under an umbrella in a drenching rain — or petrified with cold — or torn by fierce winds — or struggling through snow — or wending your way through perilous floods.

17. Perceiving that a young squire is receiving an initiatory practical lesson in the art of driving, or that a jibbing horse, or a race with an opposition, is endangering your existence.

18. Losing the enjoyment or employment of much precious time, not only on the road, but also from consequent fatigue.

19. Interrupted before the termination of your hurried meal by your two rough-coated, big-buttoned, many-caped friends, the coachman and guard — who hope you will remember them. Although the gratuity has been repeatedly calculated in anticipation, you fail in making the mutual remembrances agreeable. C. T.

Minor Notes.

Bolingbroke's Letter to Pope.—In the *Illustrated London News*, a few weeks since, appeared an original letter from Lord Bolingbroke to Pope, supposed to have been never before published, the authenticity of which was doubted by *The Athenæum*. As "N. & Q." is an authority in anything relating to Pope, perhaps I may be allowed to record in its columns that this letter was first published *more than ninety years ago*, viz. in the *Annual Register* for 1763, p. 196. No authority is there given for its authenticity, and it is undated. I may add, that in the *Register* for the year 1764, p. 222., is another letter, stated to be "original," from Pope to the Duchess of Hamilton, which is not printed in any edition of Pope's *Letters*. C. J. Douglas.

[The last letter noticed by our correspondent is printed in Roscoe's edition of Pope's *Works*, vol. viii. p. 332. The words prefixed to it, "The writer drunk," are omitted by Roscoe.]

A Military Dinner-party.—As banquets to our brave soldiers are now in vogue, and it is proposed to give a grand dinner to the Guards, on their return to the Metropolis, the readers of "N. & Q." may be glad to learn that the greatest dinner ever known in England was that given by Lord Romney to the Kent volunteers on August 1, 1799, when George III. reviewed them near Maidstone. The tables, amounting to ninety-one in number, were seven miles and a half long, and the boards for the tables cost 1500*l*. The entertainment, to which 6500 persons sat down, consisted of 60 lambs in quarters, 200 dishes of roast beef, 700 fowls (3 in a dish), 220 meat pies, 300 hams, 300 tongues, 220 fruit pies, 220 dishes of boiled beef, 220 joints of roast veal. Seven pipes of port were bottled off, and sixteen butts of ale, and as much small beer was also placed in large vessels, to supply the company. After dinner his Majesty's health was given in a bumper by the volunteers, all standing uncovered, with three times three, accompanied by the music of all the bands.

J. Yeowell.

Shakspeare and his Printers.—In the April number (No. 210.) of the *Edinburgh Review*, is an article on the "Correctors and Corrections of Shakspeare;" in the course of which the villanous typographical blundering of the Heminge and Condell folio is the subject of strong reprehension. But *qualis ab incœptu* with the mechanical men of type. In that same *Edinburgh*, in a subsequent article, on "Body and Mind," the reviewer has occasion to quote the dagger-soliloquy from *Macbeth*; and the quotation, in a small way, is worthy of the old folio men: *work* being printed for *worth*, *the* for *thy*, and *eye* for *eyes!* "Physician, heal thyself!"

A Desultory Reader.

Jersey.

A Mission of the Press.—In a *Times'* leader of June 30, the writer indulges in some pertinent remarks upon the little that powerful engine, the Press, has yet effected towards breaking down the legal abominations of crabbed MS. and cumbrous parchments, by substituting readable print and tractable paper for deeds and other registered documents, to the great relief of the purses and brains of the lieges popularly supposed to read and understand the former.

Warming with his subject, the writer predicts the time when the country squire, deprived of his out-of-door recreation by a rainy day, will over-

look the *Quarterly Review* and *County Chronicle*, and betake himself for amusement to the morocco gilt volume which contains the now intelligible title deeds of his estate.

As all men will, doubtless, welcome any indication of the advent of this mission of the Press, it may be worth while recording in the pages of "N. & Q." that the initiative in this movement has already been taken in a very appropriate quarter; for there now lies before me a very handsome, thin royal 8vo., entitled *Glenormiston*, 1849-50, which contains the history of the acquisition of that estate, with plans, title deeds, and a variety of useful information thereanent, expressly compiled and printed "with a view to the convenient preservation and reference" of the proprietor, Mr. William Chambers. J. O.

Family of Pendrell.—The following brief additions to the notices of this loyal family, which are collected by Mr. Hughes in his edition of the *Boscobel Tracts* (1830), may not be unacceptable to your readers:—

"Frances Jones & Anne Lloyd } Daughters of Wm. Pendrel.

"At the court at Windsor, 27th June, 1680.

"His Majesty is graciously pleased to refer this petition to the right honble Lords Comrs of the Treasury to take such course as they shall judge most ready and expedient for the Petrs relief."

Notes of Petitions, in Bodl. MS. Rawl., c. 421. fol. 182.

"Yesterday the Commons in a Committee received a clause to oblige all papists and nonjurors in Great Britain to register their names and estates; alsoe a clause to exempt the familyes of the Pendrells in Staffordshire, who are papists, from being taxed by this bill, on account of their eminent services to the crown by saving King Charles the 2, in the Royal Oak."

News-Letter of 9 May, 1723. Rawl. MS. C., 151. fol. 98.

W. D. Macray.

Superstition of the present Day.—The following cutting, from *The Tablet* of July 26, is worth the attention of the readers of "N. & Q." as a specimen of the worse than heathenish superstition of many of our people:

"Will it be credited that thousands of people have, during the past week, crowded a certain road in the village of Melling, near Ormskirk, to inspect a sycamore tree which has burst its bark, and the sap protrudes in a shape resembling a man's head? Rumour spread abroad that it was the re-appearance of Palmer, who 'had come again, because he was buried without a coffin!" Some inns in the neighbourhood of this singular tree reaped a rich harvest."

K. P. D. E.

Mortgaging the Dead!—If a literal be also a legitimate use, in its present application, of the word *mort*gage (a *dead* pledge), we have classical authority for stating that *mortgaging* the dead was a legalised mode, among the Egyptians, of giving *security* for money borrowed: a poor indemnity to the creditor in case of non-payment. The embalmed body of the deceased relative accompanied a guest to the feast, where, if money was required, the sacred possession was deposited by the borrower *in pledge*—it was a strictly legal transaction. For *non*-redemption there was a severe penalty, which one might imagine the peculiar doctrine engrafted on that of the soul's immortality would rarely allow an Egyptian to incur. The parties *not* redeeming were denied the right of interment themselves, and the privilege of giving their relatives and friends burial. In such cases the coffin-less body was carefully preserved at home, *without burial*; but the descendants of the deceased and *excluded* debtor might honourably bury, provided compensation was first made for the crime (if such had been committed), or the debt refunded. It has been conjectured, and with great probability, respecting this law, mentioned by Herodotus (lib. ii. s. 136.), that its object was to discourage the borrowing of money; rendering it peculiarly infamous by entailing on those who practised it a revolting traffic, and forfeiture of what the debtor was accustomed to regard as his dearest and most sacred treasure. F. Phillott.

The King's Health.—

"Here's a health unto his Majesty, with a fa, la, la.
Conversion to his enemies, with a fa, la, la.
And he that will not pledge his health,
I wish him neither wit nor wealth,
Nor yet a rope to hang himself.
With a fa, la, la, la,
With a fa, la, la," &c.

Mr. Peter Cunningham, in his charming *Story of Nell Gwyn*, quotes the above lines from Forbes's *Songs and Fancies*, Aberdeen, 1682. When the volume is printed again, which it must be ere long, the author should alter his reference to *Catch that Catch Can; or the Musical Companion: containing Catches and Rounds for Three and Four Voyces, &c.*, 4to. 1667, in which work the song or glee in question first appeared. Forbes misprints the composer's name *John* Savile; it ought to be *Jeremiah* Savile, as in *Catch that Catch Can*. Nothing is known of the composer, farther than that he wrote the music of "His Majestie's Health," and "The Waits." The latter is well known to all lovers of social harmony.

Edward F. Rimbault.

Minor Queries.

"*The Brute Chronicles.*"—Being engaged in preparing for publication the French Prose Chronicles of England called the *Brute*, for which purpose I am now collating the various texts, I

should be glad to know whether there are in existence any other copies besides those specified by Sir F. Madden, in an article on the subject of these *Chronicles*, "N. & Q.," 2nd S. i. 1.

William Henry Hart.

Albert Terrace, New Cross.

Agricultural Suicides.—Was it an ordinary event in the days of Elizabeth for farmers who had hoarded corn, to hang themselves because the season in which they had expected to realise their profits was one of plentiful crops? One would think so from the copious allusions to the practice in works of fiction of the time:—

"Here's a farmer that hanged himself on the expectation of plenty."—*Macbeth*, Act II. Sc. 3.

"And hang'd himself when corn grows cheap again."
Hall's *Satires*, Book iv. Satire 6.

Again in *Every Man out of his Humour* (Act III. Sc. 2.), Sordido hangs himself because the prognostication of foul weather, on the strength of which he had hoarded his grain, proved delusive.

Any explanation of these allusions, by the adduction of recorded facts, will be acceptable to

C. Mansfield Ingleby.

Birmingham.

Old House at Poplar.—I am desirous of obtaining some further particulars regarding an old house and property in the parish of Poplar than can be obtained from Stow; the date of the house is 1612, and the property is a ship-yard, generally believed to be the oldest in England. I know it to have been in existence before the house, and am anxious, if possible, to discover its date and subsequent history; also when the dry docks were built, &c.? Perhaps Mr. W. H. Hart, or some other of your correspondents, can afford me some help, by doing which they will much oblige

R. Sinister.

Blackwall.

Secondary Punishments now in force.—Can any of your readers courteously inform me whether there exists any work of this year, or any trustworthy article of review, which gives a synopsis of the various secondary punishments now (1856) in force in England? There have been so many modifications lately, that a treatise one or two years old is hardly reliable. Vindex.

Money enclosed in Seal of legal Documents.—On a deed of sale of a quit-rent at Alnwick, in Northumberland, in the year 1655, is the following execution, viz.:

"Signed, sealled, and delivered with one single twopence lawfull money of England put into the seale in the token of the possession, livery, and seizen of the outrent or white-rent of five shillings by yeare within named, in presence of these witnesses," &c.

On breaking the seal, I found in it a silver twopence, with the rose on one side, and the thistle on the other.

Query, was the enclosing a piece of money in the seal ever a common custom, or legally necessary? W. C. Trevelyan.

Wallington.

"*Punjâb.*"—I have heard that this is a composite word formed from *Punj*, five, and *âb*, waters: viz., the Indus, Jhelum (or Jeylum), Chenâb, Ravee, and Sutlej. I am not acquainted with Hindustâni, and shall feel obliged to any of your correspondents who will translate the foregoing proper names. Chenâb seems to be a composite word, like Punjâb. G. L. S.

"*When you go to Rome, do as Rome does.*"—Among the many derivations of proverbs registered in "N. & Q.," I have not seen the above noticed; and this to me is the more remarkable, as it has been attributed to no less a personage than St. Ambrose of Milan. Some time ago, in turning over the leaves of a copy of *Tracts for the Times*, a fragment of paper dropped out,—a cutting from some book which I did not know, and on it the following:

"In the time of St. Augustin, this question respecting Saturday being in its infancy, that great theologist was in the habit of dining upon Saturday as upon Sunday; but his mother, Monica, being puzzled with the different practices then prevailing (for they had begun to fast at Rome on Saturday), applied to her son for a solution of the difficulty. He in return actually went to Milan on purpose to consult St. Ambrose on the subject. Now, at Milan, they did not fast on Saturday, and the answer of the Milan saint to the Hippo saint was this: 'When I go to Rome I fast on the Saturday as they do at Rome, but when I am here I do not;' an advice that is current amongst us to this day—'When you go to Rome, do as the people of Rome do.'"

Not being "up" in the works of St. Augustine or St. Ambrose, perhaps some of the readers of "N. & Q." will favour me with stating where such a passage can be found in either of the Fathers referred to? M. C.

William Dunlap.—I wish very much to ascertain whether an American author, of the name of William Dunlap, is still living; or (if not living) the date of his death. He is author (besides many other works) of the *Life of Charles Brockden Brown.* He was also a painter of some eminence. The information I desire is likely to be found in a work recently published, Duycink's *Cyclopædia of American Literature.* R. J.

"*The Sisters' Tragedy.*"—I would be greatly obliged if any of your readers could inform me who wrote a play called *The Sisters' Tragedy*, printed by W. Nicol, Pall Mall, in 1834? The scene of the play is laid in Granada; and the author appears to have been indebted to Tennyson's *Ballad of the Sisters* for the groundwork of

the plot. There are some prefatory lines, dated Hampstead, Aug. 1834, by J. B. (Joanna Baillie).
R. J.

Colonel Forrester. — Speaking of Jack Ellis and his extraordinary social qualities, which made him familiar at once with the great and lowly, Boswell says:

"The brilliant Colonel Forrester, the author of the *Polite Philosopher* (first published at Edinburgh, 1734) was amongst the former."

Where can any particulars be obtained regarding this *Scottish Chesterfield?* J. O.

Quotation wanted: "Where is thy land." — Will any of your readers oblige me by saying where are to be found the lines —

"Where is thy land? 'tis where the woods are waving
In their dark richness to the summer air;
Where the blue streams a thousand flower-banks laving,
Lead down the hills in veins of light — 'tis there."

The style and phraseology point to Mrs. Hemans, but I have not been able to find the lines in her works. T. J. E.

Device and Motto. — I shall feel obliged if any of the correspondents of "N. & Q." can tell me the meaning of the following device and motto engraved on an old seal. The device consists of a bird with a branch in its mouth seated on a sheaf of corn; on one side of which is a lion, and on the other a serpent, with the motto "IN OUTE." The device is not difficult to understand; but I can make nothing at all of the motto. J. J.

"*Carmina Quadragesimalia.*" — Is any record kept at Christ Church of the authors of the beautiful Latin poems called *Carmina Quadragesimalia?* As far as regards elegant and correct Latinity, they are worthy to be ranked with the poetry of the Augustan age. Can any of your classical readers inform me whether any more than two volumes have been printed? They bear date 1723 and 1748 respectively, and are both dedicated to students of Christ Church, the former volume by Charles Este, the latter by Antony Parsons. OXONIENSIS.

Aspasia's Wart.—A reviewer in a recent number of *The Athenæum* tells how Aspasia was advised in a dream to apply rose leaves to an ugly wart on her face. What is his authority? R. T. SCOTT.

Pictures by Raffaelle in England, and in what Collections? — I should feel thankful for an accurate list of the finished original pictures now in this country by Raffaelle: stating in what collections they are, and, if possible, when they were first brought here. Such list, of course, only to comprehend well-known and undoubted works; of which, it is to be feared, there are not half-a-dozen to be met with in England, besides the cartoons at Hampton Court, and the four in our National Gallery. JOHN J. PENSTONE.

Stanford-in-the-Vale, Berks.

Bibliographical Queries. —

1. Can any of your readers give me some account of the *subject* of an old work, entitled *Dactyliotheca Smythiana*, which was published at Venice in the seventeenth century?

2. Has there ever been any cheap reprint of the *Boke of St. Alban's?*

3. Is the *True Spirit and Practice of Chivalry*, by Digby, considered a standard work? and has it been favourably received by critics?

SIGMA THETA.

"*Judith Culpeper.*" — I have a curious old letter with the above signature, of which the following is a copy:

"March the 22nd, 1675.

"May itt please yr Grace,

"Upon the receipt of a letter from my Lord privy Seal importinge that the draught of a conveyance. . . sealed to mee by my Brother was the full effect of yr Lopps mediation for mee I have accordingly sealed itt. And though I must needs say I hoped for somewhat better conditions, yet yr Lopps pleasure commanded my sorrowful subscription, Especially for the purchasinge of property (?) between soe neere relations. My Brother hath given mee many and great assurances of his future Justice to mee in performing this Agreemt. Butt as my confidence in yr Lopps wisedome was the principall motive of my compliance, soe the continuance of yr favour to me is still my best security. . . I therefore humbly implore yr grace in compassion of my weaknesse to afford mee . ye compleatinge yr mediation. Nott doubtinge butt God will abundantly requite yr Goodnesse to mee.

"My Lord,

"Yr Graces most obliged servt,

"JUDITH CULPEPER."

Can any of your sagacious readers inform me who was this "Judith Culpeper" and her brother? As the letter came from a Kent collection, it was probably written by a relation of Sir Thomas Culpeper (or Colepeper, or Culpepper) of Hollingbourne, who died about the close of the seventeenth century. Many monuments of the family are erected in Hollingbourne church, and doubtless a good county history contains a list of them. Can any conjecture be made as to the personage to whom the letter was addressed? Was it not probably to Sheldon, Archbishop of Canterbury, to which see the manor of Hollingborne belongs? The letter is endorsed on the back "Anthony Horsmonden." Vox.

Was Henry IV. nursed by an Irishwoman? — In the *Calendar of the Patent and Close Rolls of the Irish Chancery*, vol. i. (all published) p. 179., the Calendar of the Roll. Pat. 6 Henry IV., 1a Pars commences: at article 2, a number of letters of protection are given; and amongst them we find the remarkable entry, "Et Marg' Taaf, nutrix Regis, Dublin, 18 Maii." This would seem

to scttle the point conclusively. Query, has this fact been ere now noticed? James Graves, Clk.

Kilkenny.

The Great Heat.—I am told that twenty years ago there was a similar drought in the country to the present. The heat was, as it now is, intense; farmers suffered considerably; the corn stalk was but a foot high, and, instead of being cut, was plucked.

Can any correspondent of "N. & Q." give a more detailed account of the above facts? Karl.

Rev. Mr. Simmons.—Is anything known of the Rev. Mr. Simmons, to whom the witty sermon in the Cripplegate Morning Exercises, "How may we get rid of Spiritual Sloth," is attributed. Calamy inserts his name in the list of those ministers who preached occasionally when the Act of Uniformity passed. W. G. L.

Westbourne Grove.

George Liddell.—Can any Scottish poetical antiquary furnish a Note about "George Liddell of Edinburgh," who wrote *The Swan's Song, or Pleasant Meditations on the Way*, the tenth edition corrected; Lond., printed for the Author, and sold by Lillias Liddell in Edin. 1710, 12mo. pp. 48?

Mr. Liddell seems to have been the poet of the religious million; and besides this piece of doggrel, our illustrious *obscure* announces "These books following, by the same author, are sold by him and his daughter Lillias Liddell, in Edin.," viz. 1. *A Garden of Spiritual Flowers*; 2. *The Traveller's Song*; 3. *Good Company*; 4. *Manna Gathered*; 5. *Canaan's Grapes*; 6. *Apples of Gold*; and 7. *The Honey Comb*. Presuming these to be also in verse, and judging from the popularity of the *Swan's Song*, Mr. Liddell would appear to have obtained some notoriety as a small poet. J. O.

Rubens' Pictures: Antwerp Cathedral.—With reference to the celebrated "Descent from the Cross," which, as every one knows, consists of five pictures, can any of your readers say whether the painting at the back of one of the doors, representing, according to Murray, a hermit with a lantern, is not, in fact, intended as a fifth representation of St. Christopher, under the form of a priest carrying the viaticum? The presumption is in favour of this hypothesis, since the four remaining pictures all symbolise St. Christopher in some form or other, and it is well-known that they were painted for the Guild of Cross-bowmen, of whom that saint is the patron. The idea that such was Rubens' intention is suggested by the author of a recently-published work entitled *Flemish Interiors*, and seems to me a very appropriate one.

My attention has been further drawn to the subject by a smart correspondence carried on for the last three weeks in the *Weekly Register*, giving expression to contending opinions on the passage in question of the above-mentioned volume. Quærens.

"*Round about our Coal Fire, or Christmas Entertainments.*"—What is the date of the earliest edition of an interesting pamphlet so called? Halliwell, in his *Catalogue of Chap-Books*, p. 148., mentions an edition in 12mo., 1796, which he calls "A very curious tract, composed at the end of the seventeenth, or very early in the following century." My own copy, dated 1734, is called "The Fourth Edition, with great Additions." It is dedicated "To the Worshipful Mr. Lun, Compleat Witch-maker of England, and Conjurer-General of the Universe, at his Great House in Covent-garden." Edward F. Rimbault.

Corn Measures.—I am desirous of obtaining correct information as to the difference between the proportions of the Winchester bushel and the imperial bushel (established by the "Act of Uniformity," which took effect from Jan. 1, 1826); this last contains 2218$\frac{1}{2}$ cubic inches, and I have one table stating the Winchester bushel to have contained 2178 cubic inches, and another that it was $\frac{1}{32}$ part larger than the imperial. Wm. M.

Tring.

Minor Queries with Answers.

"*Bishop Burnet's Solution of Two Cases of Conscience.*"—Miss Strickland affirms that two treatises under the above title, one on "Polygamy," and the other on "Divorce," were "*expunged*" from Bishop Burnet's works. May I beg the favour of a reference, if any correspondent can give one, to any edition of Burnet's works containing these treatises; or any *good* grounds for supposing that he ever wrote them? As to Miss Strickland's testimony, she must write in a more unbiassed spirit before her evidence reckons for anything more than Jacobite gossip. A. B. R.

Belmont.

[These two Treatises are noticed by Bevil Higgons in his *Historical and Critical Remarks on Bishop Burnet's History of his Own Time*, 2nd edit. 1727, p. 158., who has given the whole of the bishop's resolution to the second question, "Is polygamy in any case lawful under the Gospel?" His reason for omitting the bishop's resolution on Barrenness was owing to some expressions in it so indecent as would offend the fair sex. John Macky, however, has not been so delicately sensitive: for, as an admirer of the bishop, he has inserted both papers in the Appendix to his *Memoirs of the Secret Services*, edit. 1733, pp. xxiv. to xxxiii., and reproaches the bishop's son for suppressing them. "These papers," says Macky, "Burnet put into the hands of Lord Lauderdale and others, with an intent to farther the design of divorcing His Majesty, and thereby of providing, by a re-marriage, heirs to the crown, and excluding the Duke of York.

Why these very curious anecdotes are denied a place in our prelate's remarkable history, I cannot assign the cause; but this I know, that he himself had inserted them. The late Archdeacon Echard assured me, that he had read them in his Lordship's manuscript; and as I have obtained exact copies of them, I think myself obliged, both in justice to the bishop's memory, as well as the republic of letters, to preserve them for the information and benefit, not only of the present, but of all succeeding times." The original, in Burnet's handwriting, was copied at Ham in 1680, with the Duke of Lauderdale's permission, by Paterson, Archbishop of Glasgow, testified under his episcopal seal, it being then in the Duke's possession.

Unfortunately for the bishop, his troublesome opponent, Dr. Hickes, had been favoured with a sight of these Treatises, and notices them in his work, *Some Discourses upon Dr. Burnet and Dr. Tillotson*, 4to., 1695, p. 20., which elicited from Burnet the following explanation: —

"He charges me with a Paper, stating the Lawfulness of Divorce in case of Barrenness, with relation to King Charles the Second's Marriage; which he says was a Project of the Earl of Shaftsbury's, and his Party, to put by the Duke of York. I cannot reflect on this Author's way of writing, without remembring an Italian Proverb, that has indeed more of Sense than of Religion in it; *God preserve me from my Friends, I will preserve myself from my Enemies.* What the Earl of Shaftsbury's Designs in that matter were, I do not know; for he never once spoke of them to me. But I remember well that the Duke (then Earl of) Lauderdale moved it to me. He was the first that ever discovered to me the Secret of King James's Religion; and when he saw me struck with great apprehensions upon it, he fell upon the Head of Divorce, and told me many Particulars that I think fit to suppress. I afterwards knew that the Matter of Fact was falsely stated to me. I was then but Seven and twenty, and was pretty full of the Civil Law; which had been my first Study. So I told him several things out of the Digests, Code, and Novels, upon that Head; and in a great variety of Discourse we went through many parts of it: He seemed surprized at many things that I told him; and he desired me to state the matter in Paper. I very frankly did it; yet I told him I spoke of the sudden; but when I went home among my Books, I would consider it more severely. The following Winter I writ to him, and retracted that whole Paper; I answered the most material Things in it; and I put a Confutation of my first and looser Thoughts, in a Book that I writ that Winter, which I can shew to any that desires it. The Duke of Lauderdale was too wise to publish any thing of this kind, tho in his passion he might have shewed it to this Author. He knew that he had pressed me to talk upon this Subject to the King himself; which I had refused to do. A great deal more belongs to this Matter, which I think fit to suppress: None but such a Person as this Author is, would have published so much."— *Reflections upon a Pamphlet, entitled "Some Discourses upon Dr. Burnet and Dr. Tillotson,"* 8vo., 1696, pp. 76-78.]

Commentary on "Proverbs." — Who is the author of *A Commentarie upon the whole Booke of the Proverbes of Solomon*, London, 1596. In an appendix to this book, consisting of "An Exposition of certain choyse and excellent Proverbes set downe scatteringly here and there in the Scriptures," the following rendering is given of Jeremiah, ch. xiii. v. 23.: "Can the blackamoore chaunge his skinne, or leopard his blew spots." Does any version of the English Bible contain this translation? Whence the idea that the spots of the leopard were *blue?* W. G. L.

Westbourne Grove.

[This work is by Peter Muffet, and was first printed in 1592, by Richard Field for R. Dexter, 8vo., and dedicated to Edward Earle of Bedford. P. Muffet was also author of "The Excellencie of the Mistery of Christ Jesus declared in an Exposition vpon 1 Tim. iii. 16.," 1590. See Herbert's *Ames*, pp. 1236. 1254. 1358.]

Author of "A Remedy against Superstition." — Who was the author of *A Remedy against Superstition, or a Pastor's Farewel to a beloved Flock*, privately printed in the year 1667. The epistle dedicatory is addressed "To his truly honoured friends of the county of Devon." A copy in my possession contains an addendum in MS. for which it is hard to account, unless it be from the pen of the author, as there is no list of errata in the book. W. G. L.

Westbourne Grove.

[This work is by William Crompton, minister of Collumpton in Devonshire, but ejected at the Restoration for nonconformity. "He lived at Collumpton and sometimes at Exeter," says Wood, "carrying on at those places and elsewhere a constant course (if not hindred) of preaching in conventicles, especially in 1678-9, when the popish plot broke out, and the faction endeavoured to obtain their designs by it, when then he preached in despight of authority, as also when king James II. and William III. reigned." See Wood's *Athenæ*, by Bliss, vol. iv. 626., for a list of his works. In a copy of his *Remedy against Superstition* before us, the *Errata* is printed on a separate slip, and pasted on the last leaf.]

Dunton's "Summer Ramble." — Dunton, in his *Dublin Scuffle*, frequently alludes to his intended publication, which he calls his *Summer Ramble* [in Ireland]. Query, was it ever published, and if so, in what year? James Graves, Clerk.

Kilkenny.

[This *Ramble*, so frequently referred to in Dunton's *Conversation in Ireland*, and *The Dublin Scuffle*, was prepared for the press, but has never yet been printed. The MS. is in the Rawlinson Collection in the Bodleian, No. 71.]

The Minerva of Sanctius. — Sir William Hamilton says in a note, in his *Discussions on Philosophy* —

"To master the Minerva of Sanctius and his commentators is a far more profitable exercise of mind than to conquer the *Principia* of Newton."

Who is the Minerva of Sanctius? who are his commentators? where is it to be got? and what is it about? Enquirer.

[Francisco Sanchez (Lat. *Sanctius Brocensis*), was an eminent Spanish grammarian, born in 1523, and died in 1601. The work which gained him most reputation was his *Minerva*, seu de Causis Linguæ Latinæ Commentarius, Salamanca, 1587, 8vo. This was often reprinted during the sixteenth century, and in more modern times at Amsterdam, 1754, 1761, 8vo., with remarks by Scioppius,

and annotations by Perizonius. Another edition was published at Utrecht, 1795, with the additions of Everard Scheid; and a third at Leipsic in 1793—1804, with the notes of Perizonius, and those of Charles Lewis Bauer. See a notice of him in Rose's *Biog. Dictionary.*]

"*The Shepherd of Banbury.*"—I am most anxious to ascertain where I can find any account of "The Shepherd of Banbury." It is a book or personage learned on the subject of the weather, and he or it is quoted as a first authority on the point by many in the midland districts.

MURPHY.

[This work is entitled *The Shepherd of Banbury's Rules to judge of the Changes of Weather, grounded on Forty Years' Experience, &c.* By John Claridge, Shepherd, 8vo., 1744; and reprinted in 1827. It is a work of great popularity among the poor, and is attributed to Dr. John Campbell, author of *A Political Survey of Britain.* It is mostly a compilation from *A Rational Account of the Weather*, by John Pointer, Rector of Slapton, in Northamptonshire.]

Names of the Days of the Week. — Ancient deeds are frequently dated the day of the week on which they were executed, *e. g.* Die Jovis, Die Mercurii, &c. Will you, or any of your correspondents, be so good as to give me the name of heathen deity, &c., to which each day was dedicated? B.

[The following are the names of the heathen deities:

Dies Solis	- - -	Sunday.
Dies Lunæ	- - -	Monday.
Dies Martis	- - -	Tuesday.
Dies Mercurii	- - -	Wednesday.
Dies Jovis	- - -	Thursday.
Dies Veneris	- - -	Friday.
Dies Saturni	- - -	Saturday.

In some ancient deeds we find the equivalent terms *Dies Dominica* for Sunday, and *Dies Sabbati* for Saturday.]

Replies.

THE LATE REV. ROBERT MONTGOMERY.

(2nd S. i. 293. 321. 400. 521; ii. 78.)

The question respecting the name of this gentleman still remains a quibble. There is no doubt that he was christened "Montgomery," and I apprehend that the Weston where he was christened is the pretty little village of that name, now almost forming part of Bath, which was the scene of annual poetic *fêtes* in the Johnsonian and flourishing days of *Aquæ Solis*. But the point sought is, whether or not his father bore the said surname. I knew, and well, both Robert and his father. He, Robert, was the natural son of Mr. Gomery, the clown, a most gentlemanly and very well-informed man, and, decidedly, *homme à bonnes fortunes*, by a lady who kept a school at Bath, and who, subsequently, removed from that city and married a respectable schoolmaster. One of the best traits in Robert was his affection for this mother, and amply she deserved it of him; she gave him an excellent education, and brought him up carefully and religiously. Now, I have a suspicion (rather, an impression that I once saw him perform under the name) that Mr. Gomery occasionally in his career prefixed to his name the aristocratic "Mont." He was exceedingly ambitious to sink the clown in the actor; and, when engaged solely in the latter capacity, became, I suspect, Montgomery. I have little doubt, moreover, that when in his younger days recommending himself to "a gentle belle," he would hint that such was his name of right. Still, it may be that, as Robert assured me soon after his father had introduced him to me as, to use his own words, a would-be Byron, his father was son or grandson of the General Montgomery of the American war; he may have been a legal, may have been a natural, descendant of the general.

Were Grimaldi alive, he could most likely have settled the question. As it is, not improbably Mr. T. Matthews, the leading clown of our more immediate day, may be able to cut the Gordian knot. Should there be surviving any sons or daughters (there is, I fancy, a daughter, Mrs. J. Bennett, living in Exeter, at least there was three years since) of the late Mr. Richard Hughes, proprietor of Sadler's Wells Theatre in the days of *Evelina*, they would be the parties most likely to know the truth; since Mr. Gomery was in boyhood a companion of Grimaldi, who, according to Mr. Dickens's biography of the modern Momus, came out at the Wells under Mr. Hughes's management, when about six years old, and, I fancy, first appeared there himself. Like our great pantomimist, Mr. Gomery was an ardent entomologist; and I have known him make long excursions and "watch o' nights," not to rob the king's exchequer, but to surprise Tiger-moth, or Queen Imperial, or Sphynx, *et id genus omne.*

Mr. Gomery, as I have remarked, was a well-informed man; indeed from his tact, good-breeding, and general knowledge, he might not only have passed muster in any society, but from his entertaining and aptly-applied fund of anecdote would have been esteemed a most desirable and entertaining companion. And he deserves a passing word in "N. & Q." by way of hint to the future historian of the stage. His clown was *sui generis*, a thing of art; not clown in the Grimaldi sense of the word, the broadly humorous; or in the Bradbury, *i. e.* the acrobatic and neck-venturing, but a blending of English clown and Gallic Pierrot — quaint, easy, and presenting a something which I must term the oriental element, combining a sort of pictorial *diablerie* with the farcical: for want of a better term to express his pantomime, he was, indeed, ordinarily known

among his stage-brethren as the "gentleman-clown."

A word more, as still appertaining to "N. & Q." He married, as one of your correspondents states, a Mrs. Power, who had a very handsome house at Lambridge, Bath, and who, previously to this marriage, was mother of a family of ten or twelve children by Sir Andrew Bayntum, with whom she lived for many years, and conducted herself as a wife, and by whom the house and a good income were bequeathed her. There were several Morlands which came to her with the house. I should like to know where they have winged their way; but, still more, what may have become of a Diary, kept either by Sir Andrew or his father, I forget which, and which, though it might not be worth publishing *in extenso*, would certainly, unless I egregiously err, afford many valuable pickings, particularly as regards courtly gossip in the elder Georges' days, to "N. & Q."

DELTA.

Your correspondent β. γ. δ. (p. 78.) *should have read* my communication. He needlessly asks, "What would convince G.?" And says, "A Bath Directory is of no weight against a baptismal register." I beg to remind him that my affirmation was, that the statement given by D. (2nd S. i. 293.), as to the name of Robert Montgomery's father, was *correct;* and I have shown that he lived, was married, and died by the name of Gomery,—a fact well known to the inhabitants of Bath. As to the baptismal register, to which I did not happen to refer, I have only to say that if it is producible, and is worth anything, I do not see why it should be withheld. No man's reputation can be promoted by attempts to mystify either his parentage or baptism. Your correspondent D. (2nd S. ii. 37.), who inquires at what "Weston" Robert Montgomery may have been christened? should try "Weston, near Bath," the worthy vicar of which is the Rev. John Bond. G.

SATELLITE.

(2nd S. ii. 69.)

Vossius says:

"Non à *satagendo*, ut Perottus putabat: sed à Syriaco *satel*, id est *latus*, quia *latus stipat*, ut idem sit ac antiquâ linguâ erat *latro*: quem Varro similiter sic dici credidit, quia *latus cingeret*. Servius in XII. Æn. *Varro dicit hoc nomen posse habere etiam Latinam etymologiam ut latrones dicti sint, quasi laterones, quia circa latera regum sunt, quos nunc satellites vocant.*"

Salmon (*Stemmata Latinitatis*, London, 1796) says:

"*Satelles* I have marked as coming from the Greek, because it seems to me to come from σα for διὰ (see note on *sapio*) and τέλλω or τέλλομαι, I make or execute, arise, bid, or order, send; whence τέλλις, -εως, part, the whole, order; whence also τέλος, end, duty, or tax (on entering or going out), expense, magistracy, magistrate, troop, legions, squadron, &c.: διατέλλω is not found, but may have been used, as well as διατελέω, I go through, persevere, last; since we find ἐντέλλω or ἐντέλλομαι, I enjoin or command, I commission or charge. And what is a satellite but one (of a troop) always near his master, executing, or ready to execute, his orders?"

Lemon (*Eng. Etym.*, London, 1783) says:

Satellites. λάθω Dor. for λήθω, *latus*, quia *lateat* condaturque sub axillis; à *latus* fit *Satelles*, quod circa *latera* regum sint; id quod antiquitus *latro*, quasi *latero;* a life guardsman, who antiently waited at *the sides* of princes; also used in astronomy to signify," &c.

Diderot (*Ency.*) says:

"Chez les empereurs d'orient, ce mot *satellite* signifioit la dignité ou l'office de capitaine des gardes du corps. Ce terme fut ensuite appliqué aux rapaux des seigneurs, et enfin à tous ceux qui tenoient les fiefs, appellés *Sergenterie.* Ce terme ne se prend plus aujourd'hui qu'en mauvaise part. On dit les *gardes* d'un roi et les *satellites* d'un tyran."

But see also Du Cange (*Gloss.*), Gesner (*Thes. Ling. Lat.*), and Dufresne (*Gloss. Med. et Inf. Lat.*)

Satila, *satal*, to follow. I do not know of any European words derived from Arabic *verbs*, but there are many (particularly Spanish) derived from Arabic nouns, not now to be found either in Meninski, Golius, or in any Lexicon that I have seen.

R. S. CHARNOCK.

WATCHFULNESS OF THE GOOSE.

(2nd S. i. 473. 495.)

The historical credit of the received story respecting the preservation of the Capitol by the geese, set forth in a former Note, depends in great measure upon the vigilant habits of this bird, and of its superiority to the dog as a guardian. Having consulted Professor Owen upon this point of natural history, I received from that distinguished naturalist an answer, which, with his permission, I lay before the readers of "N. & Q.," in illustration of my former remarks. The alertness and watchfulness of the wild goose, which have made its chase proverbially difficult, appear, from this decisive testimony, to be characteristic of the bird in its domesticated state. The establishment of this fact unquestionably confirms the traditionary account of their preservation of the Capitol. The following is Professor Owen's letter. The cottage where he resides is in Richmond Park.

"Opposite the cottage where I live is a pond, which is frequented during the summer by two brood-flocks of geese belonging to the keepers. These geese take up their quarters for the night along the margin of the pond, into which they are ready to plunge at a moment's notice. Several times when I have been up late, or wakeful, I have heard the old gander sound the alarm, which is

immediately taken up, and has been sometimes followed by a simultaneous plunge of the flocks into the pool. On mentioning this to the keeper, he, quite aware of the characteristic readiness of the geese to sound an alarm in the night, attributed it to the visit of a foumart, or other predatory vermin. On other occasions, the cackling has seemed to be caused by a deer stalking near the flock. But often has the old Roman anecdote occurred to me when I have been awoke by the midnight alarm-notes of my anserine neighbours; and more than once I have noticed, when the cause of alarm has been such as to excite the dogs of the next-door keeper, that the geese were beforehand in giving loud warning of the strange steps.

"I have never had the smallest sympathy with the sceptics as to Livy's statement: it is not a likely one to be feigned; it is in exact accordance with the characteristic acuteness of sight and hearing, watchfulness, and power and instinct to utter alarm-cries, of the goose."

L.

"HEY, JOHNNIE COPE."

(2nd S. ii. 68.)

The original song, beginning, —

"Cope sent a challenge frae Dunbar,"

was written by Adam Skirving, farmer of Garleton, near Haddington; who, says Allan Cunningham, "besides his gift of song-making, which was considerable, was one of the wittiest and most whimsical of mankind." Adam Skirving was born in 1719, and died in 1803. He is called "Mr. Skirvin" by Ritson, "Mr. Skirven" by Stenhouse, and "*Alexander* Skirving" by Cunningham. He was a remarkably handsome man, free and outspoken in his manners, and being very saving in money-matters, he left a considerable fortune to his surviving children. He was twice married. His eldest son by his first marriage, Archibald Skirving, the portrait painter, who resembled him in person and disposition, was well known in Edinburgh. The second son, Captain Robert Skirving, also inherited his father's poetical genius. After many years' service in the East Indies, he returned home in the year 1806, and was living in 1838 at Croys, near Castle Douglas. A letter, containing some curious particulars of his father, was addressed by the Captain to the last editor of Johnson's *Scots Musical Museum*, 1839, vol. ii. p. 190 *.

The authority for attributing this song to Adam Skirving rests upon the late Mr. Stenhouse (notes to *Musical Museum*, vol. iii. p. 220.); but, as the writer of the "Additional Illustrations" to the same work remarks, "Notwithstanding his son's silence respecting the authorship of this song, there is no reason for calling in question Mr. Stenhouse's assertion, as the local character of the verses, and their caustic spirit and resemblance to his 'Trament Muir,' would place this point, I think, beyond all reasonable doubt."

Hogg, in the Second Series of his *Jacobite Relics*, 1821, p. 308., says:

"This song, so generally a favourite throughout Scotland, is certainly more indebted for its popularity to the composer of the air, than the poet who wrote the verses, The tune is really excellent, but the verses, take which set we will, are commonplace enough. Yet I scarcely know a song that so many people are fond of. For my part I love it, and ever will, because it was a chief favourite with my late indulgent and lamented master and friend, the Duke of Buccleugh, whom I have often heard sing it with great glee."

"Johnnie Cope" is still a universal favourite in Scotland, and no song, perhaps, has so many different "sets." Allan Cunningham mentions that he once heard a peasant boast, among other acquirements, that he could sing "Johnnie Cope," with all the *nineteen* variations!

Copies of the various sets may be seen in Hogg's *Jacobite Relics;* Allan Cunningham's *Songs of Scotland;* Gilchrist's *Ancient and Modern Scottish Ballads; Jacobite Minstrelsy*, 18mo., Glasgow, 1829; Ritson's *Scottish Songs;* Johnson's *Scots Musical Museum*, &c.

The old air of "Johnnie Cope" originally consisted of one strain, the author of which is unknown. The earliest copies appear in Oswald's *Caledonian Pocket Companion*, and in Johnson's *Scots Musical Museum.* EDWARD F. RIMBAULT.

Upon a reference to Chevalier Johnstone's *Memoirs of the Rebellion*, 1745, your correspondent MR. KNOWLES will find much interesting matter relative to Sir John Cope. The best edition of the work is the one published in 1822, 8vo. The author of the song, "Hey, Johnnie Cope," &c., was Adam Skirving, farmer, Haddington; full particulars of whom, and his various songs, will be found in Stenhouse's *Illustrations of the Lyric Poetry and Music of Scotland*, by Laing and Sharpe, 8vo., 1853. T. G. S.

Edinburgh.

GAMAGE FAMILY.

(2nd S. ii. 48.)

Amongst notes collected by the writer from various sources relating to Gloucestershire families are the following:

Gamage of Gamage. William Gamage was Sheriff of Gloucestershire with another in 1325.

There is a place called Gamage Hall in Dymock (co. Glou.).

Mune was anciently a manor within the manor of Dymock. It was granted to William de Gamage, 1 John; and Jeffry, his son and heir, died seised of it, and of 10*l.* rent in Dymock, in 37 Hen. III.

Elizabeth, daughter and sole heiress of the last-

named, married John Pembrugg, into whose family she conveyed it.

The arms, as given by Sir Robt. Atkyns, are as follows: Arg. nine fusils in bend, gules, on a chief azure three escallops, or.

In Berry's *Dictionary of Heraldry* the arms of Gamage (of Coyte and Royiade, Hertfordshire) are substantially the same, viz. Arg. five fusils in bend gules, on a chief az. three escallops, or. Crest, a griffin segreant, or.

In Dr. Strong's *Heraldry of Herefordshire* is mentioned a Godfrey Gamage, of Mansell Gamage, Herefordshire, temp. Edw. III., bearing the same arms. Mansell Gamage was one of the chief possessions of the ancient family of Pembruge long after this period. COOPER HILL.

Gloucester.

The following Notes may assist the researches of ANON.:

"GAMAGE (Coyte and Royiade, co. Hertford). Ar. five fusils in bend gu. on a chief az. three escallops or. Crest, a griffin segreant, or.

"GAMACK (Clerkenshalls, Scotland). Gu. a bend engrailed ar." — Burke's *General Armory*.

There are seven other entries in that book to the name of *Gamach* or *Gamage*, *Gamadge* or *Gamage*, and *Gamage*, with similar arms.

In the account of "The Winning of the Lordship of *Glamorgan* or *Morgannwe* out of the *Welshmen's* Hands," said to be written by Sir Edward Stradling, of St. Douat's Castle, Glamorganshire, there is some information respecting the Gamage family, their connections and estates. It is prefixed to Wynne's edition of Powell's translation of *The History of Wales*, by Caradoc of Llancarvan, p. xxiii. ed. 1774.

In p. xxxiv. one Paine Gamage is mentioned as "Lord of the Manor of *Rogiade in the county of Monmouth*."

There is now a parish in Monmouthshire called *Roggiet*, "in the hundred of Caldicott, 6½ miles S.W. from Chepstow." See Lewis's *Topograph. Dict. of England*.

I accidentally stumbled upon these particulars a day or two ago: they may, perhaps, help your anonymous querist. J. W. PHILLIPS.

Haverfordwest.

The Liber Niger of Christ Church Cathedral, Dublin, which contains copies of ancient charters and various other documents relating to the archbishopric, states that Andrew Gamage was sergeant to Archbishop Luke [1228 to about 1251], in his manor of Ballymore. He was one of the feoffees by charter, and held in that manor to himself and his heirs half a carucate of land for 12*s.* 6*d.* a-year. His name also occurs as a juror to prove the customs and liberties of Ballymore. The great roll of the Pipe in the Record Tower of Dublin Castle contains the account of Master Thomas de Chaddisworth, as custodee of the temporalities of the see, during its vacancy from 1251 to 1257. In his "discharge" of the profits of the manor of Ballimore, he paid "to Walter Gamage for a horse for the King's use, 1*l.*" The *Liber Niger* contains a list of the jurors empanelled to try the extent of the manor in 1325; in it are the names of Richard and Robert Gamage. E. D. B.

Portarlington.

ANON. is informed that about seventy years ago an ancient maiden lady, named *Gamage*, died in the Sidbury, Worcester, where she had long resided. She was very intimate with my family, which had in 1760 removed from Herefordshire, and settled in Worcester. OGDO.

Replies to Minor Queries.

Suffragan Bishops (2nd S. ii. 91.) — I can give you some information respecting two or three of the bishops named in the extract from Sir Thos. Phillipps's *Wiltshire Institutions*, given by your correspondent PATONCE: —

1. "Robertus Imelacensis Episcopus." This was a Franciscan friar, an Englishman, who was appointed Bishop of Emly, in Ireland, by the Pope's provision, Feb. 1, 1429. His name was Robert Portland, or Poetlan (Wadding, *Annales Minorum*, tom. v. p. 203., ad an. 1429; *Regist. Pontif.*, *Ibid.*, p. 173. It does not appear that he ever took possession of the see. Another (or perhaps the same) Robert of England, also a Franciscan, is mentioned as appointed to the same bishopric in 1444, by provision of Pope Eugene IV. (Wadding, *Ibid*, p. 456., ad an. 1444.)

2. "Jacobus Dei gratia Akardensis episcopus." This was James Blakedon, or Blackden, a Dominican friar, and Doctor of Divinity, who was appointed *Achadensis* episcopus, *i. e.* Bishop of Achonry, in Ireland, by provision of Pope Eugene IV., Oct. 15, 1442. See De Burgo, *Hibernia Dominicana*, p. 473.

This bishop was translated to Bangor in North Wales, in 1452; and died there, Oct. 24, 1464. See Goodwin, *de Præsulibus Angliæ*.

3. "Simon, Connerensis Episcopus," was a Dominican friar, who was appointed Bishop of Connor, in Ireland, by provision of Pope Pius II., Feb. 12, 1459. See De Burgo, *Hib. Dominicana*, p. 475.

4. "Johannes Mayonensis episcopus." This was John Bell, a Franciscan, who was made Bishop of Mayo, in Ireland, Nov. 5, 1493 (Wadding, *Annal. Minorum*, tom. vii. p. 314).

JAMES H. TODD.

Trin. Coll., Dublin.

Poem about a Mummy (2nd S. ii. 87.) — Probably the poem your correspondent A. A. D. inquires for is *The Answer of the Egyptian Mummy*, in reply to the *Address to an Egyptian Mummy*, a poem written at the unrolling of a mummy some years ago. The *Address*, which is a poem of considerable merit, and of no little interest, was attributed to Mr. Roscoe, and has been several times reprinted.

The *Answer* was, what your correspondent calls it, — droll, and describes the mummies' "experiences" of three thousand years ago. It was printed in the *Saturday Magazine* of the Christian Knowledge Society for April 26, 1834, to which I beg to refer A. A. D. I may just name as well that the *Address* itself was also reprinted in the same magazine for February 22, in the same year.

LLEWELLYNN JEWITT, F.S.A.

Derby.

I think that your correspondent A. A. D. must refer to an "Address to the Mummy in Belzoni's Exhibition," written by Horace Smith, and originally published in the *New Monthly Magazine*. Perhaps the quotation of one of the stanzas may refresh A. A. D.'s memory.

"I need not ask thee if that hand, now calmed,
Has any Roman soldier mauled and knuckled,
For thou wert dead, and buried, and embalmed,
Ere Romulus and Remus had been suckled:
Antiquity appears to have begun
Long after thy primeval race was run."

JOHN PAVIN PHILLIPS.

Haverfordwest.

In a work upon the *Plurality of Worlds*, by Alex. Copland, Advocate, 8vo., Lond. and Edin., 1834, there is a poem entitled "The Mummy Awake," which may be what A. A. D. wants.

J. O.

There is a story by Edgar Poe, among his *Tales of Mystery*, &c., entitled "Some Words with a Mummy," which pretty nearly answers the description given by A. A. D., except that it is in prose. It may be found in vol. i. pp. 212. 599., in an edition published by Vizetelly in 1852, among the series of "Readable Books."

H. A. C.

Mr. Bathurst's Disappearance (2nd S. ii. 48. 95.) — Has there not been a story going the rounds of the English and foreign papers, since the publication of Bishop Bathurst's *Life* by his son, the late archdeacon, to the effect that some human bones had been found in making alterations in the "Post House at (I think) Perleberg," where the disappearance took place, which were supposed to be those of Mr. Bathurst. Probably it is a "canard." If I am right in fixing on Perleberg as the *locus in quo*, it is hardly "près de Hambourg?" I once heard the subject discussed in a German diligence. The opinion expressed was, that he had committed suicide; throwing himself into some tributary of the Elbe, then swollen by rains, whilst his horses were being fed at the post. The loss of his dispatches was the reason assigned for the commission of this rash act of desperation. How these dispatches were lost was a disputed point; but the opinion of the diligence was, that either Russia, or our ally Austria, and not France, had a hand in their disappearance. J. H. L.

To settle divers errors, let me state, as a relative of the wife of Mr. Benjamin Bathurst, that she was the eldest daughter of Sir John Call of Whiteford House, Cornwall, and sister to the late Sir William Call. Lady Aylmer, who is alive, is her *sister*. Mrs. Bathurst's only surviving daughter is the Countess of Castle Stuart, not the Dowager Countess. A. HOLT WHITE.

A Noble Cook (2nd S. ii. 87.) — I have heard this extract alluded to the Lord Aston of that day. The title is now, I believe, extinct. The last lord was in holy orders. In a statement of the case of the *soi-disant* Earl of Stirling (no very good authority), with a view of showing that other Scotch claimants of peerages had not complied with the orders of the House of Lords, it is alleged —

"The Lord Aston, whose name does not even stand on the Roll of Scotch Peers, has still been allowed to keep his title, and to be denominated as Lord Aston in the Commission of the Peace for the County of Worcester."

I presume this lord was a descendant of the cook. J. H. L.

"*God save the King*" (2nd S. ii. 96.) — DR. GAUNTLETT, in his note upon this tune, has gone out of the way to point out an error of the late Dr. Crotch's. In so doing he has made a "ludicrous mistake" himself. The author of the chant in D minor was not "William Morley of 1740," but William Morley, Gent., of the Chapel Royal, whose death is recorded in the cheque book of that establishment to have taken place Oct. 29, 1721. The *correct* date is of some value in DR. GAUNTLETT'S argument. EDWARD F. RIMBAULT.

Order of St. John of Jerusalem (2nd S. i. 460.) — Does not E. H. A. confound two different orders? The order of the Temple was surely quite different from that of St. John of Jerusalem or the Knights Hospitallers, and the one body, if my memory does not fail me, was generally in rivalry, not to say hostility, to the other. β. ν. δ.

"*Blawn-sheres*" (2nd S. ii. 65.) — The word to which G. refers is *sewells*, not *sewers*. It is explained by MR. HALLIWELL as a "scarecrow" made of feathers, to scare deer from breaking the fences. MACKENZIE WALCOTT, M.A.

Eaton's Sermon (2nd S. i. 516.; ii. 93.) — In that singular book, Cotton Mather's *Magnalia Christi Americana* (Lond. 1702, fol.), is a notice of Mr. Samuel Eaton. As the work is rare, I have transcribed the passage for Mr. Aspland:

"He was the Son of Mr. *Richard Eaton*, the Vicar of *Great Burdworth* in *Cheshire*, and the Brother of Mr. *Theophilus Eaton*, the Renowned Govenour of *New-Haven*. His Education was at the University of *Oxford:* And because it will doubtless recommend to find such a Pen, as that which wrote the *Athenæ Oxoniensis* thus Characterising of him, Reader, thou shalt have the very Words of that Writer, concerning him: *After he had left the University, he entred into the Sacred Function, took Orders according to the Church of* England, *and was Beneficed in his Country: But having been puritanically Educated, he did dissent in some Particulars thereof. Whereupon finding his Place too warm for him, he Revolted, and went into* New-England, *and Preached among the Brethren there.* But let us have no more of this *Wood!* Mr. *Eaton* was a very Holy Man, and a Person of great Learning and Judgment, and a most Incomparable Preacher. But upon his Dissent from Mr. *Davenport*, about the Narrow Terms, and Forms of *Civil Government*, by Mr. *Davenport*, then forced upon that Infant-Colony, his Brother advised him to a Removal: And calling at *Boston* by the way, when he was on his Removal, the Church there were so highly affected with his Labours, thus occasionally enjoyed among them, that they would fain have engaged him unto a Settlement in that Place. But the Lord Jesus Christ had more Service for him in *Old-England*, than he could have done in *New;* and therefore arriving in *England*, he became the Pastor of a Church at *Duckenfield*, in the Parish of *Stockfort*, in *Cheshire*, and afterwards at *Stockport;* and a Person of Eminent Note and Use, not only in that, but also in the Neighbour-County.

"After the *Restoration* of K. *Charles* II. he underwent first *Silencing*, and then much other *Suffering*, from the *Persecution*, which yet calls for a *National Repentance*. He was the author of many *Books*, and especially of some in Defence of the *Christian Faith*, about the *God-Head of Christ*, against the *Socinian Blasphemies:* And his Help was joined unto Mr. *Timothy Tailors*, in writing some Treatises entituled, *The Congregational Way Justified*. By these he Out-lives his *Death*, which fell out at *Denton*, in the Parish of *Manchester* in *Lancashire*, (where says our Friend *Rabshakeh Wood*, he *had* sheltered himself among the Brethren after his Ejection) on the Ninth Day of January, 1664, and he was Buried in the Chapel there." — Book iii. p. 213.*

See also Wood's *Athenæ Oxoniensis*, by Bliss, iii. 672. 382.; iv. 4.; Calamy's *Ejected Ministers*, 1713, p. 412.; *Continuation*, 1727, p. 566.

John I. Dredge.

"*Rand*" (2nd S. i. 213. 396. 522.; ii. 97.) — Does not the modern German word *rand*—such as *meeres-rand*, sea-shore; *flussesrand*, river's bank—suggest, as this language I have so frequently found to do, some old Saxon word of the same meaning? The locality mentioned by C. J. "between Trumfleet Marsh and the north bank of the river Don," seems to me to point to some such derivation for the space between the edge of the marsh and the bank of the river, being called the "rands," or "shores." It hardly appears as probable that the benefactor of Fishlake, on the *south* side of the river, should have had his name given to ground on the *north* side, which may probably belong to a different parish. E. E. Byng.

See Johnson's *Dictionary*, "Rand, *n. s.* (*rand*, Dut.), *border*, *seam*, as the *rand* of a woman's shoe." In Scotland the selvage or border of a web of cloth "list," a marginal border, is called a *rund*, pronounced *roond*. J. Ss.

Song by Old Dr. Wilde (2nd S. ii. 57.) — This song occupies pp. 51 to 53 in *Iter Boreale*, &c., 1670, being a parody on the older song of "Hallow my fancie, whither wilt thou go?" the burden being "Alas, poor scholar, whither wilt thou go?" and the concluding verse is very characteristic of the times:

"Ho, ho, ho, I have hit it, —
Peace goodman fool;
Thou hast a trade will fit it;
Draw thy indenture,
Be bound at adventure,
An apprentice to a free school; —
There thou mayest command
By William Lillye's charter;
There thou mayest whip, strip,
And hang, and draw, and quarter,
And commit to the red rod
Both Tom, Will, and Arthur.
I, I, 'tis thither, thither will I go."

More than twenty years have passed since I cut several columns from Felix Farley's *Bristol Journal*, headed "The Garland of Withered Roses." They were sent to that paper by your old correspondent J. M. G., of Worcester. No. 1. contained Cleland's beautiful ode of "Hallow my fancie," with an introductory notice. The original poem, as it appeared in the first edition of his *Poems*, 1658, is blended with the additions made in the second, 1697; it extends consequently to sixteen stanzas, and, beautiful as it is, therefore it is too long for your pages. These papers were continued only to six numbers, but each contained some gem of ancient poetry. Would J. M. G. contribute them for preservation to your pages? The introductory remarks are in each notice too good to be lost. G. D.

Henley-on-Thames (2nd S. i. 454.; ii. 18.) — In addition to what I have already sent, I would observe that there are two separate notices of Henley in the Rawlinson Collection of MSS. in the Bodleian, consisting of copies of inscriptions on tombstones principally. It may be of use to persons interested in topographical studies to mention that there are notices of a similar kind of many other places in the same collection. Some for Sussex were made use of in *Hastings Past and Present*, published last year. E. M.

Oxford.

* The Capitals and Italics in the above are Mather's. —J. I. D.

Portraits of Swift (2nd S. ii. 21. 96.) — I possess Faulkner's edition of my ancestor Dean Swift's *Works*, published, not in 1734, but in 1738, with this general title, "The Works of J. S. D. D. D. S. P. D. in Six Volumes." It was the Dean's own copy, was bought at the sale of his library in 1745–6, and bears the book-plate of "Edward Synge." I acquired it at the auction of the late Sir E. Synge's books by Sotheby in 1843. Not any one of its volumes has the Dean's autograph: but the *fifth* is marked by himself — and I well know his handwriting — "read thorow." The first volume has his portrait in a plain oval frame, with the inscription, "The Reverend Dr. J. Swift, D.S.P.D.," and the engraver's name, "G. Vertue." The second volume (dated 1737) has his medallion portrait, surrounded with sunbeams, emblematic female figures, the half-concealed bust of I-know-not-whom, books, and a scroll with "The Poetical Works of the Rev. D. S. * * D. S. P. D. 1734," the motto "Quis speret idem? — *Hor.*," and the engraver's name, "P. Simms, Sc." The fourth volume has a frontispiece, differing from that described by your correspondent G. N. in the table having books, pens and ink, &c., while the coins are spread on the lower step before his Deanship's chair. The engraver's name, whereof G. N. propounds a Query, is legible enough, "G. Vertue."

It is hardly worth explanation that, valuing the antiquity of my family beyond its incidental distinction of the Dean (unto whom our only obligations are his hindrance of my grandfather's advancement and the loss of a large portion of my paternal estate), I have long resumed our early signature, EDMUND LENTHAL SWIFTE.

Worthing.

"*It*" (1st S. *passim.*) — In some parts of Ireland, the word *it* is used in the genitive case, instead of *it's*. A man said to me to-day, pointing to an old gate, "That gate, Sir, has done *it* duty," for "it's duty." And this is the common language of the country: "The horse fell and broke *it* knees."

Is this an old English idiom? The neuter *it* is not found, I believe, in the genitive form *it's*, in the English Bible or in Shakspeare. I suspect, therefore, that the peculiarity I have noticed (like many other phrases common in Ireland) is a remnant of the English of the fifteenth and sixteenth centuries, when we Irish learned that language for the first time. S. N. D.

Dublin.

"*Allow*" (2nd S. ii. 10.) — In the north of Ireland this word is used in the sense of *command, order, direct.* Being on a visit with a friend near Armagh, some years ago, I found a labourer in the act of cutting down a laurel. I said to him, "Why do you cut that tree?" His answer was, "The master *allowed* me:" meaning the master ordered me to do so. On another occasion, I was on a visit with a clergyman still farther north. One of his parishioners, a very poor man, came to him one day when I was by, and informed him that he wished to be married to Biddy O'Neill. "Paddy," said the clergyman, "are you in your senses? Both you yourself and Biddy O'Neill are every winter in the greatest distress, coming to me and others for support. How are you to live if you marry, and how are you to maintain your family?" "O, please your reverence," said the man, "may be the Lord would *allow* that we should have no childer." S. N. D.

Dublin.

The Weather (2nd S. i. 431.) — In addition to the observations as to the change in the prevailing winds in this country, I have a further fact to communicate, as to the extraordinary decrease of force in the trade winds in late years. Two nautical men have made the same observation to me, that ever since their boyhood the difference was most remarkable. Can any cause be discovered for this? E. E. BYNG.

Apostle Spoons (2nd S. ii. 112.) — W. T. is referred to Hone's *Every-Day Book*, vol. i. p. 175., and to *The Table Book*, p. 817., for a sketch of "a set of Apostle Spoons," and for the history thereof. EVERARD HOME COLEMAN.

79. Wood Street, Cheapside.

Samuel Rolle (2nd S. ii. 88.) — See Darling's *Cyclo. Bibliographica*, col. 2584.; Calamy's *Account*, p. 108.; *Continuation*, p. 144.; Palmer's *Nonconformists' Memorial*, 1802, vol. i. p. 298.; Dr. Owen's *Works*, by Goold, 1851, vol. ii. p. 276.; Orme's *Life of Owen*, 1820, p. 380.; Wood's *Athenæ Oxon.*, by Bliss, vol. iv. 106. 108. 203.

JOHN I. DREDGE.

Olovensis, Bishopric of (2nd S. ii. 88.) — The see in question was probably *Olena*, and the bishop styled *Olenensis.* Olena is a see *in partibus*, and was the title of Dr. Griffiths, the late Vicar Apostolic of the London district. It is now called *Caminizza*, and is in the *Morea*, easily mistaken for *Mauritania.* It formed one of the four suffragan sees of the metropolitan of Patras.

F. C. H.

Aristotle's "*Organon*" (2nd S. ii. 81.) — It is singular that PROFESSOR DE MORGAN, in his article on the "Logic of Aristotle," should not mention Waitz's edition of the *Organon*, which is by far the best that has been hitherto published. Nor has he mentioned the *Prologomena Logica* of Mr. Mansel, nor his new edition of *Aldrich*, works which have thrown immense light on the logical treatises of the Stagyrite. Indeed it is very doubtful, now that Sir W. Hamilton is dead, if there is anybody in this country that understands Aris-

totle's *Organon* better than Mr. Mansel, late Fellow and Tutor of St. John's, Oxford.

EVAN JONES.

Lampeter, Cardiganshire.

Miscellaneous.

NOTES ON BOOKS, ETC.

The University of Cambridge having adopted the course recommended by the Pitt Press Syndicate, and determined upon the formation of a more elaborate Catalogue of the Manuscripts belonging to the University than that prepared by Nasmith, instructions for carrying such object into effect were issued in 1851, since which time a party of cataloguers have at intervals been engaged upon the work. The Catalogue has been divided into eight divisions, and the following Members of the Senate have contributed to the first volume: — I. *Anglo-Saxon, Anglo-Norman,* and *Early English Literature,* Mr. C. Hardwick, *St. Catherine's Hall,* editor. 2. *Classical,* Mr. Churchill Babington, *St. John's College.* 3. *Heraldic, &c.,* Mr. Charles C. Babington, *St. John's College.* 4. *Historical,* Mr. W. R. Collett, *Gonville and Caius College.* 5. *Legal,* Professor Abdy, *Trinity Hall.* 6. *Musical,* Mr. W. H. Hutt, *Gonville and Caius College.* 7. *Scientific, Medical, &c.,* Dr. Webster, *Jesus College,* and Mr. J. Glover, *Trinity College.* And lastly, 8. *Theological,* Mr. H. R. Luard and Mr. C. B. Scott, *Trinity College,* who have been assisted by Mr. J. E. Cooper of *St. John's College,* Mr. W. H. Howard of *Sidney Sussex College,* and Mr. F. J. A. Hort of *Trinity College.* At the conclusion of the work, a set of copious *Indices* will be appended for the purpose of facilitating reference to the Catalogue, together with a Table denoting, as far as possible, the last owner from whom each MS. had passed into the hands of the University. We are glad to have the opportunity of bringing under the notice of our readers this first volume of *A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge, edited for the Syndics of the University Press,* and of bearing our testimony to the great pains which have been bestowed upon it by the gentlemen selected for its preparation. The work is one which, when completed, will be most useful to scholars, as well as most creditable to the compilers and to the University of Cambridge. Would that it might be followed by a Second Series — furnishing Catalogues of the MSS. in the Libraries of the different Colleges and Halls — like the admirable Oxford Catalogue prepared by Mr. Coxe.

Clearly arranged, with a full and well-engraved travelling map, and a carefully compiled index, Murray's *Handbook for Travellers in Wiltshire, Dorsetshire, and Somersetshire,* will be found a trusty guide and a pleasant, nay, an indispensable travelling companion to all future tourists through those lovely counties. Mr. Murray is, by the publication of these Home Guides, doing good service to those who are inclined to take the advice of *The Times,* and spend their holidays in our own healthful and beautiful islands.

By-the-bye, the mention of *The Times* reminds us of the proper tone in which that and other influential journals are speaking out on the subject of some recent operatic and dramatic representations based upon clever but disgusting French novels. The press may do much to check this growing evil; but let the women of England do justice to that purity of mind for which they are world-renowned, and refuse to be present when such dramas are performed, and they will put an effectual check to this endeavour to familiarise the English public with the most objectionable productions of the novelists and dramatists of France.

BOOKS RECEIVED. — *Dictionary of Greek and Roman Geography by Various Writers,* edited by William Smith, LL.D., Part XVI., *Salassi—Sinuessa.* This, the last part but one of this valuable contribution to our knowledge of ancient geography, contains, among other important articles, those on Sardinia, Scythia, Sicilia, &c.

Chappell's *Popular Music of the Olden Time.* Part VII. That this new number of Mr. Chappell's most interesting illustrations of the National Music of England is not one jot inferior to any that have preceded it, our readers will feel sure when we mention that in the present number the Editor gives us the history of *Bobbing Joan, You Gentlemen of England, The Queen, Old Courtier, Since first I saw your Face, Hunting the Hare, Tom a Bedlam,* and many other popular airs.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

COXE'S BALLADS. J. H. Parker.

PYLE'S PARAPHRASE OF THE EPISTLES OF THE NEW TESTAMENT. 5th Edition. Vol. I. (Vol. II. is dated 1765.)

ROBY'S TRADITIONS OF LANCASHIRE. Large Paper Edition.

TEMPER. 3s. 6d. Seeley.

MILL ON THE TEMPTATION OF CHRIST.

WIGAN, DIVARICATION BETWEEN THE WORD OF GOD AND THE WORD OF MAN.

Wanted by *Charles F. Blackburn,* Bookseller, Leamington.

MR. FRERE'S TRANSLATION OF ARISTOPHANES. 4to. Pickering.

Wanted by *Rev. John C. Jackson,* 17. Sutton Place, Hackney.

LAUDENSIUM AUTOCATACRYSIS, OR THE SELF-CONDEMNATION OF LAUD AND HIS ADHERENTS. Anonymous, but ascribed to Principal Baillie. 1640.

Wanted by *Dr. Thom,* 28. Erskine Street, Liverpool.

Notices to Correspondents.

We are compelled to postpone until next week a continuation of the valuable General Literary Index *by our Correspondent* BIBLIOTHECAR. CRETHAM., *and several other valuable papers.*

A. K. (Broughton, near Chester.) *It is impossible to give anything like an estimate of the value of such pictures as you describe without seeing them. The probability is about 2l. or 3l. each, but the more modern one might be valuable as a work of art.*

W. S. (Gresham House) *will find the* Nine of Diamonds the Curse of Scotland *illustrated in our* 1st S. i. 61. 90.; iii. 22. 253. 423. 483.; v. 619.

AFFINIS, (R. G.) *Thanks for your suggestion. The practice is, however, carried out by us to a very great extent.*

V. F. S. *will find the derivation and meaning of "Mammet" noticed in our* 1st S. viii. 515.; ix. 43. 82. *Consult also Nares's* Glossary.

ERRATUM. — 2nd S. iii. col. 1. l. 4., *for* "Greek Testament" *read* "Greek text."

INDEX TO THE FIRST SERIES. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* MESSRS. BELL & DALOY, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"NOTES AND QUERIES" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"NOTES AND QUERIES" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "NOTES AND QUERIES" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* MR. GEORGE BELL, *No. 186. Fleet Street.*

LONDON, SATURDAY, AUGUST 23, 1856.

Notes.

AYTOUN'S "BOTHWELL:" BOTHWELL'S LAST PLACE OF CONFINEMENT.

Mr. Aytoun states in his preface, "The scene of this poem, which is in the form of a monologue, is laid *in the fortress of Malmoe*, where Bothwell was confined." And in one of his notes, after giving a translation of the order for Bothwell's imprisonment in that fortress, and noticing his efforts to obtain his freedom, Mr. Aytoun remarks:

"No answer seems to have been made to these memorials, and the unhappy man *never quitted the prison in which he had been immured.*"

Now it happens to be a recently well ascertained fact that Bothwell *did quit his dungeon in the fortress of Malmoe*, and that, for the last five years of his life, *he was confined in the castle of Drachsholm, where he terminated his miserable existence.*

This fact does not affect the action or interest of Mr. Aytoun's poem, but for the sake of historical accuracy it is commended to his attention in his notes to his next edition.

We are enabled to assign the castle of Drachsholm as the place of Bothwell's confinement during *the last five years* of his life, by a reference to *The Traveller's Handbook to Copenhagen and its Environs*, by Anglicanus (Copenhagen, Steen & Son; London, J. R. Smith, 1853), from which the following quotation is taken:

"*Drachsholm.*—Although this castle cannot be included in the environs of Copenhagen, yet it is within tolerable distance, and so connected with an epoch in Scottish history as must render it a place of interest to every subject of Great Britain. It is a remarkable fact that every English historian, to the very last, has made Malmoe, in Sweden, the death-place of the turbulent Earl of Bothwell. But Mr. Thorleifr Gudmundson Repp, the learned Icelander (and a thorough Englishman at heart), has, acting under the commands of Queen Caroline Amalie of Denmark, daughter of the sister of George III., proved from documents found by him in the Royal Privy Archives of Copenhagen, that Earl Bothwell was removed from Malmoe, then included in the Danish kingdom, at the urgent request of the Scottish government (as, being a sea-port, it afforded the earl too much liberty and intercourse with the Scottish gentlemen and officers who used to visit that town), to Drachsholm, a sequestered castle on the west coast of Zealand, which at that time belonged to the crown, but is now a baronial residence, called Adlersborg. Here it was that the turbulent and ambitious Earl of Bothwell passed, in great seclusion, the last years of his chequered life."—P. 176.

A very interesting "short summary of Mr. Repp's work" is then given, but as the *Handbook* is so accessible, it is unnecessary to repeat it here, or to do more than draw attention to it. Suffice it to say that Bothwell appears to have been detained in Malmoe from 1568 till 1573; that he was then removed to the castle of Drachsholm; that after this his history is so involved in obscurity that even contemporary accounts vary as to the date of his decease; that the Danish authorities countenanced the report that he died in 1575, wearied by the conflicting entreaties of Scotland and France; but that the best authorities establish it as a fact that he died on the 14th of April, 1578, at the castle of Drachsholm, and that his remains were consigned to a vault of the parish church of Faareveile.

The author of the *Handbook*, in conclusion, communicates the following interesting information:

"Mr. Repp has, in his book, collected about thirty documents, never before published, consisting of diplomatic despatches and letters in Latin, French, German, and Danish, in a high degree interesting, and characteristic of the times in which they were written. On them the learned Icelander has founded a memoir illustrative of the history of the north of Europe in the latter half of the sixteenth century, more particularly in respect to the Protestant cause at that period; illustrative of the Bartholomew massacre, and of its real authors; illustrative of Danish politics in relation to the Isles of Orkney and Shetland, at that time held as a pawn by the Scottish Court. Not a few historical views now generally current are likely to receive correction from these documents, when they become known to the literary world."

J. D.

Paisley.

GENERAL LITERARY INDEX: PENAL LAWS: TEST LAWS: TOLERATION.

The following are not found in Watt's *Bibliotheca Britannica*, under these, their respective heads:

"Toleration discussed. 8vo. London, 1670."

"The Advocate of Conscience-Liberty, or an Apology for Toleration. 8vo. 1673."

"Two Dialogues in English, between a Doctor of Divinity and a Student in the Laws of England, on the Grounds of the said Laws of Conscience. 8vo. 1673."

"Six Papers, containing, 1. Reasons against the Repealing the Acts of Parliament concerning the Test. Humbly offer'd to the consideration of the Members of both Houses at their next meeting. 2. Reflections on His Majesties Proclamation for a Toleration in Scotland, together with the said Proclamation. 3. Reflections on His Majesties Declaration for Liberty of Conscience. Dated the Fourth of April, 1687. 4. An Answer to a Paper Printed with Allowance, entitled A New Test of the Church of England's Loyalty. 5. Remarks on the Two Papers writ by His late Majesty King Charles II. concerning Religion. 6. The Citation, together with Three Letters to the Earl of Midleton. By Gilbert Burnet, D.D. 1687."

"The Burnt Child dreads the Fire; or, an Examination of the Merits of the Papists relating to England, mostly from their own Pens. In Justification of the late Act of Parliament for preventing Dangers which may happen from Popish Recusants. And further shewing that, whatsoever their merits have been, no thanks to their Religion, and therefore ought not to be gratified in

their Religion by Toleration thereof. By Will. Denton. 4to. London, 1675."

"The Established Test in order to the Security of His Majesty's sacred Person and Government and the Protestant Religion. 4to. 1679."

"The Dissenter's usual Pleas for Toleration Discuss'd. 8vo. London, 1680."

"A Discourse concerning the Laws of the Church of Rome made against Hereticks, &c. &c. 1682. (Repr. 8vo. Dublin, 1723.)"

"Toleration proved Impossible. 4to. London, 1685."

"A short Discourse upon the Reasonableness of Men's having a Religion or Worship of God, by the Duke of Buckingham. London, 1685."

"A Short Answer to His Grace the Duke of Buckingham's Paper concerning Religion, Toleration, and Liberty of Conscience. 4to. London, 1685."

"The Duke of Buckingham his Grace's Letter to the unknown Author of a Paper entitled 'A Short Answer,' &c. London, 1685."

"A Reply to the Answer of the Man of no Name to the Duke of Buckingham's Paper. 4to. London, 1685."

"A Defence of the Duke of Buckingham's Book of Religion and Worship from the Exceptions of a nameless Author. By the Pensylvanian. 4to. London, 1685."

"The Danger and Unreasonableness of Toleration. 1685."

"Considerations moving to Toleration and Liberty of Conscience. 4to. London, 1685."

"The Vanity of all Pretensions for Toleration. 1685."

"The good old Test revived and Recommended to all sincere Christians. 4to. 1687.

"The true Interest of the legal English Protestants stated in a Letter to a present Member of the House of Commons. Fol. 1687."

"Reasons for the Repeal of the Tests. 4to. (a single sheet). 1687."

"A Letter concerning the Test and Persecution for Conscience Sake, to a Member of the House of Lords. 4to. 1687."

"Remarks on the several Sanguinary and Penal Laws made in Parliament against Roman Catholics. 4to. 1687."

"How the Members of the Church of England ought to behave themselves under a Roman Catholic King, with reference to the Test and Penal Laws. In a Letter to a Friend, by a Member of the same Church. 8vo. London, 1687."

"Advice to Freeholders and other Electors of Members to serve in Parliament, in relation to the Penal Laws and the Test. 4to. 1687."

"A new Test of the Church of England's Loyalty. 4to. 1687."

"The new Test of the Church of England's Loyalty examined by the old Test of Truth and Honesty. 4to. 1687."

"Mr. James's Vindication of the Church of England in answer to a Pamphlet entitled, A new Test of the Church of England's Loyalty. 4to. 1687."

"An instance of the Church of England's Loyalty. 4to. 1687."

"A Letter from a Gentleman in the Country to his Friend in London on the subject of the Penal Laws and Tests. 4to. 1687."

"A second Letter, &c. 1687."

"A third Letter. 1687."

"A Letter in answer to a City Friend, shewing how agreeable Liberty of Conscience is to the Church of England. 4to. London: 1687."

"A Discourse for taking off the Test and Penal Laws about Religion. 4to. 1687."

"The Reasonableness of Toleration and the Unreasonableness of Penal Laws and Tests. 4to. 1687."

"The Judgment and Doctrine of the Clergy of the Church of England concerning the King's Prerogative in dispensing with Penal Laws. 1687?"

"An Answer to a late Pamphlet entitled, The Judgment and Doctrine of the Clergy, &c., shewing that this is not asserted by the Archbishops Bancroft, Laud, and Usher, Bp. Sanderson, the Doctors Heylin, Barrow, Sherlock, Hickes, Nalson, Puller, so far as appears from their Words cited in this Pamphlet. In a Letter to a Friend. 4to. 1687."

"Reflections upon the new Test and the Reply thereto; with a Letter of Sir Francis Walsingham's concerning the Penal Laws made in the Reign of Q. Elizabeth. 1687. 4to."

"A Letter to a Dissenter from his Friend at the Hague concerning the Penal Laws and Test; shewing that the popular Plea for Liberty of Conscience is not concerned in that question. 4to., a single sheet. Hague. 1688."

"Old Popery as good as new; or the Unreasonableness of the Church of England in some of her Doctrines and Practices, and the Reasonableness of Liberty of Conscience. 4to. 1688."

"The great and popular Objection against the Repeal of the Penal Laws and Test briefly stated and considered, and which may serve for answer to several late Pamphlets upon the Subject. By William Pen, the Quaker. 1688. 4to."

"An Answer to the Bp. of Oxford's Reasons for abrogating the Test, by a Person of Quality. London: 1688. 4to."

"Their Highness the Prince and Princess of Orange's Opinion about a general Liberty of Conscience, &c., being a Collection of four select Papers, viz. 1. Mijn Heer Fagel's First Letter to Mr. Stewart. 2. Reflections on Mons. Fagel's Letter, and Fagel's Second Letter to Mr. Stewart. 4. Some Extracts out of Mr. Stewart's Letters, which were communicated to Mijn Heer Fagel, together with some References to Mr. Stewart's printed Letter. 1689. 4to."

"Animadversions upon Mijn Heer Fagel's Letter concerning our Penal Laws and Tests; with Remarks upon that Subject occasioned by the publishing of that Letter. 1688. 4to."

"Jus Regium Coronæ; or the King's supreme Power in dispensing with Penal Statutes; more particularly as it relates to the two Test Acts, in Two Parts. By John Wilson. 1688. 4to."

"A seasonable Discourse, showing the necessity of Union among Protestants, in opposition to Popery, as the only means under God to preserve the Reformed Religion. Also the charge of Persecution lately maintained against the Established Religion by W. P[en], H. C[are], and other insignificant Scribblers detected, proving it to be the Ministers of State, and not the Church, that prosecuted the Penal Laws on Protestant Dissenters. 1688. 4to."

"Horæ Subsecivæ; or a Treatise showing the original Grounds, Reason, and Provocations necessitating our sanguinary Laws against Papists made in the Days of Q. Eliz., and the Gradations by which they ascended into that severity, and showing that no Papist hath been executed in England on the single account of his Religion, in the Daies of Edwd. VI., Q. Eliz., James, Car. I. or Car. II., though multitudes of Protestants were in the Daies of Hen. VIII. and Q. Mary. 4to. 1688?"

"A Collection of several Treatises concerning the Reasons and Occasions of the Penal Laws: 1. The Execution of Justice in England, not for Religion but for Treason, Dec. 17, 1583. [By Wm. Cecil Lord Burleigh.]

2. Important Considerations by the Secular Priests. By William Watson, 1681. 3. The Jesuits' Reasons Unreasonable, or Doubts proposed to the Jesuits upon their Paper presented to Seven Persons of Honour for Non-Exception from the common favour voted to Catholics. 1688. 4to. Second edition corrected."

"Some Considerations about the new Test of the Church of England's Loyalty in a Letter to a Country Gentleman on the occasion of the present Invasion. 4to. 1688."

Bibliothecar. Chetham.

(To be continued.)

THE GYPSIES AND THEIR NAME, "ROMEES."

It appears that the gypsies, though they receive in various countries various names according to the ideas which people may entertain regarding them, yet apply to themselves one and the same name everywhere. They call themselves *Romees*, or the *Romino* people; and the meaning of the term has been quite puzzling enough. Some philologists have supposed it to be derived from the Sanskrit *rham*, a husband, but the sound of the word is not much alike, and besides, *husbands* is not a happy term to apply to young and old alike, to both the married and unmarried. Neither can *Romee* and *Romino* be well derived from the Arabic word which signifies Greece or the Greeks, as no one has ever imagined that the gypsies have either come from Greece, or are in any degree allied to the inhabitants of that land.

It were, perhaps, a satisfactory solution of the difficulty if it could be admitted that *Romees* is the ancient Egyptian word which signifies *men*—men or human beings as distinguished from the deities. This name the Egyptians adopted, considering themselves as eminently *the* men of the great and foremost nation of the world. That *Romees* bore this meaning can be learned from the works of Champollion le jeune and others, who have written on these subjects. The classical scholar will not forget the curious blunder into which Herodotus fell about the meaning of this very word. The historian had pointed out to him in a spacious temple the statues of the high priests, and he was told that each of the persons whom they commemorated had been 'a *pi-romis*, the son of a *pi-romis*," that is, a man the son of a man (*not* of a god). Herodotus quite misapprehended the information communicated to him, and instead of taking *pi-romis* son of a *pi-romis* to be a man the son of a man, he thought it meant καλὸς καὶ ἀγαθὸς, "beautiful and good!" (Vide *Euterpe*, cap. 143.) It may be worth reminding the reader that the *pi* of the *pi-romis* is the article attached to the noun.

If the name *Romees*, which the gypsies apply to themselves, means *men*, that is, *the* men of Egypt, some additional light may be thrown on the obscure question of the origin of the race. Certainly, for the last four hundred years they have declared themselves to be Egyptians (the English name gypsies is a corruption of Egyptians), and at this day were anyone to enter their tents and dispute their right to call themselves the descendants of the great nation of the olden world, it is likely he would be kicked out without any ceremony. "We are Romees," say the gypsies everywhere, "and Egypt was our fatherland."

Romino Rye.

ILLUSTRATIONS OF MACAULAY.

Passive Obedience, &c.—I enclose these two sets of lines, which are written in a copy of the *History of Passive Obedience since the Reformation*, Amst., 1689, now in my possession. J. B.

An Epitaph
Upon Passive Obedience
for High Treason against our
Sovereign Lords y^e^ People,
by virtue of a warrant frō
y^e^ Bishops and most of the
Inferiour Clergy.

Here
Certain and sure beneath this stone,
In hopes of Resurrection,
Passive obedience lyes interred,
By Church of England men averred,
As long as for 't they were præferred.
She was not long since in great favour
As any doctrine of our Saviour,
With Burnet, Tillotson, and Patrick.
Tho' some will tell you 'twas but a trick
To curry favour w^th^ y^e^ Town*,
And make præferments all their own.
Ffor† when she brought thē into danger
They all, w^th^ one consent, cryd hang her.
And being then‡ arraigned and tryd,
Condemn'd and sentenc'd, Thus she dy'd:
Beware ye Christian doctrines all,
And set before your eyes my§ fall.
Beware, I say, how ye contest
With y^t^ Supreme Grate Interest;
Ffor my‖ great crime upon my¶ Trial
Was Antichristian Self-denial.

Ob. Añ° { Dom. Xti / et / Ætat. suæ } 1688.

On the Church of E.

Stay, ffreind, and see
A miracle of villany.
This sacred urn contains
A Matrons Reverend remains.

* Crown. † But. ‡ Wherefore she was.
§ Her. ‖ Her. ¶ Her.

Unnoted let y^e^ Place appear,
Least impious Hands insult Her There.
Who by strong Paradox, 'tis said,
Was dead when Living, and now Lives when dead.
But what's most impious and incredible,
By her Defender deserted,
By her ffathers persecuted,
By her Children murthered.
She, who had long withstood y^e^ Gates of Hell,
A victim to ffanatick numbers fell.
Say, wouldst thou know
The scene of so much woe?
Behold these Plains
Whose Monarch by Republick Counsels Reigns,
Whose Perjur'd Clergy quit y^e^ Churches cause,
Whose Legislators violate y^e^ Laws.
She fell ill Nov. 5, 1688.
Dyed Dec. 6. 1705. W^n^ Ch. out of Danger.

ETYMOLOGIES.

Marigold. — Shakspeare has (*Cymb.*, Act II. Sc. 3.):

> "And winking *Mary-buds* begin
> To ope their golden eyes."

From this we may conclude that the original name was Mary-bud, or Mary-flower, synonymous terms. But why was it so called? Johnson, in a careless sort of way, says these may have a reference to the Virgin Mary. I think, on the contrary, that it was with Mary Magdalen that this flower was connected. This Mary is always represented as a mourner grieving for her sins, and in constant attendance on our Lord, the *Sun* of righteousness; and the marigold, we see, was connected with the sun, in whose absence it was closed. We may further observe, that its name in French is *souci*, in Portuguese *saüdade*, terms expressive of mourning and regret. I would recommend the subject to those who are better qualified than I am to pursue it. A curious article might be written on the connection of the names of plants, flowers, &c., with those of persons. I must, in fine, add my protest to those of scholars in general against the shameful manner in which the character of this most respectable woman has been taken away, in making her, without even the shadow of a proof, and against all evidence, to have been a woman of loose life. Unfortunate women are called Magdalens; we have Magdalen asylums, and even the adjective *Maudlin*, to denote the lacrymosity of drunkards, and such like.

Bud. — I have hinted above that this word was nearly synonymous with *flower*. It is evidently so in the place there quoted, and in *Love's Labour Lost* (Act V. Sc. 2.), along with daisies, violets, and lady-smocks, we have "*cuckoo-buds* of yellow hue;" and in Sonnet 99. —

> "And *buds of marjoram* had stolen thy hair."

But I believe the original sense of the word was that which it still retains in *rose-bud*. In Shakspeare I find it almost always used of flowers alone, and I have not examined other writers. The derivation I take to be *bout* (Fr.), "end," &c., noting the termination of the stalk. It is true I have met with no instance of the employment of *bout* in this sense, but it may have been so employed in the middle ages. At all events, the diminutive *bouton* has this sense, and it may have been clipped, like some other words, by the English.

Wormwood. — This is an instance of the practice, to which I have more than once adverted, of giving foreign and other words a form which has a meaning, though literally a wrong one. The Anglo-Saxon term, still to be found in Wicklyff, is *wermod* (from ᵽeᵹ, weary, depressed, and mob, mind), *i. e.* melancholy, answering to its German name *wermuth*, which may be i. q. *schwermuth*.

Titmouse. — It seems strange that a bird, and if not a bat, should be called a *mouse*. The reason I take to be as follows: — Among our ancestors, *mouse* was a term of endearment. In the *Knight of the Burning Pestle*, the favourite term for his wife with the Citizen is *mouse*, and Hamlet says to his mother (Act III. Sc. 4):

> "Let the bloat king tempt you again to bed;
> Pinch wanton on your cheek; *call you his mouse.*"

Now the *Parus*, or titmouse, is a little bird very "familiar to man," and fond of keeping about his dwelling, and so becoming a kind of favourite, he was called *mouse*; and, on account of his size, *tit*, (which is only another form of *little*, *tittle*, in fact, being *little*); and then (by the alliteration which gave robin-redbreast, willy-wagtail, jack-daw), tom-titmouse, and so, finally, *tomtit*. We have, by the way, *tit* again in *titlark* and *tit-warbler*. I presume that *tittlebat* is merely a corruption of *stickleback*. We have also *tit*, a little horse, and then a young girl; and a "*tit* bit" is a nice *small* delicate portion of food.

THOS. KEIGHTLEY.

ST. MARGARET'S AND ST. MARTIN'S, WESTMINSTER.

The following document strikes me as curious, not only on account of its purport, but also for the circumstances which it incidentally mentions. Henry VIII., it appears, had recently enclosed some lands in the parish of St. Martin-in-the-Fields, and made them into a royal park. A portion of the parish of St. Margaret, Westminster, at that time lay on the north side of the king's palace, apparently stretching along the Strand to St. Clement's church; and this circumstance occasioned considerable inconvenience to the Court, as the bodies of those who died in the northern

part of the parish had to be conveyed past the palace to be buried in St. Margaret's churchyard. The fear of infection from dead bodies made it desirable that this practice should be put an end to; and the king, partly to remove the cause of apprehension, and partly to compensate the parish of St. Martin's for the loss of tithes it had sustained by the enclosure, annexed to it all that part of the parish of St. Margaret which lay between the palace and St. Clement's church. Such are the facts made known to us by the document which I transcribe.

Patent 33 *Henry VIII. p.* 6. *m.* (11.)

"Pro ecclesia parochiali Sancti Martini in Campis, de concessione.

"Rex omnibus ad quos, &c. Salutem. Sciatis quod nos, in recompensationem decimarum et aliorum jurium ecclesiasticorum quæ parochialis ecclesia Sancti Martini in Campis prope Charingcrosse, Westmonasterii diocesis, ex imparcatione quorundam prædiorum et aliorum locorum decimabilium in parochia illius ecclesiæ consistentium, et nunc pro sustentatione et conservatione damarum et aliarum ferarum nostrarum ibidem imparcatorum*, perpetuo amisit; Atque ad evitandum periculum infectionis quod Aularibus nostris ex delatione corporum mortuorum per palatium nostrum regium ad ecclesiam Sanctæ Margaretæ Civitatis nostræ Westmonasterii sepeliendorum invenire possit; Volumus, concedimus et ordinamus, quod omnes illæ ædes sive domus ac alia loca decimabilia quæ inter ecclesiam parochialem Sancti Clementis extra Barras Novi Templi London' et palatium nostrum regale Westmonasterii existunt et usque, dum in et de parochia dictæ ecclesiæ Sanctæ Margaretæ consistebant, unacum incolis et habitatoribus eorundem, abhinc sint et esse censeantur de et in parochia Sancti Martini in Campis; Ita quod bene licebit vicario perpetuo ipsius ecclesiæ Sancti Martini qui pro tempore fuerit, incolas et habitatores antedictos ad ecclesiam Sancti Martini prædictam pro divinis audiendis ac sacramentis et sacramentalibus participandis recipere et admittere, ac decimas et oblationes et cætera jura ecclesiastica ab ipsis Deo et ecclesiæ eorum parochiæ offerri debita et consueta percipere et habere, absque impedimento nostro vel hæredum nostrorum aut aliorum quorumcunque: Eo quod expressa mencio, etc. In cujus rei, etc. Teste Rege apud Westmonasterium, xxj. die Marcij.

"Per breve de privato Sigillo et de data, &c."

JAMES GAIRDNER.

* "Imparcatarum" in orig.

Minor Notes.

Salisbury Court Theatre.—In a letter from Sir George Gresley to Sir Thomas Puckering, dated Essex House, Oct. 24, 1629, is the following notice of the origin of this theatre:

"My Lord of Dorset is become a great husband; for he hath let his house in Salisbury Court unto the queen for the Ambassador Leiger of France, which is daily expected to come over, to lie in, and giveth for it 350*l.* by the year, and for the rest of his stables and outhouses towards the water side, he hath let for 1000*l.* fine and 100*l.* by the year rent, unto the master of the revels, to make a playhouse for the children of the revels."

The late Mr. Thomas Rodd had in his possession some interesting MS. documents concerning this old theatre, a list of which I subjoin.

1. "Indenture between John Herne of Lincoln's Inn, Esq., and the Earl of Dorset, relating to the Play-House in Dorset Gardens, 1629, *signed by the Earl.*"

2. "Grant of permission to Andrew Rayne and others, the qualities of Playing as well in their present Theatre, Salisbury Court, as elsewhere, 1631."

3. "Richard Heton's Instructions for his Patent."

4. "Instructions touching Salisbury Court Playhouse, 1639."

5. "Assignment of the Playhouse and Premises in Salisbury Court, Lord Dorset and J. Herne to W. Beeston, 1648."

6. "Mr. Birde's Counterpart concerning the Playhouse in Salisbury Court, 1652."

EDWARD F. RIMBAULT.

Identity of Morgan O'Doherty.—I have not the early numbers of "N. & Q." to refer to, and may therefore be repeating something already stated on this point. In conversation with the late Dr. Maginn, some seventeen years ago, I happened to quote one of the "Maxims of Ensign O'Doherty," published in *Blackwood*, I think as early as 1825; and the Doctor claimed *it* and *them* as his own. This, at least, proves Dr. Maginn's adoption of the *nom de plume* in question. R. W.

Reading.

Superstition at Constantina.—

"Whilst great inundations have taken place in France, Africa has been suffering from drought. At Constantina the natives last week had recourse to what they consider an infallible means of obtaining rain—the ceremony of ducking, with religious forms, in the nearest river the half-witted creatures called marabouts. Five or six of these men were conveyed in procession to the Roumel, and there plunged several times in succession into the water, the persons composing the procession at the same time singing and shouting. One of them, who was unwilling to be ducked, was thrown into the river by force, and when he came out he declared in a passion that no rain should fall for a year. The next day, however, to the great delight of the natives, clouds covered the sky, and,

after awhile, abundant rain fell. Of course they ascribed this result to the ducking of the marabouts.—*Galignani.*"

From *The Morning Star*, May 22, 1856.

K. P. D. E.

Print of Felton the Assassin. — The following passage in Dr. Heylin's *Extraneus Vapulans, or the Observator Rescued, &c.*, 8vo., 1656, p. 306., is curious, as showing that a portrait of Felton, the murderer of the Duke of Buckingham, must at one period have been common:

"The man [Felton] might possibly be set on, and his discontents made use of to this barbarous murder, by some of those who wished well to the remonstrance; and it may be believed the rather, because the pictures of the wretch being *cut in brass, and exposed to sale*, were caught up greedily by that party; and being (because) the copies of these letters were printed in the bottom of it, it is more probable that our author might have them thence."

Edward F. Rimbault.

Dancing over a Husband's Grave prevented. — The following entry, bearing date May 20, 1736, occurs in the parish register of Lymington, Hants: —

"Samuel Baldwyn, Esq., sojourner in this parish, was immersed without the Needles, in Scratcher's Bay, *sans ceremonie.*"

It is said that he ordered his remains to be thus deposited, to prevent his wife from executing a threat of dancing over his grave. I hope, for Mrs. Baldwyn's sake, this was not the case.

R. W. Hackwood.

Raphael as a Phœnix. — It is evident to me, notwithstanding the glosses of Newton and Pearce, that Milton (*Paradise Lost*, book v.) intended the angel Raphael to assume the appearance of a phœnix. The description —

". . . . to all the fowls he seems
A phœnix, gaz'd by all, as that sole bird," &c., —

does not appear to have been understood by any of the commentators. It is evidently an allusion to Tacitus (*Annals*, book vi. chap. 28.): "Multo ceterarum volucrum comitatu, novam faciem mirantium." C. Mansfield Ingleby.

Birmingham.

Farinelli. — It is related (I know not upon what authority) that for several years Farinelli sang the same two songs every night to the King of Spain, and in Mr. Bunn's work concerning the stage is a letter, in which the writer speaks of possessing, what he supposes to be *a rarity*, a copy (MS.) of one of these very songs, "Pallido il Sole." The writer had no idea that it was *printed*. Both that and the other, "Per questo dolce amplesso," are to be found in Walsh's *Le Delizie dell' Opere*, vol. i. From Mr. Bunn's remarks upon the letter which was addressed to him on the occasion of his bringing out Mr. J. Barnett's opera of *Farinelli*, we find that Mr. Barnett also was not aware of the existence in print of the two airs in question. We have the *Curiosities of Literature*, and these airs might find a place in the "Curiosities of Music." A. Roffe.

Somers Town.

A Tailor reduced to Zero. — You are welcome to the following if you think it worth embalming in "N. & Q." I found it in *Raikes's Journal:* it appeared originally in the *Chronique de Paris*, 1835, and is founded on the sayings: — "a cat has nine lives," — "nine tailors make a man:"

$$\text{If} \begin{cases} 1 \text{ cat} = 9 \text{ living men}, \\ 1 \text{ man} = 9 \text{ living tailors}, \\ 9 \text{ cats} = 9 \times 9 \text{ or } 81 \text{ men}, \\ 9 \text{ men} = 9 \times 9 \text{ or } 81 \text{ tailors}, \\ 9 \text{ cats} = 81 \times 81 \text{ or } 6561 \text{ tailors}. \end{cases}$$

According to this calculation, the value of a tailor seems mathematically reduced to zero.

Henry Kensington.

Note from a Fly-leaf. — On the fly-leaf of an old Prayer Book, I lately found the following memorandum:

"*Lines attached to the Door of St. Mary's Church on the Day of Thanksgiving for Lord Duncan's Victory.*

"Ye wicked people, are these your pranks,
To murther men and give God thanks?
O pray leave off, and go no further,
For God requires no thanks for murther."

I am unable to fix the locality, but am of opinion that the place indicated is Chester: the owner of the book having resided there about that period. Hugh Owen.

Queries.

ETON MONTEM.

If this should meet the eye of any gentleman who walked in either of the *Montem* processions of 1790 or 1793, and who remembers having afterwards sat for his portrait in a picture of the ceremony, he will very much oblige me if he will be so kind as to communicate his name and address, as I have recently become possessed of the very curious picture, and am endeavouring to identify the personages. There are about eighty portraits of Etonians, and about twenty of spectators, gentlemen and ladies. J. W. Croker.

Alverbank, Gosport, Aug. 18, 1856.

KNOWLEDGE OF EUROPEAN HISTORY AMONG BARBAROUS NATIONS.

Niebuhr, in his *Lectures on Ancient History*, calculates that Herodotus composed his historical work sixty years after the expedition of Xerxes,

and seventy years after the battle of Marathon. He proceeds to make the following remarks:

"If before Herodotus no important historical work was written upon those events, pray consider what changes, during so long a period, may have taken place in a tradition which was not fixed by writing, and how many fabulous additions may have been made to it. It is well known that the account of Napoleon's expedition to Egypt has already assumed, in the mouth of the Egyptian Arabs, such a fabulous appearance that it might seem to have required a century to develop it; and instances of the same kind occur frequently. At a time when an occurrence engrosses the mind of everybody, the account of it undergoes incredible changes: events are transposed from an earlier to a later time, and *vice versâ*; we can scarcely form an idea of this vivacity and elasticity of traditions, because in our days everything is immediately put upon record." — Vol. i. p. 320. ed. Schmitz.

In another part of the same work, the following observations occur during an examination of Livy's belief that the name of Alexander the Great was not known to the contemporary Romans:

"Maritime communications in antiquity were very active and extensive, and the notions commonly entertained on this subject are quite erroneous: after the expulsion of the kings, Roman ships sailed as far as Spain, as we see from the treaty with Carthage. The Romans therefore might very well know about Alexander. At the present time reports of European occurrences reach the interior of Africa, Persia, and China, with inconceivable rapidity. Thus the French revolution was known in the distant East at an early period, but in a peculiar manner; but the people in Persia and on the coast of Arabia could not understand it. I have heard strange things from those who had travelled in those countries; even in China it was very soon known. The present insurrection of the Greeks was known in the interior of Africa; in the year 1823, the attention of everybody in Sacatoo and Borneo was occupied with it; it was imagined to be a general war between Christians and Mahometans. As nations little more than half savages knew of these things, why should not the highly civilised nations of ancient Italy have heard of Alexander's progress and conquests? Whoever could tell of these things was no doubt listened to by thousands. During the Seven Years' war, my father met in Yemen the minister Fati Achmed, who knew about the war, and by the many questions he asked about the relations between England and France, he showed that he took great interest in them. He had maps of countries of which he could not read the names, but he nevertheless formed some notions from them. In Japan, there exists a complete European atlas in Japanese characters; and from it the geography of Europe has been learned for the last forty years, although the Japanese exclude Europeans. — *Ib.* vol. ii. p. 418."

As the barbarous and semi-barbarous nations of Asia and Africa have in general no newspapers, or books relating to recent history; as they have not even a letter-post, and the art of writing is confined to a small number of persons; their knowledge of contemporary occurrences must be derived almost exclusively from oral information. The oral reports which are thus passed on, without verification by reference to any written source, cannot fail to undergo extensive alterations in their progress; especially as the notions entertained respecting foreign countries by a people who possess no maps or books of geography, must be in the highest degree confused and imperfect. Such reports are moreover likely to be modified by the peculiar ideas current among the nations which receives the account. Thus the Kaffirs in Southern Africa are said to have heard of the hostilities in the Crimea; but to have believed that the English had been fighting against the spirits of their countrymen who had been killed in the late Kaffir wars. In the passages above cited, Niebuhr alludes to the peculiar form in which the accounts of the French Revolution penetrated into the heart of Asia; and to the modifications which Napoleon's expedition to Egypt underwent in the mouths of the Egyptian Arabs. Can any of your correspondents throw light upon this subject, and give examples, either from his own experience or from books, of the ideas entertained by Oriental and African nations as to the recent events of European history, such as those mentioned by Niebuhr? L.

Minor Queries.

Prince Charles Edward's Stay in Manchester in 1745. — In the next Part of Byrom's *Remains* (vol. ii. Part II.) will be given a very curious and interesting detailed account of the prince's arrival and stay in Manchester in 1745, which has never before been printed. If any of your correspondents are in possession of any unpublished letters, or other MSS. or broadsides, illustrative of that event, and would entrust them to the care of the Editor, it would greatly oblige him, as it is his wish to make the account as complete as possible.

R. Parkinson.

St. Bees.

Egyptian Locks.—The ancient Egyptian wooden locks, having moveable pins dropping into and securing the bolts, are still commonly used in Egypt. From some sculptures on the temple at Karnac, M. Denon infers that the invention is four thousand years old. Locks identical in construction are used in the Faroe Islands; and I have one from Shanghai similar in principle, but improved in its details. Can any of your readers inform me whether the Egyptian lock is to be found in use elsewhere? J. Chubb.

57. St. Paul's.

Zooks. — Derivation? A. A. D.

Death at Will. — We all die in good time, in the natural course of events, and most of us expect to find that "good time" come quite soon enough; but it appears that there *have* been individuals who, to oblige their friends, have died *somehow*, — and to please themselves have come to

life again — also *somehow* — many times before *finally* "throwing off this mortal coil."

The following is a case of this kind, given in the *Night Side of Nature*. And, as many of your readers may be better acquainted with its facts than myself, I shall be obliged if they can furnish me with, or refer me to any additional particulars respecting it, or if they will note any similar cases which are *known* to have occurred.

Speaking of voluntary trance, Mrs. Crowe says:

"He [Colonel Townshend] could, to all appearance, die whenever he pleased; his heart ceased to beat, there was no perceptible respiration, and his whole frame became cold and rigid as death itself: the features being shrunk and colourless, and the eyes glazed and ghastly. He would continue in this state for several hours, and then gradually revive; but the revival does not appear to have been an effort of will, or rather we are not informed whether it was so or not. . . . . I find, from the account of Dr. Cheyne, who attended him, that Colonel Townshend's own way of describing the phenomenon to which he was subject, was, that he could 'die or expire when he pleased;' and yet, by an effort, or *somehow*, he could come to life again. He performed the experiment in the presence of three medical men; one of whom kept his hand on his heart, another held his wrist, and the third placed a looking-glass before his lips: and they found that all traces of respiration and pulsation gradually ceased, insomuch that, after consulting about his condition for some time, they were leaving the room persuaded that he was really dead, when signs of life appeared, and he slowly revived. He did not die whilst repeating the experiment, as has been sometimes asserted."

What "account of Dr. Cheyne" is referred to?

R. W. Hackwood.

"*De Rayo*."—Who is the author of *De Rayo, or the Haunted Priory*, a dramatic romance, published at London in 1833? R. J.

Modern Judaism. — In what work shall I find the fullest details of the present belief and ceremonial practices of the Jews?

Are Jews landholders in any nation? if so, how do they regulate themselves with regard to the year of Jubilee? Do they interpret the ordinance of restoration to the owner, as applicable solely to the Promised Land?

Supposing that, by political arrangement, Palestine were restored to the Jews, would they resume the sacrifices of the Temple?

How far — as respects the creed, conduct, and habits of the Jews themselves — has Christianity, philosophy, or the general progress of knowledge, operated?

Is Palestine so valuable to the Moslem, that there is no chance of inducing him to resign its possession for "a consideration?" and could not that consideration be easily furnished by the scattered but wealthy remnant of Israel? Delta.

Gerard Malynes. — This old commercial writer was, according to Chalmers, an authority in high repute upon matters of trade in the reigns of Elizabeth and James, and much consulted by their governments. I am aware of slight allusions to my subject in *Censura Literaria*, and in Dr. Smith's *Memoirs of Wool*, as well as Oldys' notice of one of his books; but these being meagre and unsatisfactory, perhaps through "N. & Q." I may be helped to something more substantial touching this "Belgicke Pismire," which, in allusion to his foreign origin, his contemporary and rival Misselden sneeringly styles him. J. O.

Ancient Drum at Durham Castle.—In the principal room at Durham Castle, and right over the door, is a large drum affixed to the wall. I am informed that it is a trophy which was captured at some celebrated battle. Will Mr. Dixon, or some other Durham correspondent, kindly afford information on this subject through your valuable journal? Ein Frager.

Daily Service. — What has been the *history* of the daily prayers in our parish churches since the Reformation? Would it not seem from Canons 14. and 15. of the Synod of 1603, that daily service was not then in general use? By the first the prescript form of divine service is enjoined to be used on Sundays, holy days, and their eves; by the second the Litany is ordered to be used on Wednesdays and Fridays weekly. The Litany, it must be remembered, was not then so closely connected as now to Morning Prayer; the words to be said or sung "*after Morning Prayer*" not being inserted till 1662.

Yet the plain rule at the end of the Preface Concerning the Service of the Church, "All Priests and Deacons shall be bound to say Daily the Morning and Evening Prayer. . . . And the Curate that ministereth in every Parish Church or Chapel . . . shall say the same in the Parish Church or Chapel where he ministereth, &c.," stood in its present place all the while, ever since the Book of 1552. How are these apparent contradictions to be reconciled? Of course *now* the Rubric is more binding than the Canon (in every way), as in the parallel case respecting the time of public catechising. A. A. D.

"*There's a gude time coming*." — Is this saying, the burden of a popular song by Dr. Mackay, an old expression in Scotland? I find the following in *Rob Roy*:*

"'It is long since we met, Mr. Campbell,' said the Duke.

"'It is so, my Lord Duke; I could have wished it had been' (looking at the fastening on his arms) 'when I could have better paid the compliments I owe to your Grace. But *there's a gude time coming*.'"

Prestoniensis.

* Waverley Edition, vol. vi. p. 334., Ed. 1822.

Old Painting of Siege of Namur. — I lately saw at the house of a friend an old painting of the capture of the castle and city of Namur in 1695. King William on horseback is a prominent figure. I have in my possession an engraving of the same, taken from a painting "once King William's, and now in the hands of the Bishop of Kildare, 1743." I wish to know whether the above is the original painting, or whether copies of it were taken.

CLERICUS. (D.)

Village of Ringsend. — What is the origin of the name of *Ringsend*, a village in the immediate neighbourhood of Dublin? And has the same name been given to any other locality?

ABHBA.

Presentiments of Death. — Having been several months in the Crimea during the severest period of the bombardment, I can state that many cases of *presentiments* were fulfilled; as, also, that some were falsified. There were also many deaths without any accompanying presentiment having been made known. A sergeant in the Light Division, who was in the second boat which reached the shore before the Alma, and went through all the severest work up to the final storming, frequently, in his letters home, remarked, "Something tells me I shall escape;" but, poor fellow, he was hit severely in two places at the Redan. In one of his letters he stated: "Many of our men knew when they would fall, and prepared accordingly by packing up letters and papers, and leaving instructions as to sending and writing to friends; sure enough they did fall."

Query, Can any of the numerous readers of "N. & Q." add to the remarkable instances of presentiments which have been fulfilled or falsified. Both sides should be given. R.

Family of Hogarth. — I am very anxious to obtain a pedigree of the Border family of Hogarth. About a century ago, this name was very common on the Scotch side of the Border; but it is now comparatively scarce. Dr. Burn, in his *History of Westmoreland and Cumberland*, mentioning Hogarth the painter, says that the name originated in Westmoreland.

This I am inclined to question, because the tradition on the borders is, that the Hogarths were always a Scotch family; and I have met with the name in Berwickshire, early in the seventeenth century.

The Hogarths were a numerous and influential race; and as the Border genealogies have been so well investigated, I am in hopes that some of your readers will be able to afford me some information from the numerous learned works on Border antiquities which have been published. I am curious to know if the Hogarths are classed by Monnipenny, in his *Scots Chronicle*, amongst the plundering Border clans. Burke, in his *Encyclopædia of Heraldry*, spells the name *Howgart*, or Hogarth. An early example of the former spelling will be very acceptable. I am also very anxious to find out some record of the intermarriages of the Hogarths with the Pringles and Riddles, the dates of which I have been unable to discover. Any information on the above, however slight, will be most acceptable.

SIGMA THETA.

Langhorne Family. — A niece of mine, whose great-grandfather was the Rev. Wm. Langhorne, who assisted his brother, the Doctor, in the translation of Plutarch, wishes to learn some particulars of this family. What relation to the Langhornes was *William Wordsworth?* Was not *Mr. Robinson*, ranger of Windsor Park or Forest, a relation of the Langhornes, and did not his daughter marry *Lord Abergavenny?* Indeed, any information will be gratifying to the lady who asks for it through R. W. DIXON.

Seaton Carew, co. Durham.

Near-sightedness. — Can any of the readers of "N. & Q." inform me of the reason, if there is one, of the extreme rarity of near-sightedness among the lower classes? The higher the position in society, the more frequent are the cases of near-sight; and though many (for what reason I never could determine) often affect the defect, though they have it not, still genuine cases are very common among the higher classes, and I do not remember having met with a single case among the lower ones. BELLISARIUS.

McTurk and Williams (qy. of Flint), Families of. — Is there any published or accessible MS. genealogy of these families? The inquiry has more immediate reference to a lady of the name of McTurk, living *circa* 1730—1800, it is supposed at Chester (Pepper Street), and presumed to have been connected with the family of Ashton Williams (qy. of Flint), and that of Walmsley of Coldcoates and Eaves within Wiswall, co. Lancashire, and of Bashall, co. York; as also, probably, with that of Smith Kelsall, Esq., Cheshire.

INVESTIGATOR.

The Fifth Crusade. — Can any of your readers inform me as to the date and circumstances of the fifth Crusade? M. E. J.

Climate of Hastings. — Can any of your readers tell me where I can find any printed meteorological tables or observations relating to Hastings or the immediate neighbourhood, besides those contained in the following works:

1. Harwood on *The Curative Influence of the Southern Coast of England*, 1828.

2. Britton's *Descriptive Sketches of Tunbridge Wells*, 1832.

3. Clark on *The Sanative Influence of Climate*, 3rd ed., 1841; 4th ed., 1846.

4. Cresy's *Report to the General Board of Health*, 1850.

5. Mackness on *Hastings considered as a Resort for Invalids*, 1st ed. 1842, 2nd ed. 1850.

M. D.

Gillet, alias Candler or Chandler. — A family of these names is described in Burke's *Armoury* as of Ipswich, co. Suffolk. I believe that one of them was head master of Woodbridge Grammar School in the latter part of the seventeenth century; and another, the Rev. Philip Candler, according to Blomefield's *History of Norfolk*, was Rector of Blofield, Norfolk, in 1735. Any information respecting them, or communication from their descendants, if any, would oblige

E. G. R.

Dover Castle. — I have lately heard a story that the road up the hill to Dover Castle was made in the space of two hours by four thousand men. Can any of your readers confirm or refute this statement? M. D.

Pagan Philosopher: Author of Sir Simon League: Rabiger. — The following passages are from *An Enquiry into the Influence of Art upon Religion*, Brussels, 1834, pp. 164.:

"A more elevated tone is perceptible in the last of the pagan philosophers, who asks: 'Why should man, himself the maker of idols, trust to them who are lifeless, and whose harmony is external only? Perishable things, too, and of short duration. Is truth and reality in them? Nothing absolutely pure and true can spring from human art."— P. 29.

"I went over the cathedral at Upsale with my gifted friend the author of *Sir Simon League*, who fully shared my opinion that though here, as at Utrecht, much had been done to give to these vast edifices the air of Protestant churches, the spirit of Rome pervaded the walls, influencing the worship, and even the music. These results in Protestant Germany are fully shown by Rabiger." — P. 102.

On this I beg to ask, who is the pagan philosopher, and where is the original of the above passage? Who are "the author of Sir Simon League" and Rabiger? E. J.

Paris.

Minor Queries with Answers.

"*Dyalogues of Creatures Moralyzed.*"—I shall be much obliged if any one will tell me the author in Latin, the translator into English, the publisher, and the date, of the following work: the title-page of which stands thus —

"The Dialoges of Creatures Moralysed. Applyably and edificatyfly to euery mery and iocounde mater, of late trãslated out of Latyn into our Englysshe tonge, right profitable to the gouernaunce of man. ¶And they be to sell, vpõ Powlys churche yarde."

The remainder of the title-page is filled up with a rude woodcut of two monsters — a male and a female — half man, half ox.

The volume is quite perfect and whole, but it gives none of the usual information on any of the points I have specified above. It is in very clear type, similar to that used by Caxton in his later works, and is profusely illustrated with a great number of rude woodcuts.

I shall also be glad to be informed whether or not it has ever been reprinted, wholly or in part; or much quoted from?

I have looked through Dibdin, but if he mentions it, I have missed it. In the printed catalogue of the Bodleian, there is this entry —

"Creaturæ — Dyalogus creaturarum optime moralizatus, omni materie morali jocondo modo applicabilis, *fol. Goudæ, per Gerardum Leeu*, 1482, *title wanting*,"—

and "in English, 4to." In Watt's *Bibliotheca*, there is —

"Creature — 1481, Dialogus Creaturarum Moralizatus; cum figuris, Paris, fol. A most uncommonly scarce work."

The copy now before me *has* the title-page. Gerard Leeu was a printer at Antwerp, *circa* 1490. *Any* information about this volume will much oblige HENRY KENSINGTON.

[*The Dialogues of Creatures* has been frequently published in other languages. In the Latin and Dutch alone there were not less than fifteen editions before 1511. It was first published under the title of *Dyalogus Creaturarum Moralizatus*, by Gerard Leeu, Gouda, fol., 1480. In 1511, under the title of *Destructorium Vitiorum ex similitudinum Creaturarum exemplorum appropriatione per modum Dialogi*, &c., by Claude Nourry, at Lyons, small fol. The edition printed in English, without date, was probably produced at a foreign press. Herbert, in a manuscript note, says, "Although mention is made that this book is to be sold in St. Paul's Church-yard, both in the title and colophon, yet I am inclined to think it was printed in France, by the type and blooming letters; the former being much like Thelman Kerver's, and of the latter some are very uncommon." In 1816, a beautiful reprint, edited by Joseph Haslewood, was published by Robert Triphook in 4to., of which ninety-eight copies were printed, all of which, excepting forty-two, were destroyed by fire. This edition contains a valuable bibliographical account of the work. Mr. Haslewood states, that "all particulars of the author and of the origin of the work have hitherto escaped research: no ancient manuscript of it is known, and it is doubtful if there is a quotation from it in any old authority."]

Lord Chancellor Cowper and Mr. Justice Spencer Cowper. — Sir Walter Scott, in a note to his edition of the *Works* of Swift, says:

"Lord Chancellor Cowper was branded with bigamy, because he had written a work on the plurality of wives, and had, *adds Voltaire, actually two Ladies Cowper in his domestic regime.* His brother the judge had previously been tried for the murder of a young woman, one Sarah Stout, *whom he had deluded by a feigned marriage while he had a wife alive*," &c.

Is there any authority for the assertion, that

the Chancellor had two Ladies Cowper on his establishment; or for the other assertion, that Spencer Cowper had deluded Sarah Stout by a feigned marriage? I find no mention of any such charge against the judge in the accounts of his trial which I have read. They merely state that she was his mistress. S. S.

[This Query may, perhaps, receive some light from the following passage in the *English Traveller*, vol. ii. p. 315: "Hertingfordbury, by some esteemed one of the pleasantest villages in England. The seat of the Earl Cowper here, called Hertingfordbury Park, was the estate of Mrs. Elizabeth Culling, who lies buried in the churchyard. This lady, having two natural children by that Lord, a son and a daughter, the former dying soon after he came of age, the young lady, his sister, sold the estate, in the year 1720, to her father's brother, the late Judge [Spencer] Cowper, for fifty years' purchase at least, and he again disposed of it to his brother, the late great Lord Cowper, Lord High Chancellor of England." It has been said, that in the early part of his life a pretended marriage, without the forms of law, took place between Mr. Cowper, afterwards the Chancellor, and the lady here mentioned, Mrs. Elizabeth Culling; and hence probably originated the story of the Chancellor having two wives, and the name given him by Swift in *The Examiner* of "Will Bigamy." "But," as Lord Campbell remarks, "there is no foundation whatever for the assertion that he had married Miss Elizabeth Culling; and, notwithstanding the calumnies of Swift and Mrs. Manley, and the statement with which Voltaire amused Europe, that the Lord Chancellor of England practised and defended polygamy, he had dropped all correspondence with this lady before he was introduced to either of the two wives whom he successively led to the altar."—*Lives of the Lord Chancellors*, vol. iv. p. 261.

The following passage from No. 23., folio edition, of *The Examiner* thus notices the work on Plurality of Wives attributed to the Chancellor: "This gentleman [Will Bigamy] knowing that marriage fees were a considerable perquisite to the clergy, found out a way of improving them cent. by cent. for the good of the Church. His invention was to marry a second wife while the first was alive, convincing her of the lawfulness by such arguments as he did not doubt would make others follow the same example. These he had drawn up in writing, with intention to publish for the general good; and it is hoped he may now have leisure to finish them."—The statement that Spencer Cowper had deluded Sarah Stout by a feigned marriage originated most probably from the malevolent turn given to the affair of the trial by Mrs. Manley in the *New Atalantis*, in her story of "Mosco and Zara," in which she made very free with the characters of many high and distinguished personages.]

Simon Senhouse.—When did Simon Senhouse, prior of Carlisle, die? J. P. Senhouse.

[In Burn's *Cumberland* we read that Simon Senhouse, of the House of Seascales in Cumberland, was chosen prior of Carlisle in 1507; and it is added, in the last edition of Dugdale's *Monasticon*, that he was alive in 1519.]

Cornelius Kilianus Dufflæus.—Where can an account of this lexicographer be found? and why is he always quoted as "Kilian?" though my copy of his work is lettered on the back, "Dufflæi Dict. Teut.-Latinum." And both in the "Epistle to the Reader," and in the commendatory verses by him, prefixed to Verstegan's *Restitution of Decayed Intelligence*, &c., he uses the three names as above. The *Penny Cyclopædia* says that he corrected the press for Christopher Plantin. I suppose his "Teut." is the dialect of Brabant.

E. G. R.

[Cornelius Kilian was a native of *Duffel*, in Brabant; hence the affix to his name. Besides his *Etymologicon Linguæ Teutonicæ*, he published some *Latin Poems*, and *An Apology for Correctors of the Press against Authors*; and translated into Flemish the *Memoirs of Philip de Comines*. He died in 1607.]

Synodals.—"Verses, vain repetitions, commemorations, and *synodals*." (Preface to the Prayer-Book, Concerning the Service of the Church.) What are *synodals?* A. A. D.

[These were the publication or recital of the provincial constitutions in the parish churches. For after the conclusion of every provincial synod, the canons thereof were to be read in the churches, and the tenor of them to be declared and made known to the people; and some of them to be annually repeated on certain Sundays in the year.—Dr. Nichols on *Preface concerning the Service of the Church.*]

Horace on Architecture.—Where is it that, according to Byron,

> "Horace has expressed
> Shortly and sweetly the masonic folly
> Of those, forgetting the great place of rest,
> Who give themselves to architecture wholly."
>
> *Don Juan.*

Perhaps some classic contributor will kindly point me the Latin poet's line. Palladio.

[The following lines of the Roman Lyric bard, descriptive of the folly of those who build mansions, "forgetting the great place of rest," are unquestionably the passage to which Byron alludes:

> "Tu secanda marmora
> Locas, sed ipsum funus, et sepulchri
> Immemor, struis domos."
>
> Hor. *Od.*, lib. II. xviii. v. 17–19.

"You are buying marble for building, when on the verge of the grave, and, unmindful of the tomb, you begin to build houses."]

Replies.

PARISH REGISTERS.

(2nd S. ii. 66.)

Your correspondent W., of Bombay, has done well in drawing attention to the subject of parish registers. The best course to pursue would be, as he suggests, to have them all printed; but the expense would be so very great, that I despair of ever seeing the project put in execution. If manuscript copies were taken, and deposited in the General Register Office, a great point would be gained; but really some immediate provision should be made for the safe custody of the originals. No doubt much better care is taken to

preserve them now than fifty years ago; but they are yet very much exposed to decay, wanton mutilation, and loss. I could point out more than one parish in this county where they have, of late years, suffered much from damp; and many where the clerk has the key of the box in which they are kept, and will show them to any well-dressed stranger who will give him a shilling. A pamphlet by William Downing Bruce, Esq., F.S.A., on the condition of parish registers*, contains an accumulation of facts bearing on this point, sufficient to convince any one that they are now frequently not in safe custody. For instance, the writer states, that in 1845 he made copious extracts from the register of Andover, in Hampshire, "but, that on visiting that place for the purpose of a supplementary search, I found that these books were no longer in existence; and those which remained were kept in the rectory-house, in a damp place under the staircase, and in a shameful state of dilapidation." A few lines farther on, we read of a register book discovered "in a tattered state behind some old drawers in the curate's back-kitchen." Of another rescued by an antiquary from "among a quantity of waste paper in a cheesemonger's shop." And of a parish clerk who used all the registers of South Otterington, preceding the eighteenth century, containing entries of the families of Talbot, Herbert, and Falconberg, for waste paper: a considerable portion going "to singe a goose."

If some means were taken for binding and restoring those that are torn and decayed, many would be preserved. I have more than once suggested, when examining a torn, coverless document of this kind, that it should be well bound, and otherwise carefully mended; but have almost always been met by the objection, that it ought not to go out of the possession of the minister of the parish. In one case where that difficulty had been removed, the churchwardens refused to pay the necessary expense.

It is, I suppose, generally known that transcripts of parish registers exist, or ought to exist, in the various episcopal registries. I have never had occasion to consult any excepting such as relate to this county. Those preserved at Lincoln, I found very badly kept. When I made a search there in 1854, some of the early ones were arranged in years: the later ones, written on the printed forms, were thrown about in bundles on the floor. No return whatever could *then* be found for the parish of Kirton-in-Lindsey, although I have certain proofs that returns had been made. I asked the clerk, who was assisting me, what was contained in a large deal chest or packing-box, then standing in the room we were in. He did not know, he assured me. However, I had had some experience of the place before, and thought it might very possibly contain the transcripts I wanted; so I looked within, and found it nearly full of copies of parish registers (many of them very old) in such a state of disorder, dirt, and decay, as I am loath to describe. On my remarking to the clerk that, of course, now that these things were discovered, the registrar would take care to have them cleaned and arranged, he said: "No, it is not likely he will spend any money on them now, as the court will soon be abolished. I am sure he will not meddle with them."

These copies are, I believe, legal evidence, and are the more valuable, as they will almost always supply the vacancies caused by the loss or injury of the originals in the parish churches. It is to be hoped that when the wills, and all other testamentary documents, are removed to the proposed new offices (see the Solicitor General's Wills and Administration Bill), these records will not be permitted to remain in their present custody, but be deposited with the Registrar General; in whose hands they will be well cared for, and easily accessible.

EDWARD PEACOCK.

Manor Farm, Bottesford, Brigg.

* *A Letter to R. Monckton Milnes, Esq., M.P., on the Condition and Unsafe State of Ancient Parochial Registers in England and the Colonies*, 1850. London: Ridgway.

GREAT EVENTS FROM SMALL CAUSES.

(2nd S. ii. 43.)

Your correspondent F. S. says truly that copious instances might be cited in illustration of the truth that "great events from little causes spring." One pregnant with mightier results could not perhaps be quoted than that which I am about to mention, and which is doubtless familiar to most of your readers.

When many Puritans emigrated or were about to emigrate to America in 1637, Cromwell, either despairing of his fortunes at home, or indignant at the rule of government which prevailed, resolved to quit his native country, in search of those civil and religious privileges of which he could freely partake in the New World.

Eight ships were lying in the Thames, ready to sail; in one of them, says Hume (quoting Mather and other authorities), were embarked Hazelrig, Hampden, Pym, and Cromwell. A proclamation was issued, and the vessels were detained by Order in Council. The king had indeed cause to rue this exercise of his authority. In the same year Hampden's memorable trial — the great case of Ship Money — occurred. What events rapidly followed!

In the last Number of the *Quarterly Review* (197), upon Guizot's works on the civil war, the con-

duct of the king and the government is adverted to. The harsh proceedings of the Court were defended on the ground that the Puritans "took liberty to nourish their factious and schismatical humours in those remote wilds:" but oppressed as they were at home by the civil and ecclesiastical authorities, it does not appear that they profited in the school of adversity; as the reviewer tells us that they "set up a tyranny of their own in America, infinitely more cruel and intrusive than the system from which they indignantly fled." (P. 121.)

J. H. M.

THE HOUSE OF BRUNSWICK AND THE CASTING VOTE.

(2nd S. ii. 44. 97.)

Since I replied to the Query of F. S. on this subject, I have had my attention called to Debrett's *Baronetage* for 1824; in which a somewhat different version of the transaction is given. As the matter is curious, and will be widely circulated if admitted into the pages of "N. & Q.," perhaps you may not consider it too lengthy for insertion. Debrett says:

"On the memorable day that the Hanoverian succession bill passed the house of commons, in the beginning of Queen Anne's reign, Sir Arthur Owen, Bart., member for Pembrokeshire, and Griffith Rice, Esq., member for Carmarthenshire, prevented the friends of the present royal family from being left in a minority. If it had not been for these two gentlemen, there is little doubt but the Tory party in parliament, by the influence of the then Tory ministry, would have soon carried it for the Pretender to succeed his sister Queen Anne!

"The particulars, known now but to few, as related by the posterity of these families, are:

"Sir Arthur Owen and Mr. Rice on that day met accidentally in the lobby, when the Tory administration were *stealing* the question through the house at an early hour; when a majority of their friends attended by design, and when many of the Whigs were absent, not thinking it would come on until the usual hour.

"When the house was about to divide, one of the Whig members, seeing a seeming majority in favour of the house of Stuart, exclaimed that the whole was an infamous proceeding. He immediately ran out of the house, almost frantic, in search of some of his partizans, to give a turn to the question in favour of the Elector of Hanover.

"Perceiving Sir Arthur and Mr. Rice, as he came out, walking earnestly about the lobby, he addressed them thus with much vehemence, — 'What do you mean, gentlemen! staying here when the Hanoverian succession bill is going to be thrown out of the house?' 'When I heard that,' Sir Arthur used often to relate, 'I made but one step into the house, and my voice made the number *equal* for the bill, 117, and the Tories had no more. Mr. Rice, with great gravity, coming after me, had the honour of giving the *casting vote* in *favour* of the Hanoverian succession! Had it not (added Sir Arthur) been for the warmth of my zeal, being then a young man, this honour would have been mine; for as Mr. Rice was my senior, I might have followed him into the house.'"

This account, which is most probably the correct version, takes the casting vote from Sir Arthur Owen, and gives it to Mr. Rice; but is in no way inconsistent with the tradition of my lady informant respecting Sir Arthur's rapid journey to London, which may have been taken with the intention of being present at the important debate. Thus he actually made the balance even, and his friend turned the scale. JOHN PAVIN PHILLIPS.

Haverfordwest.

WHITSUNDAY.

(2nd S. ii. 77.)

Your valuable correspondent F. C. H., after clearly showing that our English word for Pentecost cannot be derived from the German *Pfingsten*, says:

"The received origin of the name Whitsunday is from the appearance of the neophytes on that Sunday and during the octave, in the church, in the *white* garments which they had received at their solemn baptism on the preceding Saturday, called Whitsun Eve."

Unless I be much mistaken F. C. H. is far astray from the mark. 1. To my thinking, we ought not to write "Whitsunday" but *Witsonday*. That this was the old spelling is certain; Wycliffe so wrote the word in his translation of the New Testament, 1 Cor. xvi., and such is the spelling of it in the *Paston Letters*, let. xv. 2. The English word Witsonday, miscalled Whitsunday, drew its origin from nothing whatever connected with the term *white*, but from *wit* — mind, understanding. That in the early ages of the Church all neophytes, who were then as often grown-up people as children, used to wear, for the whole week following, the white garment in which they were robed as emblematic of spotless regeneration, immediately they had been baptized, is undeniable; and as public baptism was always given with much solemnity in those ages, on the eve of Easter and Pentecost Sundays, this white garment was thrown off on the Saturday following. Easter eve, however, was the time more especially chosen for the public administration of this sacrament; and hence it is that even now, though the usage of wearing the white baptismal garment for the week has not been followed for many ages, the Sunday next after Easter is yet called Dominica in Albis, the word "depositis" being understood: in the Ambrosial Missal it is named "Dominica in albis depositis." In some churches, the whole of Easter week was called "in albis," because the newly-baptized went, wearing their white garment, to church, and partook of the holy communion; and Low Sunday is termed "Dominica post albas," because the white garment had been laid aside the eve before (*Ordo Officiorum Ecc. Senensis*, p. 191; and *Lib. Sacramentorum*, S. Gregorii, ed. Menardo, p. 149.). Though this ceremony of the white garment at the Easter bap-

tism is so well marked in all the oldest rituals, and even yet is remembered in the rubrics of the Roman Missal, no such particular mention is made of it for the baptism at Pentecost, nor do the rubrics for that season preserve a record of it.

3. Our Anglo-Saxon forefathers had no word like Witsonday or Witsontide; but called the Sunday and its octave by the term Pentecostes; and it is likely that among them, as among the other nations of the Church, the ceremony of wearing a white robe for a week after baptism had grown obsolete many years before the coming of the Normans. Witsontide is an English word, and did not, as it seems, get into use earlier than the twelfth or thirteenth century. This, however, is certain, that its introduction was long after the custom had ceased of neophytes wearing a white robe for eight days after their baptism. The meaning of the term among our forefathers who originated it, we learn from the *Liber Festivalis*, where John Mirk, canon regular of Lilleshull, its writer, says:

"Good men and wimmen this day (Dies Penthecostes) is called Wytsonday by cause the holy ghoost brought wytte and wysdom in to Crestis dyscyples and so by her prechyng after in to all cristendom — (Et repleti sunt omnes spiritu sancto) and fylled hem full of ghostly wytte." — Fol. xlvi. b.

Thus we find that the root of the word is not "white," nor had anything to do with white garments, but "wit" — mind, understanding, and Pentecost was so called to signify the enlightenment by the Holy Ghost of the soul — the understanding — the "wit" of man. D. Rock.

Mr. Denton's suggestion that the corresponding names of Whitsunday in foreign languages should be given in "N. & Q.," I gladly comply with, as I think the comparison will tend to show that the origin, to which I alluded, is correct.

French. — Le jour de la Pentecôte.
Italian. — Il giorno della Pentecoste.
Saxon. — Pentecostenes mæssedæg.
German. — Pfingstonn tag.
Dutch. — Der Pingster dag.
Spanish. — Dia de Pentecostes.

In each of these cases the compound is of Pentecost and day. The English adjective is *Whitson*, as in the terms —

Whitson- { morrice-dance. farthings. tide. lord. week. ale, &c.

The feast, certainly, is not White-Sunday, whatever meaning *White* might be supposed to bear; but specially the Whitson-day, as Easter-day, Christmas-day, or Ascension-day. The White-Sunday would be the Dominica in Albis, not Pentecost, which is the word used in the list of holy days more than once in the Book of Common Prayer, for this feast, as it was till about the twelfth century. Mackenzie Walcott, M.A.

Whitsunday: Pilate. — In a Note on the derivation of "Whitsunday" (2nd S. ii. 99.), Mr. Denton gives a quotation by Hearne from a "very rare book printed by Wynkyn de Worde." Now this "very rare book" is none other than the *Liber Festivalis*, which was printed by Wynkyn de Worde, and also two editions by Caxton. Having access to a copy of it, I turned to it to collate Hearne's quotation, which is quite correct, and in so doing, I stumbled on the following derivation of another word, which I now forward to you, as I think it will tend to show Mr. Denton that the derivations in this work are not worth much, as they are evidently founded on a mere similarity of sound. One of Caxton's editions was in 1483; that by Wynkyn de Worde in 1493:

"This Pylate was a knyghtes sone that was called Tyrus, that he gate hym on a womā that hyght Pyle, and this womans fader hyght Ate. So whan this chylde was borne they sette his moders name and the grande fader after, and so by bothe names called hym Pylate."

Henry Kensington.

QUEEN ANNE'S FOSTER FATHER, WAS HE IRISH?

(2nd S. ii. 86.)

In reference to the Query in your last, signed C. M. B., I had my attention directed to this subject by a letter, probably from the Querist, to a friend, some time since, but could find nothing particularly satisfactory. The individual incidentally mentioned in the Blennerhassett pedigree is set down as son of "David Barry of Rahamska, and Elinor, 4th daughter of Sir Thomas Hurly of Knocklong." A brief note mentions him as "the late Queen Anne's foster father," and that is all.

Looking over Miss Strickland's gossiping *Memoirs of the Queens of England* lately, I find some particulars which may serve as a clue to further inquiries on this subject. That lady, in her life of Queen Mary II., uses largely, and gives frequent references to, the *Diary* of Dr. Lake, the tutor to the Duke of York's daughters. And under the date of November 1677, at the marriage of William of Orange and the Princess Mary, we find the diarist noting that her sister Anne was ill of the small-pox, and his own trouble at not being allowed to go to her chamber to read prayers to her:

"This troubled me," he says, "the more, *because the nurse of the Lady Anne was a very busy zealous Roman*

Catholic, and would probably discompose Her Highness if she had an opportunity."

So far the probability of her foster parents being Irish is confirmed. Further on in the *Diary*, we find the following, under date of Nov. 11:

"I read prayers to Her Highness Lady Anne; she was somewhat giddy, and very much disordered. She requested me not to leave her, and *recommended to me the care of her foster-sister's instruction in the Protestant religion.* At night I christened her nurse's child Mary."

"This," as Miss Strickland observes, "was the daughter of the Roman Câtholic nurse. How she came to permit the Church of England chaplain to christen her baby is not explained."

So far for Lake's *Diary*, which must be yet in existence, if not in print.* Miss Strickland acknowledges her obligations to Messrs. Elliot and Merrivale for facilitating her access to its contents. Probably farther examination might give the name of the nurse in question.

But there is a farther notice in the same life, which rather perplexes the question. At the Revolution, when, on Nov. 26, 1688, the Princess Anne fled from Whitehall at night, to join the Prince of Orange, among the proofs of the real or pretended consternation of her household when she was missed next morning, it is mentioned that "*old Mrs. Buss, the nurse of the princess*, immediately cried out that the princess had been murdered by the queen's priests," and rushed into the queen's presence, rudely demanding her of her majesty. Miss Strickland, recollecting Dr. Lake's notes about her nurse's zealous papistry, seems sensible how oddly this would sound in her mouth, and suggests that she had "perhaps been converted." The name *Buss*, too, suggests a difficulty; but it is so written in King James's *Memoirs*, although another MS. has it written *Butt*. Either is far enough in spelling or sound from "Barry;" and yet in the loose and inaccurate spelling of the time, or in the giving familiar or pet names, which Queen Anne was we know in the habit of using for favourites (*vid.* Mrs. Morley and Freeman), there is no impossibility in Mrs. *Buss* having been Mrs. Barry. And knowing as I do thoroughly the genealogical record to which C. M. B. refers, I can vouch for its *general* accuracy in anything it asserts. A. B. R.

Belmont.

Replies to Minor Queries.

"*Nolo episcopari*" (1st S. iv. 346.)—A correspondent inquires why this phrase is applied to a *feigned reluctance* in accepting an offer; and you, in an editorial answer, quote Christian's note on Blackstone's *Commentaries*, stating that it is a vulgar error that every bishop, before he accepts his bishoprick, uses the expression; that the writer has not been able to discover its origin; and that certainly bishops give no such refusal at present, nor, he thinks, ever did in this country.

In the trial of Colonel Fiennes for surrendering the city of Bristol, Prynne, the prosecutor, speaking of a man's modest excuse of his own insufficiency for a place which he perchance desires, assimilates it to—

"our bishops' usual answer, *nolo, nolo*, to *vis episcopari?* now used as a formality, for fashion sake only, even when they come to be consecrated; when in truth they make all the friends and means they can to compass that bishoprick, which (for fashion sake, out of a dissembling modesty), they pretend, and twice together answer solemnly (*when demanded openly before the congregation*) that they desire by no means to accept of."—*State Trials*, iv. 212.

Surely Prynne, who is an earlier, perhaps a better, authority than Professor Christian, would not have made this allusion unless it were founded in fact. The question therefore is, whether this form of denial, if not adopted now, was or was not in use in the Reformed Church before the Great Rebellion, in the consecration of bishops?

The reply in your same volume, p. 456., does not touch this question. Edward Foss.

The Irish Round Towers (2nd S. ii. 79.)—Although your correspondent C. states he has not the slightest doubt that the round towers of Ireland were belfries, (an opinion in which he could not know that I might not coincide,) I should not have noticed his remarks had they been accompanied with the usual courtesy which generally pervades the language of your correspondents, instead of the following curt rebuke, "that it would be a sad waste of your space to reproduce the absurd theories with which this question has been perplexed." When the origin and use of these very ancient structures have engaged the attention of such eminent antiquaries as Tanner, Vallancey, Petrie, and others, this *ipse dixit* of an anonymous writer partakes rather too strongly of the authoritative dictum of an imperial dictator. It was not the office of your correspondent to decide whether the opinions of the above writers might or might not be acceptable to your readers. You were the proper judge. J. M. G.

Worcester.

Varnishing Old Books (2nd S. ii. 69.)—Regarding the varnishing of old volumes, I think that little can be effected by such compositions to *preserve* leathers: in some cases varnish applied to new bindings may tend somewhat to repel the action of the atmosphere and deleterious gases, but is also likely to harden the leather at the joints, the parts where the greatest action takes place in opening a book.

[* The Diary of Dr. Edward Lake, edited by George Percy Elliott, Esq., is published in the *Camden Miscellany*, vol. i. 1847.]

There is no doubt that old bindings, if in sound condition, may be *furbished* up (as bookbinders say) by the application of shell varnish; though the thing most wanting to render the leather supple is an oil or fatty matter to replace the unction dried out of the skin by the action of time. A composition to render old hides soft and pliable, without staining or injuring, would be a desideratum.

Much harm is done to leather from the want of ventilation; books require use and air, as may be seen by the condition of the bindings in many large libraries where there are no readers, or where there are readers and but little air. The library of the Athenæum was affected so seriously some years since from this latter cause (gas and heat), that the backs of calf bindings fell away, and the leather crumbled upon touching.

The library ought to have the same attention as the green-house; light, air, and equal moisture, ought to be imparted to the leaves in either case. Light without injury to colour, moisture without mildew, and air without soot, are as necessary to the librarian's as to the gardener's charge.

LUKE LIMNER, F.S.A.

Regent's Park.

Francis's Horace (1st S. xii. 218. 311.) — Allow me to add to my reply on this subject in your Number for Oct. 20, 1855. I then stated my belief that the edition of Francis's *Horace* printed by Woodfall in 1746, was the first edition; and I still think it may have been the first edition of the entire Translation. But a portion had been published in Dublin as early as 1742, for I have now before me two handsome 8vo. volumes thus entitled:

"*The Odes, Epodes and Carmen Seculare of Horace, in Latin and English, with Critical Notes collected from the best Latin and French Commentators.*

Musa dedit fidibus divos, puerosque Deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre.
Arte Poetica.

By the Rev. Mr. Philip Francis. Dublin: Printed by S. Powell, and Sold by T. Moore, at Erasmus' Head, in Dame Street. M.DCCXLII."

After the title-page of the first volume follows "The Names of the Subscribers." A goodly list, occupying six pages in double columns, including the names of many most eminent persons, and headed by those of —

"His Excellency Robert Jocelyn, Esq., Lord High Chancellor of Ireland."

"His Excellency Henry Boyle, Esq., Speaker of the Honourable House of Commons."

Both of whom subscribed for copies on "Royal Paper."

I hope this information will be useful to your Querist. M. N. S.

Hospital Out-Patients (2nd S. ii. 69.) — The days of attendance for out-patients at the Bolton Dispensary are Tuesday, Thursday, and Saturday. The greater the number of days the more convenient it must be for the poor, whose time is not always their own. It is not expected that the patient shall attend except when ordered to do so by the surgeon. The population of Bolton at the last census was upwards of sixty thousand.

G. (1.)

John Ker Strother (2nd S. i. 211.) — That there was such a person as John Strother Ker, Esq., is most certain, and here are a few notes of his descent, copied for the information of HERALDICUS from my *History of North Durham*, p. 318.:

"William Strother of Kirknewton, in Northumberland, was father of Lancelot, father of John, father of William, of Grindon Ridge, in the parish of Norham in North Durham, father of another William who left an only daughter married to Walter Ker, Esq. John Strother Ker, Esq., their son, baptized at Norham, 28th Sep., 1704, married the Hon. Jean Lady Ramsey. — (*From Law Papers.*) The Register of Norham contains the following entries: Baptized 25 May, 1679, William, son of Mr. William Strother (then a captain in the army), of Grindon Ridge. Jan. 16, 1681-2, Margaret, his dau., bap. June 25, 1690, Jane, a dau., bap. Aug. 20, 1770, buried, George Strother of Wheeler Street, London."

JAMES RAINE.

Lord George Gordon's Riots (2nd S. i. 287. 518.) — In reference to the subject of Lord George Gordon's riots, W. W. states that "he can find no mention made of any females being left for execution;" but upon referring to the *Westminster Magazine* for July, 1780, I find a list of the rioters, among whom are several females: two, Mary Roberts and Charlotte Gardner, were actually executed on Tower Hill, July 11, 1780.

FREDERICK DANBY PALMER.

Great Yarmouth.

George Manners (2nd S. i. 314.) — In answer to your correspondent X. (1.) I will state that George Manners died in Coburg, Canada West, February 18, 1853, aged seventy-five years. He was British Consul in Massachusetts, resident in Boston, from 1819 to 1839. He was the author of several dramas of merit, and other poetical works. J. P.

Boston, U. S. A.

"*Hayne*," *or* "*Haining*" (2nd S. ii. 49. 78.), a place *reserved;* not cultivated or pastured. A word in common use in the North of England and South of Scotland. In sheep-farms, *hained ground* means, that which is reserved for a particular purpose, — such as to pasture the lambs upon after they are weaned, or for the purpose of making hay from. It also, in some of the old Scotch acts of parliament, is used for land enclosed by a hedge or other fence. Its derivation

is probably from the Saxon *heg-en*, to keep; German, *hain*, septum. The French word *haie*, a hedge, seems probably to have the same origin: as also the English word *hay*, fodder, being the produce of *hained* pasture. See Jamieson's *Dictionary* and *Supplement*.

Near the town of Selkirk is a considerable estate with a large and ancient mansion, which has, time out of mind, been called "*The Haining*."

J. Ss.

In Gloucestershire and Somersetshire the pasture fields when kept unstocked with cattle for mowing, or for future feed, are said to be "hayned." Geo. E. Frere.

Roydon Hall, Diss.

Halliwell (*Prov. Dict.*) explains this as "an inclosure, a park," probably one enclosed by *hays* or hedges. The word *hay* in this sense is still in use in Norfolk, though growing obsolete.

E. G. R.

Human Leather (2nd S. ii. 68.) — A portion of the skin of a murderer named Charles Smith, who was executed at Newcastle-on-Tyne, Dec. 3, 1817, underwent the process of tanning, and a piece of it was sold so recently as May, 1855. This occurred at the sale of a part of the library of a well-known local collector. The catalogue of the sale is before me, and the lot is thus described:

"Lot 10. A most curious and unique Book, being the particulars of the Trial and Execution of Charles Smith, who was hanged at Newcastle for Murder, containing a piece of his skin tanned into leather for the purpose."

Robert S. Salmon.

Newcastle-on-Tyne.

The tanned skin of a man's arm was exhibited in Preston by a gentleman named Howitt, in a temporary museum got up for a charitable purpose in the year 1840. It was the colour of a new saddle, and much resembled the "basil" so much used in leather work. P. P.

Mr. Hackwood may find much, if not all, that he wants on this subject, in an interesting paper by Mr. Way, in the *Archæological Journal*, tom. v. p. 185. D. Rock.

At the public library at Bury St. Edmunds is exhibited a book bound in a tanned piece of the skin of Corder the murderer. E. G. R.

"*The Tune the old Cow died of*" (2nd S. i. 375. 500.; ii. 39.) — Your correspondents are quite on a wrong scent on this head. One quotes the old *nursery rhyme*, "Willie Wily had a Cow," which is sung to any tune a nurse pleases; and another brings forward the Scotch words, "There was a Piper had a Cow," &c., which go to the *popular air* known as "The Corn Rigs are bonny." The cow died of no air in particular, — still less a popular one: "the tune the old cow died of" being merely a proverbial or slang way of expressing "the music is insufferably bad." P. P.

Guano (2nd S. i. 374.) — The late Col. Thomas Sutcliffe of Burnley, author of *Sixteen Years in Chili and Peru* (published by Fisher, 1841), believed himself to have introduced guano into modern English husbandry. He had spoken or written its praises in terms which appeared so exaggerated, that the Earl of Derby (then Lord Stanley) had held up him and his fertiliser to ridicule at a (I believe) Liverpool Agricultural Meeting. Sutcliffe writhed under the satire, and, about the year 1839 or 1840, when agriculturists were raving about the new manure, and Lord S. himself recommending it, he attended several of the Lancashire meetings with the intention of letting off a speech at his lordship, and inquiring who was the fool now? Whether his friends thought it wiser for him to keep quiet, or whether the leading men would not tolerate an angry discussion, I cannot say; but somehow he was always deprived of his opportunity, and consequently thought himself an ill-used man, who had introduced an improvement, borne the ridicule, and was not allowed to reap the praise. P. P.

Siege of Lille (2nd S. ii. 89.)—The names of the officers killed and wounded at this siege are not given in Cannon's *Historical Records of the British Army*, and your correspondent had better consult the *London Gazettes* of 1708. Lisle was invested August 13 of that year, and Marshal Boufflers capitulated October 25. Beatson's *Military Memoirs* only commence with the year 1727. John Duncombe served as ensign in the Coldstream Guards from April 14, 1702, until his promotion to lieutenant in the 1st Foot Guards in 1703. *Richard* Spencer served in the Coldstream Guards from May 11, 1704, as captain, to July 1712, when he died. These officers are not designated in Mackinnon's *History of the Coldstream Guards* as the sons of Peers. Juverna.

Count Boruwlaski (2nd S. i. 358.) — The monument in memory of Count Boruwlaski, of which the inscription is correctly printed in the page of "N. & Q." above referred to, is placed, not in Durham Cathedral, but in the church of St. Mary in the South Bailey; near which parish, in an extra-parochial cottage between the city wall and the river, the count lived for nearly the last thirty years of his life with the Misses Ebdon, daughters of the organist of that name; who, along with Archdeacon Bowyer and others, had interested himself in raising by subscription a sum of money wherewith to purchase an annuity for the little wanderer, and had afforded him an asylum in his family. The inscription is not upon brass, but upon Derbyshire marble; and is sur-

rounded by an architectural framework of elegant design by Mr. Cory, the architect. The monument was intended for the cathedral, but an objection having been made by the Dean and Chapter to the inscription, written by the Rev. Thos. Ebdon, minor canon, and nephew of the organist, it was by my permission placed in its present situation. Let me correct another mistake. The count was buried, not by the side of Mr. Stephen Kemble, in the Nine Altars, but near the remains of another of his kind friends, Mr. John Leybourne, Deputy-receiver of the Dean and Chapter, in the west end of the cathedral, near the doorway leading into the northern tower. His grave is marked by the letters J. B., the initials of his name. J. R.

Sir Ferdinando Gorges (2nd S. ii. 108.)—There is a Query, under the title of "New England Queries," in the number for Aug. 9.:

"Where are the papers (if extant) of *Sir Ferdinando Gorges*, Governor of Plymouth, about 1620?"

Connected as I am by marriage with the family, and much as I have endeavoured to investigate its history, I doubt whether any original papers of Sir Ferdinando are now extant.

But I possess a very curious and rare volume, entitled —

"America painted to the Life, written by Sir Ferdinando Gorges, Knt., Governor of Plimouth, in Devonshire, one of the First and Chiefest Promoters of the Plantations. Publisht since his Decease by his Grandson, Ferdinando Gorges, Esquire, who hath much enlarged it, and added several accurate Descriptions of his own. 4to. London, 1658."

This volume appears to contain a full account of every transaction relating to the settlement of the Province of Maine and Massachusetts, as far as the family of Gorges was concerned.

I have also lately met with an Historical Discourse by *Mr. George Folsom*, read before some Society in Maine or Massachusetts, which embodies the information contained in these tracts of the Gorges, and seems to contain everything which can now be gleaned on the subject.

The MSS. in the British Museum appear to relate chiefly to the conduct of Sir Ferdinando in the affair of the Earl of Essex, which was some years previous to his great exertions in the colonisation of America. Affinis.

"*Aneroid*" (2nd S. ii. 98.) — Mr. Phillips says that *aneroid* means *moistureless*; Dr. Mayne (in his *Expository Lexicon*) calls it "a faulty term intended to signify *airless*." I will not ask an *etymological* question, viz., what different persons think the word *ought* to mean according to the supposed derivation; but I will ask the following simple *historical* questions relating to a plain matter of fact.

1. In what work does this "*faulty* term" first occur?
2. Who invented the term?
3. What is the explanation or derivation of the term given by the inventor? M. D.

Portraits of Swift (2nd S. ii. 21. 96.) — Thanking C. for his information on this subject, I feel sorry I cannot supply him with further details of importance as to the edition of Swift's *Works* alluded to by me, being in possession of only one volume, the main title-page of which is defective, but from some of the inside title-pages to particular *tracts* I find it to be "vol. iv.," and "Printed in the year MDCCXXXIV." An "Advertisement" to the volume, amongst other things, commences by stating:

"The ensuing volume which compleats the Set contains all such Writings imputed to the Author as relate to Ireland; whereof the principal are called The Drapiers Letters, and to these we have added two which were never printed before. They were procured from a Friend of the Author's in the original Manuscript as we are assured and have good Reason to believe: those who are better judges will soon determine whether they are genuine or no."

The edition I cannot say positively to be from the press of Faulkner, though usually considered so. The plate bears no name of "Vert," or "Vertue," nor of any engraver's marks whatever. It is possible that the work may have been altogether brought out clandestinely. G. N.

Crooked Naves (2nd S. i. 432. 499., &c.) — The nave of St. Mary's church, at Bungay, is built in a different line from the chancel; the divergence is almost ten degrees, as I judge by the eye. The chancel is the oldest part, being early Decorated, or late Early English, whilst the nave is early Perpendicular. The pews, however, it is very remarkable, are of the same age as the chancel, and have plainly been worked up in the late rebuilding of the nave. The chancel is now in ruins, only the other part of the church being used for divine service. B. B. Woodward.

Bungay, Suffolk.

Holly, the only indigenous English Evergreen (2nd S. i. 399., &c.) — In the limestone districts at the head of Morecombe Bay, about Silverdale, and in various parts of Furness, both the yew and juniper grow in profusion. The yew and holly attain a large size, and as they grow in juxtaposition, amidst rocks never disturbed by the hand of man, it may naturally be supposed that the one is as much entitled to be styled "indigenous" as the other. Has Mr. White ever visited that part of the kingdom? G. (1.)

Patrick O'Kelly, the Irish Bard (2nd S. ii. 107.) — I remember seeing this person when he was making a tour through the south of Ireland in

1829—30, soliciting subscriptions for a forthcoming volume of poems. He was one of the most impudent men alive; and it is recorded that when King George IV. visited Dublin in 1821, he was informed that O'Kelly was a remarkable character, and then in Dublin, on which his Majesty allowed the poet to be presented to him. O'Kelly, who was lame, was presented, and the king, anxious to put him at ease, remarked, "I regret to see that you are lame." "Yes, your Majesty," said O'Kelly, "we are all lame; the three of us." "What?" asked the king, "three lame persons in one family! A sad calamity indeed!" "Yes," replied O'Kelly, "in the great family of the Poets! O'Kelly, Scott, and Byron, we are *all* lame."

JUVERNA.

Premature Interments (2nd S. ii. 103.) — With reference to the article on *premature interments* I may refer those of your readers who take an interest in the subject to an able and most interesting article in the *Quarterly Review*, vol. lxxxv. p. 346., entitled "Fontenelle on the Signs of Death," the authorship of which has been ascribed to Dr. Fergusson. For the benefit of those who have not the volume at hand I may add that the learned author is an utter disbeliever in "premature interments." M. A., Oxon.

Oxford and Cambridge Club.

Add to the list of books on this neglected subject, one called *The Disease of Death*. I think it is by a deceased physician of the name of Graham, of Caius College, Cambridge. The author's panacea is a bath of warm earth.

C. MANSFIELD INGLEBY.

Birmingham.

Blue and Buff (2nd S. i. 269.) — In *Hudibras*, the poet, speaking of his hero, says:

> "For he was of that stubborn crew,
> Hight Presbyterian true blue."

This will carry the *blue* higher up than the reign of George I. The *buff*, I suspect, dates from the buff-coat. DELTA.

John Knox's Prophecy (2nd S. i. 270.) — According to the *Scandalous Chronicle*, the *grand monarque* was *not* the son of Louis XIII.: if so, the prophecy would hold good. DELTA.

Running Footmen (2nd S. i. *passim*.) — There is a public-house in Charles Street, Berkeley Square, much used by the servants of the neighbouring gentry, which is called by the name, and has a painting of this functionary for its sign. It represents a tall, thin, agile man, running at a steady, effortless pace on a country road. He is dressed in knee-breeches, confined round the waist by a silken scarf, white stockings, and black shoes; a short jacket, a jockey cap, and a long stick with a metal ball on the top, complete his costume. Underneath is inscribed, "I am the only running footman." JOHN MILAND.

Strabo on Ireland (2nd S. i. 512.) — The Editor, at p. 512. *supra*, questions the publication of this book for several reasons, amongst which he gives the following: "The publisher, I. Stone, is unknown." Now Mr. Silvester Redmond, of Liverpool, who was the writer of the original reference in the columns of the *Wexford Independent*, gives the following proofs of his (Stone's) existence.*

Mr. Redmond is not very complimentary to "N. & Q." in the remainder of his letter. With this I have nothing to do; but it appears to me that the non-existence of the book in question is not by any means satisfactorily established. I trust, therefore, that some of the readers of "N. & Q." may keep the Query in mind, and communicate to its readers the existence (if it can be proved) of a book which, if found, may serve to throw light on a much vexed question, the Round Towers of Ireland. JAMES GRAVES, Clerk.

Kilkenny.

Sir Edward Coke (2nd S. ii. 58.) — Amongst my collection of autographs is one occupying about half an inch square, on paper of that date,—

> "Edward
> Cook,"

mounted carefully, *secundem artem*, with this inscription:

> "Autograph of Sir Edward Coke,
> Lord Chief Justice of England,
> 1613."

and this addition in a different handwriting:

> "Placed here to shew, what Gulls,
> Collectors are considered to be by Dealers!"

E. D.

Welsh Custom (1st S. xii. 427.) — The division of ships into twenty-four carats is recognised in Sardinia, Naples, Austria, and all the Italian states. COOPER HILL.

Gloucester.

Arms in Severn Stoke Church (2nd S. ii. 112.) — These arms are of frequent occurrence in the cathedral and neighbourhood of Gloucester, upon encaustic tiles; but the cross crosslets in them cannot, I think, have any connection with the Berkeley coat,—the crosses in the latter being patée. If you have any other authority than that of Sir Robert Atkyns for your statement, I shall be glad to be referred to it. COOPER HILL.

Gloucester.

[* We have omitted the list of works containing the name of I. Stone, as it is clear there was a bookseller of that name, although unchronicled by Nichols and Timperley. We hope Mr. Redmond will eventually be able to dispose of our other reasons for doubting the existence of this work.]

Arnold of Westminster (2nd S. ii. 110.)—Among the names of churchwardens of St. Margaret's, Westminster, occur those of—

1644–7. Michael Arnold.
1665–8. Michael Arnold.
1675–6. Nehemiah Arnold.
1693. Tanner Arnold.

There are monuments of some of the family in the church; and the parish registers would no doubt supply ample information.

William Arnold died Aug. 23, 1734, aged twenty-five. Arms: gules, a chevron, ermine, between 3 pheons, or.

Mary, wife of John Arnold, daughter of John and Mary Harvey, died Sept. 29, 1701, aged twenty-one. 1. As above. 2. Gules, on a bend arg., 3 trefoils slipped, vert.: or a canton or, a leopard's head of the first.

Dr. Samuel Arnold, author of the *Maid of the Mill*, died in Duke Street, Oct. 22, 1802.

MACKENZIE WALCOTT, M.A.

In the Report of Lord Stafford's trial, I find Mr. Arnold a member of the House of Commons, "standing up in his place" to testify to the good character of Edward Tubberville, one of the Plot witnesses. He seems, however, to have been a country gentleman, and an active man against the Papists. A. B. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Sims has just published a volume which promises to be of considerable utility to all who are engaged in investigations of an antiquarian, historical, or genealogical nature. Its ample title-page describes its object. It is entitled *A Manual for the Genealogist, Topographer, Antiquary, and Legal Professor, consisting of Descriptions of Public Records, Parochial and other Registers, Wills, County and Family Histories, Heraldic Collections in Public Libraries, &c.* The work is evidently the result of much well-directed labour, and is calculated to facilitate very considerably the researches of all persons who may be compelled by circumstances, or induced by a love of genealogical studies, to prosecute inquiries which involve the examination of the early monuments of our national history. All such parties, whether engaged in the prosecution of personal claims, or amusing themselves by archæological speculations, will find in Mr. Sims's newly published volume a most useful assistant. When noticing his *Handbook to the Library of the British Museum*, we could not help expressing our hope that the trustees, whose desire it must be to facilitate the use of the Museum library, would avail themselves of the first opportunity of marking their approval of Mr. Sims's attempt to promote so important an object. We are sorry to find that we may now repeat that expression of our hope. For we understand — notwithstanding that fitness for promotion which his published works show him to be in possession of—Mr. Sims is still left in the very junior position in that Institution which he has occupied for so many years. Mr. Sims deserves better treatment at the hands of those who are responsible for the administration of the British Museum.

Ferny Combes; a Ramble after Ferns in the Glens and Valleys of Devonshire, by Charlotte Chanter, written to "lead the youthful, and to cheer the weary spirit, by leading them with a woman's hand to the Ferny Combes and Dells of Devon." This pleasing little volume deserves a place in the travelling bag of every one who wants to add a new charm to a ramble through the beautiful county of Devon. How much is the pleasure of a tour enhanced when some special object is mixed up with it, and what more pleasing than that of a study, as of Ferns, which may afterwards be pursued with interest by the domestic hearth.

BOOKS AND ODD VOLUMES

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SEWELL'S (W.) HAWKSTONE, A TALE OF AND FOR ENGLAND. 2 Vols. Fcap. 8vo. (Second-hand.)

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Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE CURLIAD. A Hypercritic upon the Dunciad. London, 1729.
NECK OR NOTHING. A Consolatory Letter from Mr. D—nt—n to Mr. C—rll, &c. London, 1716.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

SHAKSPEARE'S PLAYS. The First Two Volumes of the 8vo. 3 volume edition. Published by Johnson in 1745.

Wanted by *Mr. Crowther*, East Dereham, Norfolk.

Notices to Correspondents.

We hope next week to lay before our readers a further and very interesting paper from the pen of PROFESSOR DE MORGAN *on the subject of* The Earl of Halifax and Mrs. Catherine Barton.

G. R. C. *is referred to* "N. & Q.," 1st S. i. pp. 383. 419. 420. *for much curious learning on the subject of* Moses being represented with Horns.

W. THRELKAD EDWARDS *is thanked for his suggestion, which has been once adopted, but found not to answer.*

J. F. F. *is thanked for* The Monody. *It is very well known, and though we may be glad to print it hereafter, we are sure* J. F. F. *will agree with us that this is not quite the time for doing so.*

VINDEX. The Criminal Statistics *are annually printed, and laid before Parliament. They may be purchased of* MESSRS. SPOTTISWOODE, *at the Office for Sale of Papers, House of Lords, or of* MESSRS. HANSARD, *Abingdon Street, Westminster.*

R. T. B. *will find the subject of* Collars of SS. *very fully discussed in our* 1st Series, Vols. ii., iii. iv. v. vi. vii. viii. and x. *See* General Index.

EIN FRAGER *will find the beautiful song from Shirley's* Contention of Ajax and Ulysses, *beginning*—

> "The glories of our blood and state
> Are shadows, not substantial things—

reprinted in the third volume of Ellis's Specimens of the Early English Poets.

P. H. *The striking couplet*—

> "The Soul's dark Cottage, battered and decayed,
> Lets in new light through chinks that time has made,"—

is from Waller's Epilogue to his Poems of Divine Love. *See* "N. & Q.," 1st S. iii. 154, 155. *for several parallel passages.*

INDEX TO THE FIRST SERIES. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* MESSRS. BELL & DALDY, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

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LONDON, SATURDAY, AUGUST 30, 1856.

Notes.

LORD HALIFAX AND MRS. CATHERINE BARTON.

(1st S. viii. 429.)

Three years ago I collected all I could find relating to the connexion of Newton's niece with Lord Halifax. My conclusion — and "all my conclusion" — was that "a private marriage, generally understood among the friends of the parties, seems to me to make all the circumstances take an air of likelihood which no other hypothesis will give them." Sir David Brewster discussed my arguments in his *Life of Newton*, published in 1855: and I made such reply as I then judged necessary in a review of his book which I wrote for the *North British Review* (No. 46, August, 1855). Before proceeding to give two additional presumptions, I add some remarks to this review.

Sir David Brewster neglects the character of my conclusion as to probability: and argues as if I affirmed that I had proved a marriage. He would have done better if he had discussed my opinion from my own words. *I* could contend, as well as himself, that all the facts alleged by me did not *prove* a marriage. The point on which I gave the opinion that reasonable evidence existed was an alternative, namely, that there was either a marriage or an irregular connexion. Again, Sir D. Brewster speaks thus (vol. ii. p. 277.):

"To infer a marriage, when the parties themselves have never acknowledged it, — when no trace of a record can be found, — and when no friend or relation has ever attempted even to make it the subject of conjecture, is to violate every principle of sound reasoning; and we are disposed to think that Mr. De Morgan's respect for the memory of Newton has led him to what he regards as the only conclusion which is compatible with the character of a man so great and pure."

First, I did not infer a marriage, except as the more probable of two things, of which I held one or the other sufficiently established. Secondly, I leaned towards, not simply a marriage, but a "private marriage, generally understood among the friends of the parties." Insert this, and see how Sir D. Brewster's sentence then reads. "To infer a [private] marriage [generally understood among the friends of the parties], when the parties themselves have never acknowledged it, — when no trace of a record can be found, — and when no friend or relation has ever attempted even to make it the subject of conjecture, is to violate every principle of sound reasoning." I think it violates *no* principle: certainly not *every* principle: for instance, how does it violate the principle that a universal negative proposition is convertible? But when Sir D. Brewster represents as speaking *simpliciter* an opponent who is speaking *secundum quid*, he violates *one* principle of sound reasoning, and enables that opponent, as the fencers say, to beat down his guard.

Again, Sir D. Brewster conjectures that my respect for the *memory* of Newton has led me to the only conclusion compatible with the character of a man so *great* and pure. When did I ever show any respect for the memory of Newton, in any sense in which respect for the *memory* of the dead means something different from respect for *merit* in the living? Respect for memory, in the sense in which Sir D. Brewster appears to use the words, generally includes willingness to cast a veil over faults for the sake of excellences. Now, of all Englishmen living, I am the one who has most dwelt upon Newton's faults, and most strongly insisted that respect for his memory should not prevent the clearest and fullest exposition of them. I have always insisted that *greatness*, intellectual greatness, should be no cover whatever for delinquency of any kind. And I confidently appeal to those who have read any of my writings on the subject of Newton, whether they will not believe me when I make the assertion following. I say that if I had on close reflection seen reason to think Newton had connived at a dishonourable union between his friend and his niece, I would no more have been deterred from giving that opinion to the world by gravitation, fluxions, and optics, or by the world's worship of the discoverer, than I would have been deterred from giving evidence that a man had gone down into a coal-mine by my knowledge of his having at another time gone up to the top of St. Paul's.

What I did do was this: — I took the *purity* of Newton's private life (a fact as well established as any such fact can be) for *presumptive evidence* that, as there is reason to suppose he always countenanced his niece, the connexion of that niece with Halifax was honourable. This is altogether independent of *respect:* it would equally be my opinion, if I did *not* respect purity of life. Those who in their secret hearts think a man a fool who would not have connived, if he could have got or kept anything by it, may be more difficult to bring to a belief of Newton's character; but, once brought to that belief, they would, in their own language, think Newton was that fool. The second clause of Sir D. Brewster's sentence ought to have run as follows: —

"Mr. De Morgan has distinctly *asserted* that his opinion of Newton's moral life and sentiments has helped in drawing him to what he regards as the only conclusion compatible with the character of a man so pure."

I now proceed to the additional presumptions above alluded to: —

A few days ago, my friend Mr. Libri showed me a letter, written by Newton, which he had bought at a sale (H. Belward Ray's sale, Lot 938.). The handwriting is indisputable. It appears to have

belonged to a collection of Newton papers bought by the late Mr. Rodd in 1847. The address is wanting; but it is written to some *Sir John* of *Lincolnshire;* and the catalogue entry conjectures that it is written to Sir John *Newton* (of Gunwarley or Gunnerly, styled by Sir D. Brewster of *Hather*), whom Newton acknowledged as a distant relation. This matter is of little consequence, and that little merely as follows: a distant relation is more likely than no relation at all to have been among the persons privy to the fact of the marriage, if marriage there were. The letter is as follows (I have put a few words in Italics):—

"Leicester Fields, 23 May, 1715.

"Sr John,—I am concerned that I must send an excuse for not waiting upon you before your journey into Lincolnshire. The concern I am in for the loss of my Lord Halifax, and the *circumstances in which I stand related to his family* will not suffer me to go abroad till his funeral is over. And therefore I can only send this letter to wish you and your Lady and family a good journey into Lincolnshire, and all health and happiness during your stay there. And upon your first return to London I will wait upon you and endeavour by frequenter visits to make amends for the defect of them at present. I am, Sir, your most humble* and most obedient servant, Isaac Newton."

Newton thus distinctly informs us, that *circumstances* in which he stands related to Halifax's *family* are such as conspire to prevent him from paying visits till after the funeral: and that these circumstances are worthy of being named next to his concern for his oldest friend and political patron. Newton's relation to Halifax was of no common kind. In 1680 they were working together to establish a Philosophical Society at Cambridge. In 1688 they were jointly, and with better success, trying their hands at a great revolution, as members of the Convention. In 1696 they were again associated in the difficult operation of re-establishing the coinage. They had been warm friends and official connexions through the greater part of their working lives, and for thirty-five years. The loss of Halifax would have been very sufficient reason, and very notorious reason, for Newton to assign in explanation of his inability to pay visits before the funeral. But there was something more; something worthy to be named after the first reason; and something sufficiently notorious for Sir John Newton, or some other Sir John among Newton's visiting friends, to understand without farther allusion.

Did any circumstances relate Newton to any other person of the blood of Charles Montague? The married names of two of the sisters, according to the biographer, were Willmot and Cosby: of another, according to Halifax's will, Lawton. The index of Sir D. Brewster's book says, as to Montague, "see Halifax," and does not mention the other names. Newton was not an executor. He never received any patronage from any of Montague's family: they had none to give. Halifax was himself the patron of his family, and had, not long before his death, resigned the rich place of Auditor of the Exchequer in favour of his nephew George Montague, who succeeded him in the barony. Other relatives, besides the successor and sole executor, as named in the will, are Christopher and James Montague, brothers; Edward Montague and John Lawton, nephews; Anne and Grace Montague, nieces. With all or some of these Newton was probably acquainted: but I am not aware of positive evidence even of so much as this. As to any circumstances relating Newton to any one of them, or any other of Montague's blood, there is not the smallest evidence of any such things. For myself, as may be supposed, I incline more strongly than before to the supposition that Halifax's *family*, in the sense in which the word is here used, consisted of a widow, known as Catherine Barton, and Newton's niece. I see in the phrase "circumstances in which I stand related to his family," the cautious mode of writing which I suppose to have become familiar when allusion was made to the understood but unacknowledged marriage.

I now state another of the many little circumstances which all seem to converge to one point. The periods are roughly stated. Newton lived in London thirty years; his niece must have finished her education not long after he came to London (1696). That she lived with him on leaving school seems pretty certain. In 1700 Newton wrote a letter (Brewster, ii. 213.) to her, then in the country for recovery from the small-pox, which has very much the air of a letter written to an inmate of his own house during casual removal. Sir D. Brewster puts it that she was (Do., ii. 279.) boarded in Oxfordshire, where she had the small-pox, and that she had not then ever been an inmate of Newton's house: but the commencement of the letter, in which Newton is glad the air agrees with her, makes it appear that she was removed there after the disorder: he is glad that "the remains of the small-pox are dropping off apace." And a little London circumstance is mentioned: "Sir Joseph Tilley is leaving Mr. Toll's house, and it's probable I may succeed him." Would the niece of twenty, boarded till then in the country, be assumed by Newton (*hypotheses non fingo*) to be up to the fact that Sir Joseph Tilley lived in Mr. Toll's house; or would Newton have previously laid the foundation of this knowledge, *apropos* of no-

* A letter from Newton to Sir John Newton in the April following (Edleston, *Correspondence*, &c., p. 307.), begins "Sir John," and ends "Your affectionate kinsman and most humble servant." But the variety of the modes of address from one person to the same other person at the period in question, and down to the end of the century, must have been noticed by every one who has paid attention to correspondence.

thing? The letter is a plain proof that she had left his house, her usual home, for country air after the small-pox; and I take it that she lived with him from the time of her leaving school. Now Conduitt informs us that his wife lived with her uncle nearly twenty years, before and after her marriage; and, when * in town, the Conduitts lived with Newton up to his death. Now twenty from thirty leaves ten: there are, roughly, ten † years of Catherine Barton's life to be accounted for. From 1706 to 1715 we have about ten years. In 1706, as Sir David Brewster found from the Newton papers, the annuity trust was created by which Halifax held 200*l.* a-year in trust for Miss Barton: in 1706 also he made his *first* codicil in her favour. He died in 1715. The rough period, then, of which we must demand explanation, is of that length which intervenes between an annuity settled (by Halifax, I believe) and a bequest first made, at the one end, and the death of Halifax at the other. For Sir D. Brewster's very curious reason to show that the annuity was bought *by Newton*, a reason which puts little Kate, at six years old, in possession of the key of Newton's cupboard *at Trinity College*, — where we can only hope she did not eat too much sugar, — see the article in the *North British Review*, cited above.

Add to this explanation of the ten years the facts that Halifax's first codicil spoke of love and affection, but that the codicil of 1712 spoke of the sincere love he had long had for her person, and the pleasure and happiness he had had in her conversation. Remember also the statement publicly made in the *Life of Halifax*, written by a strong partisan, that Catherine Barton had been to Halifax the "superintendent of his domestic affairs," for which, though a "woman of strict honour and virtue," she had had passed upon her a "judgment which she no ways merited:" a statement never contradicted, though made public at the time when the death of Halifax must have turned all men's eyes upon the facts of his life.

* Conduitt was, from and after his marriage, an officer of the Mint, as well as a member of Parliament. His usual residence must have been in London. That he had a country house, and sometimes occupied it, serves Sir D. Brewster (ii. 279.) with a pretext for cutting off some of the twenty years from the end of Newton's life. He presumes that Mrs. Conduitt lived six years of her uncle's life with her husband, her uncle not living with them. It is not likely that she and her husband left their uncle in his extreme old age, and there is no evidence of it.

† In my former paper I supposed it possible the connexion might have begun in 1700. With Conduitt's twenty years before me, I ought not to have done this. I was also not aware that Halifax's first wife, the Countess Dowager of Manchester, only died in 1698. This lady was the daughter of Sir Christopher Yelverton, Bart. Her first husband, to whom she bore nine children, died in 1682: she was married to Charles Montague (who was probably ten years younger than herself) a short time before the Revolution.

Read these circumstances, and the others brought forward in my former paper, by the light of Newton's statement that circumstances relating him to Halifax's family were, over and above his personal concern, reasons for keeping the house till the funeral — and more than the strong suspicion of an unacknowledged marriage must, I think, result. I say *unacknowledged*, as distinct from *private:* known to the circle in which the parties lived, but not proclaimed to the world.

One thing however is clear. If Catherine Barton did live with Lord Halifax, it must be to her that Newton's allusion is made. And if to her, then to her as a *wife*, not as a *mistress*. It is utterly incredible, even on the supposition of a connivance at her dishonour, that Newton should have gravely propounded his relationship to his friend's mistress as a reason for secluding himself till after the funeral. It might in such a case have *been* one of the reasons for his course of conduct, but it never would have been an *assigned* second reason, while he had so good and so sufficient a first reason to allege. The alternative, then, to which other circumstances reduced the question, is destroyed. If Newton's niece lived with Lord Halifax, it was as his wife.

Sir D. Brewster's work is one which merits the gratitude of all who take interest in Newton. And sincere thanks are due to Lord Portsmouth for having intrusted the papers to the biographer. But I, for one, cannot help hoping that yet further examination of them will be permitted.

A. De Morgan.

August 15, 1856.

JUNIUS.

Remark on Junius. — The following remark on Junius is cited by a correspondent in "N. & Q." (2nd S. i. 288.), and is attributed apparently to Archbishop Whately:

"There are many leading articles in the newspapers and other periodicals of this day, as spirited and as virulent as Junius, and the authorship of which few know or care to inquire about. And if the authorship of *Junius* had been known at the time, or shortly after, the whole matter would probably have been totally lost sight of for more than half a century past. But men love guessing at a riddle. It is not the value of a fox, but the difficulty of the chase, that makes men eager fox-hunters."

This explanation of the curiosity about the author of the *Letters of Junius* seems to me far from satisfactory. It is indeed certain that if the authorship of these letters had been known at or near the time of their publication, no efforts for its discovery would have been requisite. But can it be said that the curiosity existed simply because the authorship was unknown? Where are we to find the leading articles in newspapers and other periodicals of the day "as spirited and as

virulent as Junius?" The newspapers of that day contained no articles such as are now called leading articles. They published news, and occasionally inserted letters from correspondents, commenting on public events. But original compositions, similar to the *Letters of Junius*, were not regularly published by the newspapers till about the beginning of this century. Moreover, if these articles had appeared at the time, they would have been anonymous; and if they had been written with the same force and pungency as the *Letters of Junius*, there would doubtless have been an equal curiosity to know their authors.

The merits of the *Letters of Junius* are not of a high order, but they are precisely of that nature which rendered them effective as engines of party and personal attack. Partly from their style, partly from their boldness, and partly from the secret information which their author possessed, they produced a powerful influence at the time. They have ever since formed the model for the writers of our daily press, and the secret of their authorship has always continued to be an interesting question, not simply because it is a secret, but because it is a secret which, in the judgment of the public, is worth knowing. L.

Francis, Junius. — My attention was drawn to the following passage in reading Rogers's *Table Talk*. It may perhaps be worth preserving among your notes on this subject:

"My own impression is that the *Letters of Junius* were written by Sir Philip Francis. In a speech which I once heard him deliver at the Mansion House, concerning the partition of Poland, I had a striking proof that Francis possessed no ordinary powers of eloquence." — P. 272.

Query, Could any of your correspondents inform me when this speech was delivered, and where, if at all, I can find it reported? An Old Pauline.

Was Daniel Wray Junius? — It is now generally understood that the claims of Sir Philip Francis as the writer of the *Letters of Junius* have been disproved. I therefore desire to draw your attention to an ingenious work by a Mr. Falconer, called *The Secret Revealed*, published in 1830, at a time when no one would listen to him, because we were then all Franciscans.

Who Mr. Falconer was I know not; nor shall I trouble you with his speculations generally. His argument is to prove that Daniel Wray was Junius; and he adduces one or two facts which are startling. What I want is, that some of your ingenious correspondents would show how the "marvellous coincidences," as he calls them, can be explained without admitting the "unity of authorship?"

It is stated in the "Preliminary Essay" to the edition of 1812, that the fifty-ninth letter is the one with which Junius *had originally intended* to conclude; but that, as Junius himself says, Garrick's communication to the King, "has literally forced me to break my resolution of writing no more." (Vol. i. p. 238.) On this Mr. Falconer observes:

"On the 18th Nov. 1771, Wray thus writes to Lord Hardwicke: 'Had I persevered in that apparently *wise resolution to write no more*,' &c. This in itself amounts to little, but I request attention to what follows.

"The communication made by Garrick to the King, announcing that Junius would *write no more*, carries with it still stronger evidence of Wray's being the architype of Junius. So strong, indeed, as to exclude all doubt, it is presumed, of the fact: for Wray not only gives the same intimation to his correspondent, Lord Hardwicke, but actually assigns the very cause, and prefixes *the precise day* on which Junius designed to conclude his correspondence in that character, had he not been forced by Garrick, as he expresses himself, to break his resolution of writing no more.

"The fifty-ninth letter of Junius, on what the author calls the unhappy differences which had arisen among the Friends of the People, is the one with which he had originally intended to conclude. . . That letter is dated October 5, 1771. Six days *previously* [Sept. 29, 1771] (mark that!), Wray writes to Lord Hardwicke as follows:

"'. . . Nash will carry his election, &c. &c. These proper attentions may satisfy the good people of England for a month, accompanied by the *finishing* dose of *Junius on Saturday*.' In perfect accordance with this decided intimation, the intended finishing dose did appear. *The 5th of Oct.*, 1771, *was on a Saturday*."

I agree with Mr. Falconer that the coincidence is startling, and I ask, how can it be explained? An Enquirer.

ILLUSTRATIONS OF MACAULAY.

"*The Plotting Levite.*" —

With a handful of Sorrow and Grief I am drawn
To tell you the truth of the Parsons at Land,
And a new swearing brood not in Buff but in Lawn,
The humble Devotants to Lewis le Grand;
Conscience, Conscience, nothing but Conscience
Nothing but Conscience made them forbear,
Nothing but Conscience, nothing but Conscience
Nothing but Conscience made them forswear.

A Council of Six, all pious and good,
Jure divino every one,
For Popery, Plotting, Sedition and Blood;
And praying devoutly as right as a gun;
Conscience, Conscience, nothing but Conscience,
Nothing but Conscience made them to plot,
Nothing but Conscience, nothing but Conscience:
Honour and Loyalty they had forgot.

Like the Prophets of old, so they do anoint,
Their sanctified Fingers are laid to the Work,
With Jure Divino in every joynt,
'Tis all one to them be he Christian or Turk;
Reason, Reason, nothing but Reason,
Nothing but Reason they would be at,
Nothing but Reason, nothing but Reason,
Non-swearing Parsons would bubble the State.

To bring in the French whom now they adore,
Most piously they combin'd in a Plot
To murder the King that sav'd them before,
A Villany sure that will ne're be forgot;
Treason, Treason, nothing but Treason,
Nothing but Treason up to the ears,
Nothing but Treason, nothing but Treason,
Passive Obedience in Colours appears.

A few years ago it can't be forgot,
Be certain I'le tell you no more than is true,
'Twas a damnable sin to be found in a Plot,
As then was observed by some of their Crew:
Ely, Ely, Reverend Ely,
Reverend Ely left us i' th' lurch,
Reverend Ely and his grave Elders
Want French Dragoons to settle the Church.

Our grave Elder Brother, the worst of the Four,
Lies close in his Den like a Boar in the Stye,
The Blood of all Ireland lies at his Door,
And from the Almighty for judgment doth cry:
Ely, Ely, William and Ely,
William and Ely, Franck and Tom,
William and Ely, William and Ely,
William and Ely, Francis and John.

The Cut-throat Petitioners acted their part,
And gravely kept time with the Plot and the Crew,
They wanted a Mayor with a Jacobite heart
To Murther the King when they found it would do;
Dodson, Dodson, Dingo and Dodson,
Dingo and Dodson, Coward and Fool,
Dingo and Dodson, Dingo and Dodson,
To bring up the Rear, will serve for a Tool.

No. 1155. of the Collection of Proclamations, &c., presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S.

BIBLIOTHECAR. CHETHAM.

CURIOUS ACCIDENTAL CIRCUMSTANCE.

The following anecdote may be considered worthy of being preserved in the pages of "N. & Q." It was told me by an old gentleman many years since deceased, and occurred about eighty years ago. I am sorry for not having preserved the particulars more minutely, but the matter of fact may be depended on.

The farm lease of a tenant in the parish of Cathcart (near Glasgow) was about expiring. By this he was thrown into difficulties as to working his ground for the crops of the subsequent year, and also from his landlord being absent in London without any one knowing his address. The farmer, however, nothing daunted, took his staff in his hand, and in three weeks accomplished the distance entirely by a pedestrian journey. He arrived in the Metropolis on a Sunday morning, and was so struck with the magnitude of the city, and the seeming utter impossibility of discovering his landlord, that he gave himself up to a sort of despair. In this perplexity, finding himself near a church, he entered it during divine service, when, to his astonishment and joy, whom should he descry but his landlord in a pew of the front gallery. An appointment having been made for next day, the lease was talked over and renewed, the farmer immediately left the city, and in another three weeks was at his own ingle.

The probability is, that on his travels, like the cattle drovers, he carried along with him as his chief subsistence his bag of oatmeal, which, mixed with cold water, composed the well-known mess of *crowdie*. In the course of his journey home he halted in a provincial town at the *ordinary* of a quakeress, who set before him for dinner a large roast of lamb, which soon wholly disappeared. On inquiring for his bill the landlady in amazement addressed him as follows: "Friend, thou hast surely not seen meat since thou hast been in Scotland; that piece of lamb cost me twenty-pence, but it is the rule of my house not to charge more than eight-pence for thy dinner;" and I have no doubt the *canny Scot* saw the propriety of not exceeding the usual fare.

G. N.

THE NINE CHURCHES OF CHILCOMBE, NEAR WINCHESTER.

Amongst the means which have been resorted to by some local historians for the purpose of enhancing the glory of the former metropolis of England, in the times before the Reformation, none have met with so easy an acceptance as that of multiplying the number of churches which then beautified Winchester and its neighbourhood. Dr. Milner, in the Appendix to his *History of Winchester*, No. VI., after reckoning up ninety-two churches and chapels, all of which he places in the city and immediate suburbs, says in a note, that he believes "the number of churches and chapels was much greater than those here enumerated, especially before the destructive civil war in King Stephen's reign!" The *city*, it must be remembered, is about half a mile in length, and somewhat more than three furlongs in breadth; whilst the suburbs — the Soke and the Liberties — cannot have extended above a quarter of a mile beyond each gate; and, consequently, the largest

area that can be assigned for this incredible number of religious edifices, with all their appurtenances, is one poor square mile!

Perhaps we may gain a clue to the facts of the case by the following Note. Adjacent to Winchester, on the south-east, lies the parish of Chilcombe, anciently Ciltecumbe, occupying a sort of bay or basin between the downs, ending in St. Giles's and St. Catherine's Hills. Of this parish, Sir Henry Ellis, in his *General Introduction to Domesday*, vol. i. p. 190. n.², remarks: "It is singular that it should be entered in the Survey as having nine churches" (tom. i. fol. 41.); and adds, "there is no accounting for this, without adverting to the probability that it must have formerly included a part of the suburb of Winchester." These nine churches make a great figure in all the local histories; though others besides Sir Henry Ellis have been puzzled to account not only for the disappearance of eight of them without leaving "a wrack behind," but still more for the existence of so many in a place where, even in modern times, the one little Norman church amply suffices for the entire population of the parish.

Turning to *Domesday* we read that the parish was estimated at one hide and sixty-eight carucates; that in the domain were twelve carucates and thirty villeins, and a hundred and fifteen bordarii, with fifty-seven carucates. Then, it proceeds, are nine "æccłæ," and twenty serfs, and four mills, &c. Now the insertion of churches between borderers and serfs is highly improbable; but, instead of *ecclesiæ*, read, as Mr. C. Hook (a gentleman well known to all investigators in the reading-room of the British Museum) suggests to me, *ancillæ*; and not only are all the difficulties cleared away, but you obtain a truer picture of the condition of the parish, which does, to this day, as Sir Henry observes, "include a part of the suburb of Winchester."

How much light this correction might throw upon some parts of the *Survey*, we need not say: but we should not employ it until its value has been canvassed, and the MSS. examined, so that we may proceed upon sure grounds to substitute *female serfs* for *churches* in those other passages in *Domesday*.

B. B. Woodward.

Bungay, Suffolk.

Haydon's Notes on Waterloo, etc.

I beg leave to send you the enclosed notes, written by poor Haydon, the painter, in the margin of the volume of Scott's *Prose Works* containing "Paul's Letters to his Kinsfolk." He came to this town on a lecturing mission, at the close of the year 1839, directly after his visit to Walmer Castle; where his enthusiastic feelings had been excited to the highest degree by a tolerably free intercourse with the Duke of Wellington.

By means of the friend with whom he was staying, he procured the volume from the library, and he left his mark upon it in the form of these characteristic notes. The edition is that in 12mo. of 1834.

Robert Harrison.

Leeds Library.

To the note at p. 115., about Guardsman Shaw, Haydon adds: —

"I gave Sir Walter this: Wilkie and I had up in my painting several Life-guards who were in the battle; one Hodgins heard some one groaning in the yard of La Haye Sainte, where the wounded had been removed. He turned, and found Shaw. Shaw said, 'I am dying;' the other swooned away; but the pulling him into a spring cart, to take him to Brussels, at day-break, roused him. He turned to look for Shaw, who was dead, with his cheek lying on his hand. Shaw was a model of mine, and as strong as Hercules. I had 5 models in the battle: 3 were killed, all distinguished themselves. I told the Duke this at Walmer, 1839; and he was much interested.

"B. R. Haydon.

"Dec. 9, 1839, Leeds."

To the Duke's remark at p. 125., "Never mind, we'll win this battle yet," Haydon annexes the following observation: —

"This was the Austrian General Vincent, Mr. Arbuthnot told me. He said to the Duke, in the thick of the fight, 'You have got an infamous army.' 'I know it,' said the Duke, 'but we'll win the battle yet.' In his Dispatches he calls it 'the most infamous army I have ever commanded.' See *Dispatches*. — H."

The statement concerning the death of Lieut.-Col. Canning elicits the following, p. 126.: —

"Lord Fitzroy told me the orderly who carried the Duke's desk was killed. Canning picked it up, and said, 'What shall I do with it?' 'Keep it,' said Lord Fitzroy, 'for the Duke.' Shortly after, he was killed. The desk was found, rifled, the next day."

"The friend of ours," who, at p. 128., is said to have had the courage to ask the Duke of Wellington whether he looked often to the woods from which the Prussians were expected to issue —

"Was," says Haydon, "Sir Walter himself, when at Paris. He told me so at his own table: and," he continues, "I dined at Lord Palmerston's 1833. On my right was Lord Hill. As he lived at Westbourne Green, and I in Edgeware Road, he set me down. While with him, as Sir Walter had told me what *he* asked the Duke, I determined not to let the moment slip, and said to Lord Hill: 'Was there any part of the day you despaired at Waterloo, my Lord?' '*Never*,' said Lord Hill, 'there was no panic; we were a little in advance, and I had never had for a moment a doubt *of the result*.

"Thus, here is the opinion of the first and second in command. Commanders of Divisions,

Colonels and Captains, are never to be listened to. They can't see 3 feet before them: enveloped in smoke, blood, and wounded, they think it's all going to ruin, without seeing an inch of the field.

"I ask pardon for taking these liberties with a book of a public library; but having been intimate with Sir Walter, and known the Duke and Lord Hill, and having met them, heard them speak of the battle, it is a duty to add authentic facts for the sake of the Ladies and Gentlemen of Leeds. We are passing away (this generation); in a few years, the Duke and Lord Hill, and all will be gone. Sir Walter has left us, and then these little written additions, by one who lived at the time, may not be without interest. I apologise for the liberty, but must be forgiven.

"B. R. Haydon."

"The Duke *heading* the final attack *with his hat in his hand*," is corrected at p. 139.:

"The Duke never took off his hat; and in advance, the Duke was in the rear.

"From Col. Gurwood, in a letter whilst at Leeds, Dec. 12th, 1839.

"B. R. H."

General Cambrone's refusal of quarter with the words, "The Imperial Guard can die, but never surrender," is thus annotated, p. 144.:

"I heard the Duke say, at the very time the French made Cambrone utter this fine bit of poetry, he was a prisoner at my quarters. The Duke said, 'I didn't let him sup with me—he broke his honour to Louis—and I bowed him and his companion into *another room*.' At Walmer, Oct. 8th, 1839.

"B. R. H."

Minor Notes.

Alpaca. — I enclose a cutting from the *Hampshire Telegraph* of September 29, 1855. Should this account of the introduction of alpaca wool into England be correct, it is very possible that at some future time all trace will be lost of the facts: I therefore think that a corner in one of your columns cannot be thrown away in registering the manner of the first importation of this material into this country, and the name of the manufacturer who discovered how to apply it:

"It is said that the first two cargoes of alpaca that reached Liverpool were brought over as ballast, and lay for some time unnoticed in the cellars of the broker to whom they were consigned, and who considered them worthless. A manufacturer named Titus Salt discovered them there, and took away a sample to experiment upon. Shortly he returned, and, to the astonishment of the broker, bought up all that he had, at 8*d.* per pound. Now see the result, in an import considerably above 2,000,000 lbs. annually, in an advance of from 10*d.* to 2*s.* 6*d.* per pound, and in a branch of manufactures producing an immense variety of goods, new to the markets of the world, employing profitably the labour of thousands, and not only sustaining some of our largest factories, but actually creating new towns."

Haughmond.

Southampton.

[Mr. William Walton gives a somewhat different account of the introduction of the alpaca into England. He says, "The first person in this country who introduced a marketable fabric made from this material was Mr. Benjamin Outram, a scientific manufacturer of Greetland, near Halifax, who about 1829 sold it at a very high price, in the form of ladies' carriage-shawls and cloakings, as curiosities. No quantity of the wool existing in England, he was obliged to procure a small supply from Peru, and gradually the articles manufactured with it came into notice. In 1832, Messrs. Hegan, Hall, & Co., spirited merchants in Liverpool, convinced from their superiority that these new manufactures would ere long come into fashion, directed their agents in Peru to purchase and ship over to them all the parcels of alpaca wool they could meet with, and thus was laid the foundation of that valuable and growing trade in this article which has since risen up. . . . . The greatest share of the spinning and weaving of this article falls to Bradford, where great credit is due to Mr. Titus Salt, through whose intelligence and perseverance the spinning of alpaca wool has been brought to perfection."—*The Alpaca*, by W. Walton, 1844, p. 65.]

A Drawing of the Lord Mayor's Show in 1453. — Mr. Fairholt, in his *Lord Mayors' Pageants*, printed for the Percy Society, 1843 (part i. p. 8.), speaking of "Sir John Norman, the first Lord Mayor that was rowed in his barge to Westminster, with silver oars at his owne cost and charges," has this note:

"Gough, in his *British Topography*, vol. i. p. 675., says, 'there is a drawing of his show on the river in the Pepysian Library.'"

A drawing of the Lord Mayor's Show in 1453 would certainly be a great curiosity, but I am inclined to think that no such representation exists. Mr. Fairholt has misquoted Gough, whose words are, "there is a drawing of *the* show," not *his* show; and do not refer to any show in particular. Gough's note is loosely written, but this is evidently his meaning. Edward F. Rimbault.

Anecdote of Prior. — The following passage is copied from *An Historical Guide to the Town of Wimborne Minster, Dorsetshire*, second edition, 1853, p. 30.:

"There is a fine copy of Sir Walter Raleigh's *History of the World* in this old library, and local tradition attaches an interesting anecdote to this book. It is said the poet Prior used to read here often; and once when poring over the book in question on a winter evening, he fell asleep, and the candle, falling from the tin sconce of the desk upon the middle of the open book, burned slowly a round hole through it, may be a hundred pages, rather more than less. The smoke of the smouldering paper aroused the weary student. A hand would have been sufficient to cover the damage and put out the fire; and probably in this way it was extinguished. We may imagine, however, the dismay at the mischief done to a book costly even now, but then of a much higher monetary value. The pains taken to remedy the defects marks

the value in which the book was held. Pieces of writing paper, about the size of half-a-crown, are very neatly pasted into the holes, and the words needed to supply the sense are transcribed from the memory, and it is said, in the handwriting of Prior."

This is an interesting anecdote of the poet, if true; but the evidence is not greatly in its favour. The bibliographical readers of "N. & Q." will smile at the writer's idea of the market value of a copy of Raleigh's *History of the World!*

EDWARD F. RIMBAULT.

Plagiarism by Sir Walter Scott. — In S. C. Hall's *Book of British Ballads*, Second Series, p. 416., we are told that "Sir Walter Scott added to the ballad of 'Auld Robin Gray' the following verse, in which it will be perceived that he has borrowed an idea from the 'Continuation'" (of the ballad):

"Nae langer she wept, her tears were a' spent,
Despair it was come, and she thought it content;
She thought it content, but her cheek it grew pale,
And she droop'd like a lily broke down by the hail."

The lines in the "Continuation" are, —

"Though ne'er a word he said, his cheek said mair than a',
It wasted like a brae o'er which the torrents fa'."

The thought and words plagiarised by Sir Walter Scott are from Tickell's poem of *Colin and Lucy*, the third stanza, and run thus:

"Oh! have you seen a lily pale,
When beating rains descend?
So droop'd the slow-consuming maid,
Her life now near its end."

Your readers are doubtless familiar with the exquisite paraphrase of these lines by Vincent Bourne:

"Vidistin' (quin sæpe vides!) ut languida marcent
Lilia, quæ subitæ prægravat imber aquæ?
Lento sic periit tabo, sic palluit illa,
Ad finem extremo jam properante die."

JUVERNA, M.A.

Women's Entrances in Churches. — In Brewer's *Oxfordshire* (p. 443.), the following occurs:

"The principal entrance of the church [Stanton Harcourt] is by a round-headed arch, on one side of which is a small stone receptacle for holy water. At a small distance is another door, used by the women only, as, from a custom of immemorial standing, they never pass through the same entrance with the men."

The separation of the sexes *in* church is not uncommon; but do any other examples of separate *entrances* for each sex exist?

R. W. HACKWOOD.

Library at St. Mary's, Marlborough. — The following is extracted from a terrier of the lands and profits of the above vicarage, taken in the year 1698: —

"*Item.* The Library of Mr. White, late Rector of Pusey, in the county of Berks, given to Cornelius Yeate and his successors, Vicars of St. Marie's in Marlborough, which Books are now in the possession of the said Mr. Yeate till a more convenient place can be assigned for them, and the Catalogues of the Books is in the Chest of the Mayor and Magistrates."

This library is still preserved in excellent condition, and is lodged in the vicarage house. Mr. Yeate was instituted to the benefice in 1677, and resigned it in 1707, when he had been for some time archdeacon of Wilts.

PATONCE.

Forensic Wit. — Some years ago an action was brought, at Cardiff Assizes, by a *rich* plaintiff against a *poor* defendant, who was unable to pay a counsel, when Abraham Moore, Esq., of Exeter, a barrister, *volunteered* to defend him, and Jekyll wrote this:

"*Dives and Lazarus.*

"Dives, the Cardiff Bar retains,
And counts their learned noses,
Whilst the defendant Lazarus
On *Abraham's* breast reposes!"

In a cause tried at Exeter Assizes, some years ago, Serjeant Pell kept cross-questioning an old woman, trying to elicit from her that a tender had been made for some premises in dispute; when Jekyll threw a scrap of paper across the table, directed to him, containing these lines:

"Cease, Brother Pell, that *tough old jade*
Will never prove a *tender maid*."

W. COLLYNS, M.R.C.S.

Chudleigh.

Queries.

GENEALOGICAL QUERIES.

Family of Herbert. — A branch of the Herbert family (bearing for their coat per pale az. and gu. 3 lions ramp. with a mullet for difference, ar. and crest a wivern with wings displayed vert, holding in its mouth a sinister hand couped at the wrist, gu., on the neck a collar and chain, or) was settled in Warwickshire in the sixteenth century, at Stretton-on-Dunsmore, Astley, Princethorpe, and Chilverscoton. The earliest will in the diocesan registry is that of Thomas Herbert of Chilverscoton, dated 1574, at which date his son, John Herbert, purchased an estate at Stretton, now possessed by his descendants. He died in 1603, ætat. eighty, and was buried at Stretton (vid. Dugdale), leaving by Agnes? his wife, Thomas Herbert, who succeeded him, and died in 1642, leaving by his wife ——? a first son, Thomas Herbert*, who married Catherine Jennens, daughter of James Jennens, and a second son, Captain William Herbert, who dying s. p. v. in 1694, by his will endowed the vicarage of Stretton, which was thereupon severed from

* Whose brother, Richard Jennens, was High Sheriff of Berks? His descendants, if any?

Wolston, and constituted a separate parish by Act of Parliament. The granddaughter of the last-named Thomas Herbert, the heiress of this family, married, in 1726, William Noyes, Esq., one of the Six Clerks in Chancery. It being premised that the inquirer has searched carefully both Fines and Subsidy Rolls, the Query is, can it be ascertained (from any source accessible to any contributor to "N. & Q.") at what period this branch of the great Herbert family derived from the parent stock in Monmouthshire, Salop, or Wilts? (for they also possessed an estate at Long Wittenham, in Berks and Wilts). Who were the wives of the first-named Thomas, John, and Thomas Herbert, and how were they related to the Chamberlaynes, lords of the manors of Chilverscoton and Princethorpe, to whom, as his *cousins* and executors, Captain William Herbert left the advowson of the church of Stretton?

Family of Noyes of Erchfont, Co. Wilts, and Andover, Co. Hants. — Coat: Azure, 3 cross crosslets in bend. arg. Crest: on a cap of maint. a dove ppr. holding in the beak an olive branch, vert. The family tradition runs that this name was originally Noye, of Norman origin, and it bears the same arms as those of Noye in the Visitation of Cornwall. In the 14 & 15 Hen. VIII., William Noyes of Erchfont was assessed for the subsidy at 80*l.*, and paid 4*l.* yearly. In 1540 he became possessed of the prebend of Erchfont with its dependencies, and died in 1557, leaving by his will, proved at Doctors' Commons in that year, considerable property among a numerous family, of whom John was M. P. for Calne, A.D. 1600, and Robert, the eldest, who succeeded to the prebend, having purchased in 1574 for his eldest son, another Robert Noyes, the manor and estate of King's Hatherdene, in Weyhill, near Andover. His cousin and executor, Peter Noyes, also of Weyhill and Andover, is the first of the family who is recorded in the Visitation of Berks, in which county his descendants possessed for many generations the estate of Trunkwell in the parish of Shinfield, acquired by a marriage with Agnes, daughter and heiress of John Noyes of that place, who ob. 1607.

Query, 1. If this name was originally Noye, and of Norman origin, whence is it derived, and at what period did the family come over to England?

2. Is there any trace of it in Court Rolls or other sources previous to 1524, the period of the first Subsidy Roll after the reign of Edward III. which gives the names of contributors?

3. It appears from letters and papers of John Noyes, M. P. for Calne, that he was a cousin of the Ducketts, an ancient Wilts family, now baronets, one of whom succeeded him in the representation of Calne, and who, according to the obituary of the last baronet recently in the *Illustrated London News*, are said to possess very ancient family muniments. Query, What was the relationship, and are any of the matches of the Noyes of Erchfont traceable?

4. The manor of Blackswell in Chute and Chepenbury, &c., and very extensive estates in that neighbourhood, were purchased by a William Noyes in 1614, and it appears by the inquisitio post mortem of Joan, his widow, in 1631, that she died at Weyhill, leaving a son and heir, William, and that *Peter Noyes* delivered the inquisition into court.

Query, What relation was this William Noyes and Joan his wife to Peter and Robert of *Weyhill and Erchfont?*

5. Peter Noyes of Andover, the first-mentioned in the Visitation, who was living in 1646, as appears by the records of a chancery suit then in progress with the widow of his eldest son, had a second son, *Richard, not named in the Visitation*, but who was married and had issue (wanted to trace his descendants, if any): he had also a daughter, Joyce, married to the Rev. Robert Wilde, D.D., who was living in 1668. Query, Was this the great Presbyterian poet of the same name and period? or if not, what is known of him and his descendants? MEMOR.

MISSING RECORDS: THE DISTRIBUTION BOOKS OF IRELAND.

"No. 26. Lord Mountgarret, Ir. Pap., Part of Rameen duffe, 26 acres, granted to L^d Mountgarret after reprise. Certificate dated Nov. 16, 1666.

"No. 23. Cath. Archer *alias* Grace. Ir. Pap., Bootstoun under Down Survey, profitable 236 acres, of which 122^a 1^p were granted by certificate to Sir Francis Gore, May 11, 1666. Remainder 113^a 3^p granted by certificate to Richard Coote, Oct. 8, 1666."

The above are copies of extracts made about the year 1830 from one of the volumes mentioned at the head of this article, then in the evidence chamber of Kilkenny Castle. The books were large folio, and are supposed to have been the only copy existing in Ireland out of the Record Department, Custom House, Dublin (where the originals are preserved, extending I believe to eighteen or twenty volumes). The copy which had been in the possession of the Ormonde family has been lost; it is feared, *stolen*. Should any of the readers of "N. & Q." be able to identify the books as existing in any collection, public or private (it is supposed that the third and *only other copy* of those important records is in Paris, having been taken, along with the vessel that carried it, by a French privateer in transit to England), and be able to give such information, publicly or privately, as may lead to the knowledge of their present place of existence, if not

their recovery, such informant will be entitled to thanks; *and, if so desired, substantial marks of gratitude* from the present representative of the Ormonde family, by whose desire these lines are inserted. James Graves, Clk.

Kilkenny.

GAPS IN ENGLISH HISTORY.

Fernando Colombo and Henry VII. — It has not been generally adverted to, that amongst the several offers which the great world-discoverer made to the Republic of Genoa, to Spain, &c., the dispatching of his own brother to London on a similar errand is of much interest. Fernando stayed a long time here, (I think six months or more), during which many communications must have been made by him to the Court, Admiralty, &c., as the claims and demands of Christopher were not trifling, some of them puny. He constantly insisted on the admiralship (*el Admiralasco*) of the discovered lands to be granted to his family for ever; although he might have known, even from the history of the kings of Rome, that there is no lease in perpetuity of the kind. However this may have been, the reasons adduced by the Colombos for the existence of the great western land must have been cogent. The Court stretched out the hand to conclude the bargain, but — *il étoit trop tard!* In the meantime the mystical affair of Rabida had come to pass; the New World belonged for awhile to Old Spain, &c. There is a bit of immortality for any one who will search the State Paper Office or Trinity House archives for these surely yet existing documents. The *private* archives of the then high admiral would be also a very likely place to find them.

The Parliament and Education (2nd S. i. 470.)— When in 1637 the tract on John Amos Comenius, *Conatuum Comenianorum Præludia*, appeared in Oxford, this was really only a *præludium* of what happened afterwards. The following (scanty) passage, extracted from the great Cyclopædia of *Ersch* and *Gruber*, may induce English searchers to go further into the matter, and to clear up a most important incident of English and European *Culture-History*:

"Subsequently the English Parliament called upon him [Comenius] to undertake the arrangement (*Einrichtung*) of their schools (*Schulwesen*)!! Comenius obeyed the call. He arrived in 1641 in London, overwhelmed with demonstrations of respect. But internal commotions, which placed mighty impediments in his way, induced him to leave England."

But the publication of tracts and books lasted uninterruptedly up to 1659, and even in 1777 a book of Comenius has been printed here. Never before nor since had any foreigner connected his name with the history of England as Comenius (*alias* Komensky) has done. We are but pigmies compared with such a man.

J. Lotsky, Panslave.

15. Gower Street.

DR. TIMOTHY THURSCROSSE.

In the will and its codicils of Barnabas Oley, the worthy Vicar of Great Gransden in Huntingdonshire, we have the following notices of the Dr. Timothy Thurscrosse, respecting whom some few particulars were elicited in "N. & Q.," 1st S. ii. 441. 484.; iii. 44.:

"*Item.* I give all those books that I took out of Dr. Timothy Thurscrosse his library to his kinsman, Mr. Marmaduke Flathers, Vicar of North Grimston, for his use during his life, provided he give security to the town to leave them safe for the use of his successors, Vicars of North Grimston in Yorkshire, and that every Vicar do so successively, or else forfeit the books to the Vicar of the poorest parish within five miles of North Grimston, to be taken by that poor Vicar, and recovered by course of law upon the same conditions that I gave them to the Vicar of North Grimston."

In the second codicil these books are thus noticed:

"By Dr. Thurscrosse his books mentioned in my Will, I mean and declare the same shall be known to be such books as after my death shall be found in my study marked or inscribed to have been his the said Doctor's, and none other. And I will and desire the said books shall be so settled and secured by articles to be made between my executors and the Vicar and Churchwardens of North Grimston in Yorkshire, that the same may be placed in some convenient room or library for the use of the Vicars therein and their successors for ever, without power to remove or embezzle the same, in such manner as my executors shall in discretion think fit before the said books be parted with out of their possession."

Again, in the third codicil we read:

"I do humbly entreat both my honored friend William Thursby and any other the one or two that he shall chuse to assist him, to have a care of the books: those in my study upon the right hand here behind the door are the books which I took as a legacy given myself out of his library (I might have taken as many as I would) by his Will to dispose of where I would — his Will, I mean the Will of Dr. Timothy Thurscrosse of blessed memory. These I have given to Mr. Thomas Langley, a worthy friend and an honest attorney of Furnival's Inn in London to be preserved for the use of the present Vicar of North Grimston, and his successors for ever."

Mr. Thursby, the executor, has added the following note to the extract from the second codicil, "This I have performed." Query, Are these books at present in the custody of the Vicar of North Grimston? J. Yeowell.

Minor Queries.

Cambridge Clods. — Can any of your readers inform me where it is likely I can get a sight of

the "caricature prints" mentioned in the following extract from Caulfield's *Remarkable Persons*, 1819? —

"About thirty years since two characters, equally singular in their way, resided in Cambridge; Paris, a well-known bookseller, and Jackson, a bookbinder, and principal bass singer at Trinity College Chapel in that University. These two gentlemen, who were both remarkably corpulent, were such small consumers in the article of bread, that their abstemiousness in that particular was generally noticed; but to make amends, they gave way to the greatest excess and indulgence of their appetites in meat, poultry, and fish, of almost every description. And one day having taken an excursion, in walking a few miles from home, they were overtaken by hunger, and on entering a public-house, the only provision they could procure was a clod of beef, weighing near fourteen pounds, which had been a day or two in salt, and this these two moderate bread consumers contrived to manage between them broiled, assisted by a due proportion of buttered potatoes and pickles. The landlord of the house having some knowledge of his guests, the story got into circulation, and the two worthies were ever after denominated the 'Cambridge Clods!' Several caricature prints made their appearance on the occasion; but the best likeness of Mr. Jackson is from a drawing taken by Silvester Harding, representing him, when advanced in years, seated in a large wicker chair."

HENRY KENSINGTON.

Miles the subject of an Acrostic. — Of what "Miles" was the following acrostic written, when, and by whom?

"Magnanimus in adversitate,
Ingenuus in consanguinitate,
Largifluus in honestate,
Egregius in curialitate, et
Strenuus in virili probitate."

THRELKELD.

George M. Hunter. — Is anything known regarding an author of the name of George M. Hunter, who published *Louis and Antoinette*, a tragedy, in 1794? R. J.

"*Earl Harold.*" — Who is the author of *Earl Harold*, a tragedy, published by Fraser in 1837? R. J.

Suffrages at End of Litany. — Before the *last two suffrages* at the end of the Litany in Book of Common Prayer are prefixed respectively the words *Priest* and *Answer*. No such prefix occurs in the case of the other suffrages here. In the previous editions of the Litany *Versicle* and *Answer* are similarly placed here, but not before the other suffrages. Why is this? Was there originally any distinction in the manner of singing the words "O Lord, let Thy mercy be shewed upon us;" "As we do put our trust in Thee," from that of the other versicles and responds in this place? A. A. D.

The Lord Dean of York. — In a letter written by Rogers, suffragan of Dover, to Mr. Bois, the civilian, dated "Sothewark, the 7th of December," the year uncertain, but published by Strype (*Annals of Reformation*, vol. iv. p. 432., Oxford, 1824), sub an. 1597, the year of Rogers's death, I find the following passage:

"I could allege an old suffragan, Dean of York; by whom the Dean of that church came to be first called *Lord Dean*; whose leases of things appertaining to that deanery," &c.

Upon this passage I should be glad to ask two questions, viz.:

1. Who was the "old suffragan, Dean of York?"

2. For how long a period did the York Chapter decorate its dean with this borrowed plume?

Possibly the last edition of Strype may have a note at this place; but in the country I have not access to that edition.

Might it not be worth inquiry also, whether Rogers is correct in ascribing the origination of this honorary title to the *bishop-dean* in question? Or whether it was not, in fact, a title assumed as early as when the primacy was a subject of dispute between the two archbishops, and when the Mayor of York first rivalled his brother of London in the like distinction? J. SANSOM.

Fenton of Milnearne, Perthshire. — Looking over the pedigree of a Scotch family some time ago, I met with the name of this family. Can any of your readers inform me if this was a family of any standing or importance in Perthshire? what arms they bore? or where I can find any account of them? SIGMA THETA.

Greek and English New Testament. — Edward Nares, in the preface to his remarks on the Improved Version of the New Testament, says he had met with a Greek and English New Testament, published in 1715 and 1718, the text of which he had collated more than once with what Griesbach afterwards published in his second edition, and found nothing but the most trivial differences. What edition does Nares mean? M.

Chatterton's Portrait. — In the *Life of Gainsborough*, by G. W. Fulcher, it is related that during the interval between 1768 and 1773, when he declined sending specimens of his paintings to the Royal Academy, that wonderful youth Chatterton, "the sleepless soul that perished in his pride," sat to Gainsborough for his portrait, and that it was a masterpiece. As I consider myself to have been a Bristolian of forty years' standing, and possessor of a very extensive collection of MSS. and books relative to the Chattertonian controversy, may I be allowed to inquire with some anxiety, whether any of the descendants of Gainsborough, or your correspondents, can give me any information into whose hands this portrait may have fallen? There is an engraving of Chat-

terton's portrait prefixed to Mr. Dix's life of him, who states that the original painting is in the possession of the late Mr. Braikenridge, of Bristol. Happening to know the history of this presumed portrait, and that it was not painted for Chatterton, but some youth in Bristol, name unknown, and that it was picked up at an old clothes shop in the Pithay in that city, by —— (I wish not to mention the name), I feel myself compelled to disabuse the public mind that Dix's engraving is a portrait of Chatterton, and lament to say that such a collector of Bristol antiquities as Mr. Braikenridge was, was grossly imposed upon.

J. M. G.

Worcester.

Bath Characters at the beginning of this Century. — A few days since I accidentally met with an 8vo. volume entitled *Bath Characters; or, Sketches from Life*, by Peter Paul Pallet, the third edition, London, 1808, pp. about 200.

The nobility, clergy, distinguished singers, dilettanti, gamblers, and in short all such persons as then frequented that, the most fashionable watering-place, as well as those resident in the place, are exhibited by the author, who is evidently a scholar; and who, while he satirises the follies and different absurdities of the *beau monde*, does so judiciously, and without rancour or acrimony. As the work must have created a *sensation* at the time, I should thank any reader of "N. & Q." who can inform me who was the author of it? and also, if there should be a *Key* to the characters published, where I may find it? A.

Ibbetson and John Smith, Artists. — In the *Gamut, or Accidence of Painting in Oil*, by Julius Cæsar Ibbetson, published in 1803, the author, alluding to an account of his life, proceeds:

"But I will not impose it on the world at present, it belonging more immediately to a work for which I have collected a prodigious quantity of materials, and which I have received great encouragement to bring forward. It is Anecdotes of Picture Dealers, Picture Dealing, and Pictures, and will be entitled *Humbuggologia*. Of which," observes the artist in the conclusion, "at any rate, if I can get but the *Humbuggologia*, it will, among other sensations, excite laughter in no common degree, which is reckoned very wholesome."

Now, can any one refer to any account of the artist, and particularly to the work in question? which, if in existence, would probably furnish much rare and valuable information to the picture public. Many an anecdote and history of pictures might be expected from an artist of such varied experience and abilities as Ibbetson, whom Mr. West termed the English Berghem.

He also promises the publication of his water-colour process, which, I fear, never made its appearance, although said to be in great forwardness.

Ibbetson is said to have resided for many years at Masham in Yorkshire, to be out of the way of the picture-dealers, at which place he died. Are his pictures frequently met with in Yorkshire?

Is anything known of the artist and his drawings of whom Ibbetson says, "In tinted drawings no one, I believe, ever came so near the tint of nature as Mr. John Smith?" Art Curius.

Leeds.

Wyld's Globe and Langlard's Georama. — The publication of your *General Index* may have the effect of resuscitating some dormant subjects. In 1st S. v. 467. 488., a question was discussed, Whether Wyld's Great Globe is a plagiarism from Molenax? The evidence is insufficient to establish the affirmative, as it does not appear that Molenax's globe differed from others except in size: but what are we to say to the following, which I cut out of a defunct periodical entitled, *The Museum, and Register of Belles Lettres, &c.*, No. 5., Jan. 31, 1824.?

"A Frenchman, of the name of Langlard, is at this moment busily engaged, in conjunction with the best geographers in Paris, in completing his invention of a Georama, which he is erecting at an immense expense on the Boulevards Italien, in a garden at the back of the Café de la Paix. The Georama is to consist of a globe of 40 feet diameter; in the inside of which will be represented a complete map of the world, describing, on an exact scale, the extent of every country, sea, river, and mountain in the Atlas, as well as the site of all the high roads, capitals, principal towns, and remarkable villages in the known world; giving at one view the sinuosities of the routes of armies, public vehicles from one town to another, throughout Europe, &c. The Poles will serve as a *point d'appui* for circular stairs in the centre, from which the spectators will have the facility of making their observations."

Is anything more known of Langlard and his Georama? J, F. M.

Mortuaries. — Can any of your clerical or legal readers furnish me with the law or general custom respecting mortuaries in those parishes in which they are paid? Especially on the point whether, on the death of a parishioner who is liable to pay the mortuary fee, it is to be paid to the incumbent of the parish in which he dies, or to the incumbent of that in which he is buried? If he dies in a parish in which mortuaries are not paid, but is buried in one in which they are paid, should his executors pay the mortuary or not?

William Fraser, B.C.L.

Alton, Staffordshire.

Sahagun Sword-Blades. — Can any of your readers inform me when Sahagun was celebrated as a manufactory of swords? I recently became possessed of an apparently very old blade of admirable temper, very narrow and long, something like a claymore. On the blade is engraved "Sahagvm," with several flourishes round it, and two

or three stars. I believe Sahagun to be the ancient Saguntum, where the first hostilities occurred between Hannibal and the Romans; and more recently distinguished as being the scene of a cavalry engagement during the Peninsular War.

CAÇADORE.

Can Fish be Tamed? — In Mr. Neale's *Mediæval Preachers* * there is an extract from the Sermon addressed by Vieyra *to the fishes*, "because it was of no use to preach to the people of Maranhao." Vieyra says:

"Aristotle, speaking of fishes, says that they alone among all animals can neither be tamed nor domesticated."

Now it strikes one at once that this statement is at variance with one made by the Apostle James (iii. 7.):

"Every kind of beasts, and of birds, and of serpents, *and of things in the sea*, is tamed and hath been tamed of mankind."

Of course it might be said that this latter is a mere figure of speech or hyperbole; but, as a matter of fact, is not the Apostle more accurate than the philosopher? Tame carp in ponds coming to be fed from the hand are by no means uncommon; and perhaps your correspondents could mention other like cases. A. A. D.

The Worm in Wood. — Can any of your readers inform me of the cause of worm in wood? In the house of a friend, who lives near me, the furniture more or less is all affected in this way. It seems to be worse in those tables and chairs that stand against the oldest wall of the castle (a portion of the house is quite modern); but though there is much of both ancient and modern furniture, the worm does not seem to infect the one more than the other. What is the remedy, if there is one? MILLICENT ERSKINE WEMYSS.

Bastards. — It is often said that bastards cannot span their own wrist. Can any of your correspondents trace the history of this opinion?

A. A. D.

John Duncumb. — George Duncumb, Esq., of the Inner Temple, and of Weston in Albury, co. Surrey, at one time principal of Clifford's Inn, and a Court keeper in large practice, speaks in his will, anno 1646, of the fees of office of his son John. The office in question was no doubt connected with some of the law courts. Can any of your readers tell me what it was? and how long, and the period John Duncumb held it?

JAMES KNOWLES.

Singular Plant. — I have lately seen a plant which had remained for years apparently dried up, and curled up like a ball. It was put on a plate full of water in the evening; and by the next morning its leaves had become of a fine olive-green, and lay gracefully round the plate, flat and fully expanded on every side. When the water was poured off, this curious plant began to curl up again, and gradually returned to its previous state, appearing like a ball or a dry sponge. It was evidently some sea-weed, but I should be glad to know its name. F. C. H.

Early Illustrated English Versions of Ariosto. — Are there any old editions, in English verse, of Aristo's *Orlando Furioso?* and, if so, are any of them illustrated? W. T.

* I only know this book from a review in the *Literary Churchman*, ii. 289.

Minor Queries with Answers.

Bisselius. — Is anything known of Bisselius the Jesuit, author of *Gestorum Sæculi XVII. Synopsis*, as follows:

"1601.

"Astronomum Primi rapit anni Parca Tychonem.
Rex oritur Celtes. Wallachus ense cadit.

"1602.

"Excipit hunc MOSES, Sieulorum ductor; ut armis
In Dacos, paribus; sic quoque cæde pari."

These lines I find in a battered old volume of the above author, entitled *Deliciæ Æstatis*, and dated 1644. THRELKELD.

[John Bissel, or Bisselius, was a German writer of the seventeenth century, born at Babenhausen in Swabia in 1601. He early joined the Jesuits, and was professor of philosophy and rhetoric in the colleges at Dillengen, Ingoldstadt, and Amberg, and died at the latter place in 1677. In his native country he had the reputation of a good poet and elegant prose writer. For a list of his works see Jöcher, *Gelehrten-Lexicon*, *s. v.*]

Medlars introduced into England. — Can any of your readers inform me when the fruit called *medlar* was first introduced into this country? It seems to have been known in, or soon after, the reign of Henry VIII.

In Heywood's *Works*, 4to., 1566, First Hundred of Epigrams, 89. is one —

"*Of Medlers.*

"To feede of any frute at any feast,
Of all kynds of *medlers* meddell with the least;
Meddle not with greate *meddlers*. For no question
Meddlyng with greate *meddlers* maketh yll digestion."

Y. S.

[An earlier notice of the medlar occurs in Chaucer, *The Romaunt of the Rose*:

"And many homely trees there were,
That peaches, coines, and apples bere,
Medlars, plummes."

In fact, the *Mespilus Germanica*, the German or common medlar, is indigenous, as stated by Dr. W. A. Bromfield in Loudon's *Magazine of Natural History*, vol. ix. p. 86. He says: "*M. germanica* is scattered over a very extensive district, as about Hastings, and at the back of

St. Leonard's in many places; also about Ashburnham, between Catfield and Ninfield, in some places quite a conspicuous ornament to the hedgerows, which is not the only situation it affects, occurring apparently truly wild, though rarely, in the midst of natural woods near Hastings, as in those at the Old Road, Coghurst, &c., in which places I have found seedlings as well as trees of advanced growth springing up perfectly spontaneously, and very remote from habitations or cultivated ground. In Guernsey and Jersey I have often found it wild, so that its claim to be considered indigenous can hardly be questioned; besides, I have never seen it in any garden, as a cultivated fruit tree, within many miles of this place (Hastings, Sussex)." The dwarf medlar was introduced in 1683. Consult also Loudon's *Trees and Shrubs of Great Britain*, vol. ii. pp. 877. 928.]

Edition of Virgil. — I shall be much obliged if you, or any of your correspondents, will inform me whether an edition of Virgil is a valuable one which has name of printer and date as follows?

"Leovardiæ: Franciscus Halma, D.D., Ordinis Frisiæ Typographus, CIↃIↃCCXVII."

OXONIENSIS.

[Mr. H. G. Bohn in his *General Catalogue of the Classics*, offers an edition of Virgil's works, of this place and date, "in 2 vols. 4to., plates by Picart, fine copy, in gilt prize vellum," for 1*l.* 11*s.* 6*d.*]

Dr. Johnson and W. Davenport. — Can any of your readers kindly supply any information relating to the W. Davenport, a *protégé* of Dr. Johnson, who was placed by the Doctor with Mr. Strahan the printer, of Crane Court? Davenport is said to have been a man of high attainments, and I am anxious to glean some particulars respecting him. I. W. S.

[A brief notice of William Davenport, who died at Cheshunt, Herts, on Jan. 2, 1792, will be found in Nichols's *Leicestershire*, vol. i. p. 609., and in the *Gentleman's Magazine* for January, 1792, p. 91.]

Bow or Bay Windows. — About what time was the bow or bay window introduced into our domestic architecture, and by whom and where?

JOHN SCRIBE.

[Mr. Joseph Gwilt, in his *Encyclopædia of Architecture*, p. 185., states that "the bay window was invented about a century before the Tudor age. In a MS. at the Heralds' College relating to an entertainment given at Richmond by Henry VII., the following passage occurs, and may be taken as descriptive of one of the purposes to which it was applied: 'Agaynst that his grace had supped, the hall was dressed and goodlie to be seene, and a rich cupboord sett thereup in a baye window of ix or x stages and haunces of hight, furnissed and fulfilled with plate of gold, silver, and regilte.' Carved wainscotting in panels, generally of oak, lined the lower part of the halls with greater unity of design and execution than heretofore; and it now found its way into parlours and presence-chambers with every variety of cyphers, cognizances, chimeras, and mottoes, which in the castles of France, about the age of Francis I., were called *Boisseries*. Of these some curious specimens still remain in the hall and chambers of the dilapidated mansion of the Lords de la Warre at Halnacre, in Suffolk." Consult also *Glossary of Architecture*, vol. i. p. 69.]

Replies.

MILITARY DINNERS.

(2nd S. ii. 127.)

Amongst the mighty achievements which have been celebrated over the festive board none ever surpassed, in all its bearings, the banquet given upon the bridge at Calloo, thrown over the Scheldt to complete the investment of Antwerp, by the Duke of Parma in 1584.

The wide and rapid river presented numerous difficulties to this gigantic scheme hard to be surmounted. In winter, huge masses of detached ice floated upon the surface, or, sinking with the weight of accumulated snow, rolled on with the currents beneath. But when the tide flowed, the foaming waves bore back the masses; and meeting others in a downward course, they congealed, and accumulated to ponderous heaps, sinking or destroying whatever crossed their course. In summer the sandy sloughs offered but an insecure foundation for a structure destined to bear the transit of the heaviest ordnance and the munitions necessary for the siege.

Over these difficulties the engineer the Marquis of Roubais, at once a traitor to his adopted cause and his country, found the means to triumph: he commenced his unparalleled work, and laboured like the unconscious insect at its own chrysalis. He saw all difficulties surmounted; but while he was pursuing his work, the Italian Giambelli was maturing his plans for destroying the marvellous barrier. Ships without crews or rudders or masts were sent adrift from the beleaguered city, and left to the unstable guidance of the waves; but they bore within their holds the "Antwerp fire." Some stranded on the way; and the loitering soldiery hastened from the banks to board them, and learn the meaning of the floating logs; others approached the bridge. De Roubais waited there the favoured but fatal moment, then leapt upon the deck, followed by companions daring as himself. The bridge was crowded with wondering troops. The Duke of Parma was hurried from the scene, and to a moment saved. The explosions followed: the bridge was riven in twain. Thousands were scorched and killed, and Roubais died, to fill a traitor's grave.

"The End of the War," as the scheme was called, was accomplished; but the Prince of Orange had fallen, and none remained to grapple with the prostrate foe.

The bridge was speedily repaired, and the brave St. Aldogond, driven to the last extremity by starvation, yielded Antwerp to the first general of the age.

To gratify his soldiers' pride was the victor's first thought. To dine with them upon the bridge, the first great cause of his success, appeared the proudest triumph he or they could feel. The

thought was happy. An unmeasured and desolate plain — a mighty river — the distant towers of the fallen city — the enfilading batteries with an hundred guns — the wonder-working bridge itself, now made the scene of hilarity, joy, and triumph — all united, with the flush of victory, to produce one common soul-inspiring ardour which has not had its like again. H. D'Aveney.

WILL OF RICHARD LINGARD.

(2nd S. ii. 104.)

Allow me to offer a few observations which may throw some light upon the curious will of Richard Lingard, printed in your number of the 9th of this present month.

Dr. Richard Lingard, probably an Englishman, went from the University of Cambridge to that of Dublin, where he became a Fellow of Trinity College, and Regius Professor of Divinity. In 1666, after he had been more than forty years in holy orders, he was appointed Dean of Lismore [not *Rismore*], but held that dignity only four years.

His death must have taken place within a very short time after the signing of his will on Nov. 10, 1670: as on the 29th of that month a patent was granted to his successor in the deanery.

The circumstance of his will being proved in the Court of York may be accounted for by his possessing property in Cumberland, which is within that province. It must also have been proved in Ireland, either at Dublin or Waterford.

It is certainly a very curious document, and although it is too indistinct to enable us to understand all the particulars referred to, and probably is disfigured through the lack of scholarship in his man "Arthur Brinan whoe did write the said hasty will;" yet it is such an one as we may well conceive a man dangerously ill and in great weakness, to have dictated to his servant at his bedside, one clause following another without much connexion of subject or distinctness of expression, just as the several matters arose in his mind.

From his desire "to be buried where the parish of St. Andrew shall appoint," I think it most likely that he resided, and died, within that parish. He was interred in Trinity College Chapel.

With respect to some of the persons and places mentioned in the will, I may mention that

"The College," means Trinity College, Dublin.

"The Dean of Cork" was Dr. Thomas Vesey, afterwards Archbishop of Tuam.

"The Library" means that of Trinity College.

"The Provost" was Dr. Thomas Seele, Dean of St. Patrick's, Dublin.

"Mr. (or Dr.) Styles" probably was the Rev. Henry Stiles, a prebendary of St. Patrick's.

"Mr. Crookes" perhaps was Mr. John Crooke, an eminent *printer and bookseller* in Dublin at that time.

"Patrick and William Sheridan" were brothers, the Deans of Down [not *Derry or Dromore*] and Connor [not *Cork*].

It does not well appear, whether the poor man intended to *ask* forgiveness from them, or to *impart* it to them.

It would seem as if Dr. Lingard had been preparing some literary work — some "notes" — for publication; and desired that a few — not more than *six* — of his sermons should be inserted. I am not aware whether this design was ever carried out. He himself had printed *one* sermon, in defence of the Liturgy of the Church of England and Ireland, which he had preached before King Charles II. 4to. London, 1668. And, two years afterwards, he published *A Letter of Advice to a Young Gentleman leaving the University.* 12mo. 1670. These are the only fruits of his pen which I have heard of (see *Fasti Ecclesiæ Hibern.*, i. 169.). H. Cotton.

Thurles, Aug. 20.

THE TEN COMMANDMENTS.

(2nd S. i. 440.)

Professor Browne, as quoted by A. A. D., who bestows his approbation upon the statement by calling it "accurate," says: — "The second commandment is joined with the first according to the reckoning of the Church of Rome." Here we have the first oversight in the "accurate statement" of the professor. Holy Writ, while it tells us that the words of the Law were ten (Deut. iv. 13.), nowhere lets us know the precise way in which they were divided, nowhere defines for us which is the first, which the second, which is the ninth, which the tenth word or commandment. From St. Austin's days, that is, since the beginning of the fifth century, the Western Church has used the same division of the commandments as we Catholics now use. With regard to England's practice, Alcuin and Ælfric show us that our Anglo-Saxon countrymen did as we still do (Alcuini *Opp.* ed. Frobenio, i. 340; Ælfric's *Homs.* ii. 199. 205.); and our national councils held one at Lambeth, A.D. 1281, another at Exeter, A.D. 1287 (Wilkins, *Concil.* ii. 55. 162.), witness for the same usage at a later period; not to mention such authorities as the *Pupilla Oculi*, fol. clxii., and the *Coventry Mysteries*, p. 60. The professor goes on to say: "It will be found so united in the Masoretic Bibles; the Masoretic Jews dividing the tenth commandment (according to our reckoning) into two." By "our" is meant, of course, the present Protestant reckoning of England. Not only have even Protestants

divided, but there are some who still divide the Decalogue exactly as we Catholics do. Cranmer himself did so: in the "Catechismus, &c., set forth by the mooste reverende Father in God, Thomas Arch-Byshop of Canterbury," &c., we read:

"These are the holy commaundmentes of the Lord our God. *The firste.* I am the Lord thy God, thou shalt have none other Goddes but me. *The Seconde.* Thou shalt not take the name," &c.

Though this catechism was dedicated to Edward VI., and "for the singular commoditie and prosper of childre and yong people," the whole of what, by Professor Browne's reckoning, is the second commandment, is left out. The division which Cranmer followed in England, Luther followed in Germany, and the Lutherans even yet follow. In the *Kirchenbuch für Evangelische Christen*, Berlin, 1854, p. 23, is given "D. Martin Luther's Kleiner Katechismus," and at the beginning, we have the Ten Commandments thus:

"*Das erste Gebot.* Du sollst nicht andere Götter haben. *Das zweite Gebot.* Du sollst den Namen Deines Gottes nicht unnützlich führen," &c.

Professor Browne observes that:

"What the Roman church deals unfairly in is, that she teaches the commandments popularly only in epitome; and that, so having joined the first and the second together, she virtually omits the second, recounting them in her catechisms, &c., thus: 1. Thou shalt have none other gods but Me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember," &c.

If there be any force in this objurgation, it is as applicable to Cranmer and Luther of old, and to the Lutherans of the present day, quite as much as to the "Roman Church."

"By this method her children," continues the Professor, "and other less instructed members, are often ignorant of the existence in the decalogue of a prohibition against idolatry."

Be it borne in mind that, like ourselves, the Lutherans set up images — crucifixes — in their churches, and what is said of the Catholic is referable to the Lutheran wording of the commandments. But Professor Browne is wrong upon more points than one respecting the teaching of the Church, in the present, as well as olden time, about the use of images, and the wording of the commandments. Now, for the latter of these subjects. The *Abridgment of the Christian Doctrine* is a little book, or First Catechism, out of which every Catholic child, in this country, begins to learn the rudiments of its religion: it contains what, according to Catholic reckoning, is the first commandment — that is the 6th, 7th, 8th, and the beginning of the 9th verse of the 5th chapter in Deuteronomy, at full length. To the question: "What is forbidden by the first commandment?" the answer is: — "The first commandment forbids us to worship false gods or idols, or to give to any creature whatsoever the honour which is due to God." To the question: — "May we not pray to relics or images?" the answer is: — "No, by no means; for they have no life nor sense to help us." This catechism has the bishop's *imprimatur* at the beginning, and is thus set forth by authority. Before the method of instruction by catechisms was introduced, the people of this land were not less carefully and earnestly warned of "the existence in the decalogue of a prohibition against idolatry." What, for instance, could be clearer or stronger than the following words on the subject:

"Thyse bee ye x. commaundementis of god — The fyrst he commaundeth that thou have no god but him. Ne that thou wortshyp, serve, ne give thy trust to none other creature, ymage, ne thinge graven but only to him. In this is forboden mamettry," &c. *Quatuor Sermones*, at the end of the *Liber Festivalis*, sig. Y. ii., &c. Dives says: "In the fyrste commaundement as I have lerned, god sayth thus: Thou shalte have none other strange goddes before me. Thou shalte make to the no graven thynge, no maumette, no lykenes that is in heven above, ne that is bynethe in erthe, ne of any thynge that is in the water under the erthe. Thou shalte not worshyp them with thy bodye outwarde, ne within thy harte inward." Among other things, Pauper says: "God forbyddeth not utterly the makynge of ymages, but he forbyddethe utterly for to make ymages for to worshyppe them as goddis, and to set theyr fayth, theyr truste, their hope, their love, and their beleve in theym. For god wyll have mans harte hole knytte to hym alone, for in him is all our helpe and all our salvation." To an objection of Dives's that "on palme sondaye at procession the priest — saith thrise: Ave rex noster, hayle be thou our kyng (before the rood), and so he worshippeth that image as king." Pauper answers: "God forbede. He speketh not to the image, that the carpentar hath made, and the peinter peinted, but if the prest be a fole, for that stock or stone was never king, but he speaketh to hym that died on the crosse for us all, to hym that is kynge of all thynge." — *A compendious treatyse or dialoge*, &c. *The I. Command.* chap. i. and chap. iv.

Among the publications of the Caxton Society, there is a —

"Romance of englische of the begynnyng of the world, and of al that a lewed man has nede for to knawe for hele of soule. This romance (Chasteau d'Amour) turned a munk of Sallay out of French romance that sir Robert Bischop a lyncoln made, and eked mikel therto, as him thought spedeful to edeficacion and swettenes of devocioun and bering of lewed men."

In this so-called "romance" we are told of the "ten commaundements" that —

"The first is to worschip on (one) god and no mo
This biddyng sal be understanden so
That it forbedes all mamettrie
And also all maner of sorcerie
Mammeutrie is to do creature that honour
That thou suld do all onely to thi creator
That is worschip for him self over all other thing
A seint sal thou worschip for he is his derlyng
Ymages in the kirk that thou on lokes
Are to the as to the clerk are his gode bokes
Thou sal not worschip thaim bot for thair sake
That thei bringe to thi mynd thi prayer to make."

Bishop Grossetete's *Poems*, now first edited by M. Cooke, for the Caxton Society, pp. 133. 136.

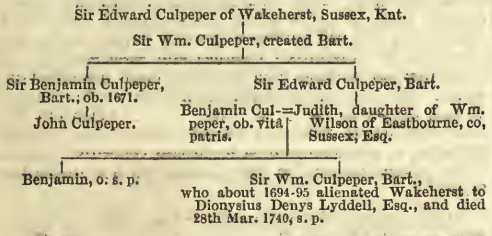
Whether the substance of the above lines stood part of the worthy bishop's original French, or these verses be some of that "mikel" which the Yorkshire Cistercian monk "eked therto" of his own, certain is it that, in this as well as in the other above-cited passages out of our old writers, we have proof that the Ten Commandments were then taught, not merely in epitome, but in full, and that the Catholic church, in olden as well as in these our days, instead of allowing "her children and other less instructed members to be often ignorant of the existence in the decalogue of a prohibition against idolatry," always taught, as she yet untiringly teaches, all her people, and more especially the "lewed," the unlearned among them, to keep themselves from "mamettrie," that is idolatry, under every shape. D. Rock.

Newick, Uckfield.

JUDITH CULPEPER.

(2nd S. ii. 130.)

The Judith Culpeper mentioned by your correspondent Vox was not of the Hollingbourne, but of the Wakeherst (co. Sussex) branch of the family. The enclosed extract from a pedigree in my possession will show her position in the family. Judith married, secondly, Christopher Mason, Captain, R.N. Sir William, her son, was buried at St. James's, Westminster, and at his death the title became extinct.



There was another Judith Culpeper of an earlier date. She was the daughter of Sir Thomas Culpeper of Hollingbourne, and became the second wife of Sir John Culpeper in 1631. This Sir John was created Baron Culpeper of Thoresway, by letters patent dated Oct. 21, 1644, and died in 1660.

Should your correspondent be willing to dispose of Judith's letter, I should be glad to acquire it, as I am anxious to collect all the relics I can find relating to the Culpeper family. My mother is the daughter of the late John Spencer Culpeper of Tenterden, co. Kent, and of Woodford Hall, co. Essex, Esq.; and should your correspondent desire any farther information respecting this ancient, noble, and once wide-spreading family, I shall be most happy to communicate with him.

Whilst I am on the subject, may I ask whether your correspondent, or any of your readers, can give me a clue to the recovery of a number of family papers (amongst which was the patent of peerage) deposited for safety many years since by my grandfather, J. S. Culpeper, Esq., with a Mr. Sarel, a solicitor, formerly of Arundel or Surrey Street, Strand. I have a list of these papers, but have sought for them in vain.

William H. Morley.

15. Serle Street, Lincoln's Inn.

The second wife of John Lord Colepeper, Chancellor of the Exchequer and Master of the Rolls to Charles I., who died in the month of July after the Restoration, was Judith, daughter of Sir Thomas Colepeper of Hollingbourn, Knt. One of their daughters was also named Judith, who married a relative of the same name.

The writer of the letter communicated by Vox is no doubt one of these: and if the former, as is most probable from the date, the brother referred to would be Sir William, the first baronet of Preston Hall. If the latter, the brother would be Thomas, the second Baron Colepeper.

Edward Foss.

Replies to Minor Queries.

Gardner R. Lillibridge (2nd S. i. 74.) — Into Littell's *Living Age*, which is a weekly magazine, containing 64 pages about the size of those of "N. & Q.," and which is made up principally of the choice articles of the English reviews, magazines, and journals, I occasionally copy articles from "N. & Q.," among which was a Query about Mr. Lillibridge, which brings me the enclosed explanation, now duly forwarded to your pleasant journal. E. Littell.

Boston, April 16, 1856.

To the Editor of Littell's Living Age.

"Harrisburg, Pennsylvania, Ap. 12th, 1856.

"Mr. Editor,

"In the last number of your serial, you inquire for information in respect to *Mr. Lillibridge;* and, as it is in my power to impart some little, I herewith communicate it, in the shape of an original letter from the gentleman himself. You are at liberty to make such use of it as you may deem proper. The person to whom it was addressed was, at that time, a prominent and influential member of this community, but died within the past year. The letter referred to, and which I enclose, fell into my hands in the course of my professional duties as the attorney of Mr. Seiler's estate.

"Respectfully,

"A. J. Herr."

"Harrisburg, Feb. 10, 1827.

"Pardon the liberty I take in presenting you, among other friends of the Drama, with a Copy of *Tancred* in its new though unpolished dress. I have to beg your indulgence for the many errors that escaped my notice when

the work was put to *press*, and which may be attributed to my infancy in Literature. It has never yet been represented on any stage, and I feel confident that Harrisburg will do me the honor of *welcoming* my maiden production to *her boards*, with no other commendation from me than the mere relation of a fact by way of anecdote and coincidence; that their humble candidate for public favor *first compiled, set the type, pressed* and *stitched* the work, and he is now about to *play* the Hero of the piece at its first representation. Will you but smile upon my exertions, after you have perused my little offering, you may prompt me to attempt again at some future period.

"I only regret that my claim for public favor is not greater. I need not add, that the piece shall be got up in a style that must warrant it acceptable.

"Due notice will be given when it shall be bro't forward, which will be but for one night only,

"Your Obt. Servt.,

"G. R. LILLIBRIDGE."

"Jacob Seiler, Esq.

Money enclosed in Seal of Legal Documents (2nd S. ii. 129.) — In Miss Edgeworth's admirable tale of *Patronage*, at the 42nd chapter, an interesting account is given of a sixpence being placed under the seal affixed to an old deed, on which incident is made to depend one of the chief points of the story. N. L. T.

Port Jackson (2nd S. ii. 77.) — The epitaph on Sir George Jackson's monument in Bishops Stortford Church, Herts, states that "Captain Cook, of whom he was a zealous friend and early patron, *named after him* Point Jackson in New Zealand, and Port Jackson in New South Wales." Sir George died Dec. 15, 1822, aged ninety-seven years. This testimony ought to be decisive on the subject. J. E. J.

Colman's "Iron Chest" (2nd S. ii. 70.) — I also possess a copy of this play; but it has this advantage over the one mentioned by JUVERNA, that besides the celebrated preface, it also contains the no less celebrated postscript, commencing "Inveni Portum," and written a few months afterwards, when the play had been produced at the Haymarket, and the principal character had been undertaken by Mr. Elliston. The year of publication is the same (1796); but the edition is that of Messrs. Cadell and Davies, the printer being Mr. Woodfall. Sir Walter Scott, in his *Life of Kemble*, says: "The preface was so effectually cancelled, that the price of a copy in which it remains astounds the novice when it occurs in the sale-room." I question, however, whether Sir Walter was not quite as much misinformed as Mr. Jones (*Biograph. Dramatica*), who says that 30*s.* or even 40*s.* have been paid for a copy of it. Mine is at the disposal of any of your correspondents for half the latter amount. N. L. T.

English Words terminating in "-il" (2nd S. ii. 47. 119.) — In addition to those words, for which I have to thank your correspondent T. J. E., five more have been suggested to me by a friend: *anvil, daffodil, fossil, pastil*, and *weevil*. My object, however, was not so much to prove "the small number" of English words of this termination, as to remark on the erroneous modern pronunciation of two words so terminating. The additional words, which have been suggested to me, assist in confirming my argument. With the exception of *weevil*, which is generally pronounced *weevle*, all the others are formed from words bearing the same termination in the languages from which they are severally derived; and they are therefore properly sounded as if they ended in *-ill*; but the Teutonic Saxon origin and sound of *devil, evil*, and *weevil*, seem to prove the propriety of the *established* against the *new* pronunciation. If more English words can be discovered with this termination, which is by no means improbable, I feel no doubt of their giving additional force to my defence of the old way of speaking and reading.

E. C. H.

"When you go to Rome, do as Rome does" (2nd S. ii. 129.) — The fragment given by M. C. is inaccurate in representing St. Monica's doubt to have taken place in Rome, and that St. Augustin went to Milan to consult St. Ambrose, for all the parties were at Milan at the time. To save M. C. further trouble, I will transcribe St. Augustin's account of the matter, which occurs in his "Epistle XXXVI. to Casulanus:"

"Indicabo tibi quid mihi de hoc requirenti responderit venerandus Ambrosius, a quo baptizatus sum, Mediolanensis episcopus. Nam cum in eadem civitate mater mea mecum esset, et nobis adhuc catechumenis parum ista curantibus, illa solicitudinem gereret utrum secundum morem nostræ civitatis (*Tagaste*) sibi esset Sabbato jejunandum, an ecclesiæ Mediolanensis more prandendam, ut hac eam cunctatione liberarem, interrogavi hoc supradictum hominem Dei. At ille, . . . 'Quando hic sum, non jejuno Sabbato; quando Romæ sum, jejuno Sabbato: et ad quamcumque ecclesiam veneritis,' inquit, 'ejus morem servate, si pati scandalum non vultis aut facere.'"

Hence came the proverb, "Cum Romæ fuerit, Romano vivito more." F. C. H.

Did the Greek Surgeons extract Teeth? (1st S. x. 256.) — The above question has received some elucidation in the columns of "N. & Q." Having recently been consulted by a Russian gentleman, the conversation turned upon that splendid work on *Crimean Antiquities*, published by order of the Emperor of Russia, as alluded to in your columns by Dr. Lotsky. My informant tells me that on one of the ornaments found in the ancient buildings of the Crimea, is represented a surgeon drawing a tooth from the mouth of one of the barbarian royalties. This, I think, establishes the fact that there were then peripatetic, either Egyptian or Greek, dentists, who resorted to those distant countries for the purpose of practising their art.

I believe this is the only representation of a surgical operation to be met with on ancient sculpture, and hope some of our illustrated periodicals will reproduce copies of this, as well as other interesting subjects contained in the above work.

George Hayes.

Conduit Street.

Mortgaging the Dead (2nd S. ii. 128.) — In the absence of any notice from your correspondents of the "conjecture" advanced in this article in reference to the object of the law therein alluded to, I am induced to ask on what authority such an opinion, contravening as it does, though with some plausibility, the statement of Herodotus, is supposed to be founded. I do not recollect if Mr. Pettigrew in his *Egyptian Mummies*, where appears an interesting account of this law of *arrest*, as it is termed, notices the *irreconcileableness* of the two opinions. As I am unable to refresh my memory by any immediate reference to that work, perhaps some of your correspondents, who may have it in their possession, would oblige me by giving me the benefit of their remarks on this obvious discrepancy. In Beloe's translation (lib. ii. c. 136.) appears the following foot-note on the passage referred to:

"The laws of England allow the arrest of a person's dead body till his debts are paid: this mentioned by Herodotus is the first example perhaps on record of such a custom.' But see Burn's *Justice of the Peace*: 'A vulgar and erroneous notion once prevailed that a dead body might be arrested for debt, but such a proceeding is clearly *illegal* and indictable.' Lord Ellenborough said: 'To seize a dead body upon any such pretence would be *contra bonos mores*, and an extortion on the relatives. It is contrary to every principle of *law* and moral feeling; and such an act is revolting to humanity and *illegal*.'" — Vol. i. p. 414.

F. Phillott.

Viner's "Abridgment" (2nd S. ii. 85.) — A more extensive edition of *Bibliotheca Legum Angliæ* was published "London, 1788," in two parts or volumes: the *first* "compiled by John Worrall," and the *second* "compiled by Edward Brooke." At p. 4. of 1st part, Viner's *Abridgment* (noticed by Mr. Knowles) is stated at 24 vols. fol., 1741–1751, 31*l.* 10*s.* The work appears to have been completed by Mr. Viner in 1788; and, no doubt, arrangements had been made with the booksellers for its disposal, and all *delicacy* as to naming a price had melted away.

Mr. Worrall subjoins the critical opinion of Mr. Hargrave on this "immense body of law and equity." I believe few out of the legal profession will be disposed to dip much into the profound abyss. A point or two mentioned by Mr. Worrall may here be added as rather special to Mr. Viner's *folios*:

"It is observable that the learned and laborious compiler of this Abridgment, not only had the work printed under his own inspection (by agreement with the law patentees) at his house at Aldershot in Hampshire, but that the paper was also manufactured under his direction, as appears by a peculiar water-mark describing the number of the volume, or the initials of C. V."

These modes had probably been adopted by Mr. Viner to prevent fraud on his collection of legal treasure. A curious instance of an attempt at security in another form is to be seen in *Le Monde Enchanté* of Balthasar Bekker, Doctor in Theology, and pastor at Amsterdam, 1694. In his *Epitre*, he says:

"Je declare que je n'en reconnois point d'autres que ceux qui sont sousignés de moi comme celui-ci, où je vous assure de ma propre main que je suis," &c.

and unmistakeably he appends his autograph to each of his four volumes. The *patent medicine* gentlemen seem now to be the only persons who attest their productions to the public after this fashion.

G. N.

MS. of (Thomas à Kempis, or rather of) the "De Imitatione" (2nd S. i. 493.) — The *Codex de Advocatis* is briefly noticed in the preface to an edition of the *De Imitatione* by Joannes Hrabiéta, *altera editio*, Geræ et Lipsiæ, 1847, p. ix., and to which I referred your readers at vol. ix. p. 87., 1st S. Of course the authorship of Thomas à Kempis is denied. The information in that preface seems to be taken from a work entitled:

"Mémoire sur le véritable Auteur de l'Imitation de Jésus-Christ; par G. de Gregory, Chevalier de la Legion d'Honneur, etc. Paris, 1827."

If your correspondent Quidam consults that edition of the *De Imitatione*, which is one of the stereotyped editions in small quarto so common at all the book-stalls, he should be careful to distinguish it from another edition very similar, and better in some respects, but with a different preface.

H. P.

"*Baalbec*" (2nd S. ii. 114.) — The derivation of *Baalbec* appears to me to be from the Phœnician Irish *Baal-beact*, i. e. "the sun circle:" as it was no doubt originally one of those vast circular earthen embankments with upright stones and an altar in the centre, such as the Phœnicians erected at Amesbury; also at the Giant's Ring, near Belfast; and at Greenan Mountain, co. Donegal. The name of the latter particularly carries us back to remote antiquity: *Grian*, i. e. *Grynœus*, and *An*, i. e. *Ain*, a circle. Thus we have a connecting link between these islands and Asia Minor from the most ancient times, when the Phœnicians penetrated to these shores through the pillars of Hercules. It is curious to note that to this day *Baal* is a name of the sun in Irish: as in *Bel-ain*, a year, *i. e.* "sun circle;" and *La Bal-tinne*, Midsummer Day, *i. e.* "the day of the fire of Baal," from the huge bonfires that are to this day lighted on that anniversary.

Fras. Crossley.

"*A sunbeam passes through pollution unpolluted.*" (2nd S. i. 114. 304. 442. 502.)—Diogenes Laertius, in his *Life of Diogenes the Cynic* (§ 63.), records the following saying of that philosopher:

"Πρὸς τὸν ὀνειδίζοντα ὅτι εἰς τόπους ἀκαθάρτους εἰσίοι, καὶ γὰρ ὁ ἥλιος, ἔφη, εἰς τοὺς ἀποπάτους, ἀλλ' οὐ μιαίνεται."

ZEUS.

Great Heat (2nd S. ii. 131.) — To us, in Scotland, it is an extraordinary idea to compare the heat of 1856 to that of 1826, as your correspondent KARL seems inclined to do. Here rain has fallen almost daily all summer, and the air felt cold, the thermometer seldom exceeding 70°. In 1826 the air was dry and the heat intense for three months. The disastrous consequence to the crops was, that oats on light soils were pulled by hand, and barley was with difficulty mown with either sickle or scythe. The straw of the wheat was short, but was capable of being reaped and shocked. There was very little hay, and the pastures were burnt up, the cattle being half starved. And yet sheep never throve better than in that season, and wheat was of the finest quality, not a single grain being unfilled in the ear. No such state of crops has occurred since 1826. As to potatoes, they were scanty, but of fine quality, and at that time no dire disease had overtaken them. The turnips were small and hard. For want of straw and turnips the stock were with difficulty brought through the ensuing winter. Having some acres of rough boggy land in Forfarshire, I had a considerable quantity of its coarse hay to support my stock upon, and they devoured it with avidity. HENRY STEPHENS.

Grain Crops (2nd S. ii. 88.) — There is no doubt that when the straw becomes ripe at the root, before the ear, that the crop may be cut down, with the advantages of securing it against shaking by the wind, and of ripening the ear in the shock. Such always occurs in early and favourable seasons; but in late seasons the ear ripens before any part of the straw, in which case early cutting would find the straw in too green a state. It will not, therefore, do to wait in all seasons for the ripening of the straw at the root. Whatever be the state of the straw, it is safest to reap grain crops before the maturing of the ear, and not run the risk of a wind-shake, which at times is very disastrous, especially in Scotland. No loss will arise from cutting straw in a greenish state. One year I cut down a ridge of potato oats, quite filled, it is true, but in a very fresh green state, to make a way for hay to be built into a stack in a convenient place. Both straw and grain ripened fully in the shock, and afforded the most beautiful sample of each I ever saw.

HENRY STEPHENS.

"*Hey Johnny Cope*" (2nd S. ii. 135.) — The original air of this song was composed by Thomas Connallon, the Irish harper, in 1660, in honour of "Lady Iveagh." Thomas Connallon was born at Cloonmahon, co. Sligo, in 1640; and in after life he settled at Edinburgh. He introduced into Scotland the fine air of "Lochabar," which was composed by Miles O'Reilly, harper, of Killincarn, co. Cavan, as "a lament for the battle of Aughrim." O'Reilly was born in 1635. I shall be happy to send DR. RIMBAULT the score of "Lady Iveagh," if he desires it. FRAS. CROSSLEY.

Ancient British Saints (2nd S. ii. 68.) — Two of the saints of whom MR. BYNG speaks are noticed in *A Memorial of Ancient British Piety, or a British Martyrology*, London, 1761; and the third, "Judicael," whose feast-day is December 16, is enumerated in the —

"Elenchus Sanctorum Beatorum et aliquot Venerabilium quorum acta in persecutione operis Bollandiani elucidanda videntur."

D. ROCK.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

LITERAL TRANSLATION OF THE ROMAN PSALTER. 1st Part. (N.B. This was never published or completed.) By Robert Williams. Printed about 1845.

Wanted by *W. J. B. Richards*, 20. Charterhouse Square, London.

THE VOLUME OF NOTES TO HARGRAVE AND BUTLER'S COKE'S LITTLETON. Ed. 1794.

Wanted by *W. G. Banner*, Slater Street, Liverpool.

ESSAYS ON UNIVERSAL ANALOGY. Part I. § 1. Lond., 1827.
FEUCHTERSLEBEN'S DIETETICS OF THE SOUL. Lond. Churchill.
ALSTEDII THEOLOGIA NATURALIS.

Wanted by *J—g.*, care of Messrs. Ponsonby, Booksellers, Grafton Street, Dublin.

Notices to Correspondents.

We have so many REPLIES TO MINOR QUERIES *waiting for insertion that we have postponed until next week our usual* NOTES ON BOOKS. *Our next Number will contain an interesting* Letter by Dean Swift, *and some curious additions to our series of* POPIANA.

MODERN JUDAISM. DELTA, *whose Query on this subject appeared at* p. 148. *of last week's Number, is requested to say where a letter may be addressed to him.*

W. W. (Malta.) *Received and duly forwarded.* L. *is better.*

EIN FRAGER. *If a letter is sent to us for this Correspondent it shall be forwarded.*

INDEX TO THE FIRST SERIES. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* MESSRS. BELL & DALDY, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"NOTES AND QUERIES" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"NOTES AND QUERIES" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "NOTES AND QUERIES" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* MR. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, SEPTEMBER 6, 1856.

Notes.

POPIANA.

Pope's Letters to Cromwell. — A writer in *The Athenæum* some two or three years since gave some curious specimens of the manner in which Pope *doctored* his published correspondence. I have just found another illustration of it, which furnishes at the same time what I think must be a satisfactory proof that the *Familiar Letters to Henry Cromwell, Esq., by Mr. Pope*, which are included by Pope and Warburton in the "Catalogue of Surreptitious and Incorrect Editions of Mr. Pope's Letters," as published in 1727, were really published about that time, although it is understood that no copy of such an edition can be found either in the British Museum, the Bodleian, or in the library of any known collector of Pope's works.

The proof I refer to is found in the Dedication to a Satirical Poem published in 1728, and the title of which I may as well give at length: "*The Knight of the Kirk, or the Ecclesiastical Adventures of Sir John Presbyter:*

> "*French Epiques and Burlesque the Age adorn,*
> *And Ordination sounds the Church's horn.*"
> *Incerti Auth.*

The Second Edition. London: Printed for M. Smith in Cornhill. 1728. (*Price* 1*s.* 6*d.*)"

This Dedication is addressed "To Messieurs Courayer and Voltaire," and concludes with the following:

"P.S. *Alexander Pope*, Esq., in his FAMILIAR LETTERS to *Henry Cromwell*, Esq., *pag.* 50. and 51., hath in Honour of the Church, made the following Comparison between *Clergymen* and *Constables*, viz.:

"'PRIESTS indeed in their Character, as they represent GOD, are sacred; and so are CONSTABLES as they represent the KING; but you will own a great many of them are very odd Fellows, and the *Devil* a Bit of Likeness in 'em. And so much for PRIESTS *in general*, now for TRAPP *in particular*, whose Translations from *Ovid* I have not so good an Opinion of as you; but as to the *Psalm*, he has paraphrased, I think David is much more beholden to him than *Ovid*, and as he treated the *Roman* like the *Jew*, so he has made the *Jew* speak like a *Roman*.'

"THESE LETTERS of MR. POPE's are in Two Volumes, Price but 5*s.*, and ought to be read in all Christian Families.

"SPEEDILY will be publish'd FAMILIAR LETTERS. The last Volume by Mr. POPE and Company. Price 2*s.* 6*d.*"

So stood most probably the passage in the original letter. But when it came to be revised for an authorised edition, Trapp's name was altogether omitted. For at p. 104. of *The Works of Alexander Pope, Esq. Vol. V. Consisting of Letters wherein to those of the Author's own Edition, are added all that are genuine from the former Impressions, with some never before printed. London: Printed for J. Roberts*, MDCCXXXVII.; as also in Warburton's edition (1751), vol. vii. pp. 136—137, the concluding passage reads as follows: —

"Yet I can assure you, I honour the good as much as I detest the bad, and I think, that in condemning these, we praise those. The translations from Ovid I have not so good an opinion of as you, because I think they have little of the main characteristic of this author, a graceful easiness. For let the sense be ever so exactly render'd, unless an author looks like himself, in his air, habit, and manner, 'tis a disguise, and not a translation. But as to the Psalm, I think David is much more beholden to the translator than Ovid; and as he treated the Roman like a Jew, so he has made the Jew speak like a Roman."

But it is also curious that while the letter itself is altogether omitted from Pope's acknowledged edition, the 4to. of 1735, it occurs in Curll's edition of Pope's Letters, published in that same year, 1735 (vol. i. pp. 299, 300.), and also in the edition "*Printed and sold by the Booksellers of London and Westminster*, MDCCXXXV." (pp. 150, 151.), with another reading, making a third version of this same passage:

"Yet I can assure you, I honor the good as much as I detest the bad, and I think, that in condemning these, we praise those. I am so far from esteeming even the worst unworthy of my protection, that I have defended their character (in Congreve's and Vanbrugh's Plays) even against their own Brethren. And so much for Priests in general, now for Trapp in particular, whose Translations from Ovid I have not so good an opinion of as you; not (I will assure you) from any sort of prejudice to him as a Priest, but because I think he has little of the main characteristick of his Author, a graceful easiness. For let the sense be ever so exactly rendered, unless an Author looks like himself, in his air, habit, manner, 'tis a Disguise and not a Translation. But as to the Psalm, I think David is much more beholden to him than Ovid; and as he treated the Roman like a Jew, so he has made the Jew speak like a Roman."

If you agree with me in thinking this little fact deserves the attention of Pope's intending editors, you will perhaps give it a corner in "N. & Q."

C. P.

"*Rape of the Lock.*"—A correspondent (1st S. iv. 315.), speaking of Upton Court, which belonged to the Perkins' family, refers to a tradition "that Pope wrote the *Rape of the Lock* there:" and he wishes to know, "if any of your correspondents can confirm this fact from authentic evidence?" I think not. The poem was written and published, and remodelled and republished with a Dedication, before Arabella Fermor of Tusmore became Mrs. Perkins of Upton Court. I know of no circumstance that should lead us to infer that Pope even knew Mr. Perkins before the marriage; none that he visited him after the marriage. I doubt indeed whether Pope knew the lady when the poem was written; and, though he had certain formal communications with her about the Dedication, I do not remember any circumstances that should lead us to believe that he

visited at Tusmore. The poem, as the poem itself certifies, was suggested by Caryll, a friend to the parties, in the hope of reconciling them. It was struck off at a heat, as Pope told Spence. Pope certainly, at the time it was written, did not know Lord Petrie; and the presentation copies to both Lord Petrie and Mrs. Fermor were forwarded through Mr. Bedingfield. Bedingfield's letter to Pope on this subject is still preserved amongst the Homer MSS. in the British Museum. Here is an extract. The writer was suffering from the gout, and obliged to be brief: —

"Gray Inn, May 26th, 1712.

"Sr, Last night I had ye favour of yrs of ye eleventh Instant, and, according to yr directions therein, I have enclosed the copy for Lord Petre and for Mrs. Belle Fermor; she is out of Towne, and therefore all I can do is to leave her pacquet at her lodging...."

R. O. L.

Pope and Warburton. — In the correspondence which took place in 1854, C. suggested (1st S. x. 109.), that your correspondents should "look out sharply for any set, *or even odd volumes*, which could have belonged to the edition that Pope and Warburton were preparing." I therefore trouble you with this communication. About the publication of *The Dunciad*, prepared for that edition, there can be no doubt. You refer to it in your Notes (1st S. x. 519.), and you quote the announcement on the back of the title-page:

"Speedily will be published, in the same paper and character, to be bound up with this [copy of *The Dunciad*], *The Essay on Man*, *The Essay on Criticism*, and the rest of the author's original Poems, with the Commentaries and Notes of W. Warburton, M.A."

I suspect that the question raised relates to an edition of "the rest of the author's original Poems;" but I think it right to inform you that I lately purchased a quarto volume, containing a copy of "*The Dunciad, &c.*, 1743; *An Essay on Man, being the First Book of Ethic Epistles to H. St. John L. Bolingbroke. With the Commentary and Notes of W. Warburton, A.M. London, printed by W. Bowyer, for M. Cooper, at the Globe in Paternoster-row*, MDCCXLIII."; and "*An Essay on Criticism. Written in the year* MDCCIX. *With the Commentary and Notes of W. Warburton, A.M.*"

These several works have each a separate paging, but are "in the same paper and character." The volume is in the original binding, and lettered "Pope's *Dunciad*, *Essay on Man* and *Criticism*." P. A. W.

Pope at Cambridge. — Johnson, in his *Life of Broome*, says that Broome was introduced to Pope when Pope was on a visit to Sir John Cotton's, at Madingley, near Cambridge, and gained so much of his esteem that he was employed to make extracts from *Eustathius* for the notes to the *Iliad*. This meeting at Sir John Cotton's must therefore have taken place in or before, say, 1720. It is not probable that Pope would have been at Madingley without visiting Cambridge. Is there any evidence that he was at Cambridge at or about that time, or at any time? Camb.

Epigram on the Frontispiece to "The Dunciad." — I found the following epigram on a fly-leaf of *The Dunciad*, 8vo. edition, 1729. The copyist states that it appeared in *The Daily Gazetteer*, about Dec. 18, 1738:

"Pallas for Wisdom priz'd her favorite Owl,
Pope for its Dulness chose the self-same Fowl:
Which shall we choose, or which shall we despise,
If Pope is witty, Pallas is not wise."

P. D.

INEDITED LETTER FROM DEAN SWIFT — ON THE DEATH OF MRS. LONG.

I enclose you a copy of an unpublished letter of Dean Swift. I do not find Ann Long mentioned in the pedigree of Long of Westminster given in Burke's *Extinct Baronetcies*. Does it appear that the Dean carried out his intention of erecting a monument in Lynn church to his friend's memory? J. P.

Stamford.

To the Rev. Mr. Pyle, Minister of Lynn, Norfolk.

Sir, London, Dec. 26, 1711.

That you may not be surprised with a letter from a person utterly unknown to you, I will immediately tell you the occasion of it. The Lady who lived near two years in your neighbourhood, and whom you were so kind sometimes to visit, under the name of Mrs. Smith, was Ann Long, sister to Sr James Long and niece to Colonel Strangeways. She was of as good a private family as most in England, and had every valuable quality both of body and mind that could make a lady loved and esteemed. Accordingly she was always valued here above most of her sex, and by the most distinguished persons; but by the unkindness of her friends and generosity of her own nature, and depending on the death of a very old Grandmother which did not happen till it was too late, she contracted some debts that made her uneasy here, and in order to clear them was content to retire to your Town, where I fear her death was hastened by melancholy, and perhaps for want of such assistance as she might have had here.

I thought fit to signify this to you, partly to lett you know how valuable a person you have lost, but chiefly to desire that you will bury her in some part of your church, near a wall where a plain marble stone may be fixt, as a poor monument for one who deserved so well, and which, if God sends me life, I intend one day to place there, if no other of her friends will think fitt to do it.

I had the Honor to be intimately acquainted with her, and was never so sensibly touched with any one's death as with hers, neither did I ever know a person of either sex with more virtues or fewer infirmitys, the only one she had (which was the neglect of her own affrs) arising only from the goodness of her temper.

I write not this at all as a secret, but am content your Town should know what an excellent person they have had among them.

If you visited her any short time before her death, or know any particulars about it, as of the state of her mind, or the nature of her disease, I beg you will be so obliging as to inform me. For the letter we received from her poor maid is so imperfect by her grief for the loss of so good a Lady, that it only tells the time of her death, &c. Your letter may be directed to me at the Earl of Dartmouth's House at Whitehall.

I hope you will forgive this trouble for the occasion of it, and give some allowances to so great a loss not only to me but to all who have any regard for every perfection that Human Nature can possess; and if in any way I can serve or oblige you I shall be glad of an opportunity of obeying your commands.

I am, Sr,
Your most hble Servant,
JONATHAN SWIFT.

ILLUSTRATIONS OF MACAULAY.

The following broadsides I found in the copy of *The History of Passive Obedience*, in which were transcribed the two sets of verses communicated by me to "N. & Q." of the 23rd August. J. B.

"*The New Oath Examined, and found Guilty.*"

"Since Oaths are Solemn, Serious Things,
The best Security to Kings;
And since we've all Allegiance swore
To *J*—— as King, or Successor;
I can't imagine, how we may
Swear that or Fealty away.
Nought sure but Death or Resignation
Can free us from that Obligation.
All Oaths are vain, both those and these,
If we may break 'em, as we please.
And did I fairly swallow both,
Who'de give a Farthing for my Oath?
If you affirm, as many do,
They both consistent are, and true.
I ask, Can you Two Masters serve,
And never from your Duty swerve?
Or can you *True Allegiance* bear
To Two at once, and not forswear?
What's due to *J*—— if *W*—— have,
And *J*—— have what you *W*—— gave?
It's plain, you're false to both, and shou'd
Or take no Oaths, or make 'em good,
Which here you cannot, if you wou'd.
Nor will these Oaths, as some contend,
To your own private Meaning bend.
You swear to each as to a King,
And ought to mean the self same Thing.
And 'tis Allegiance Full and *True*
Is sworn to both, to both as due.
To say, The People have a Right
Kings to depose, as they see fit,
Is Popery, or as bad as it.
There is no Law, or Charter for't:
Kings can't be try'd in any Court.
Bradshaw's High Court had but the Name
Of Justice, and was *Bradshaw's* Shame.
But that's by all condemn'd———
Or he that dares such Presidents plead,
Deserves, like him, to lose his Head,
And hang for't, or alive or dead.
Now to condemn the King untry'd,
Seems something worse than *Bradshaw* did.
'Tis English Priviledge to be heard,
Before the Judge can give Award.
I know, some Conquest plead, and say,
The King was driv'n and *forc'd* away.
Convention though pleads Abdication,
Because *unforc'd* he left the Nation.
Hard 'tis these Things to reconcile:
He *chose* to leave us *'gainst* his *Will.*
These Pleas and Proofs are opposite,
And cannot both be True and Right:
A Sign their Cause is desperate,
They'd something say, but know not what.
Their Non-agreement is enough
To shew each Plea of theirs wants proof.
Now as for Conquest, Why shou'd we
Make Slaves of People that are Free?
Why shou'd we make so much ado
'Bout what Prince ne'er pretended to?
He from Convention took the Crown:
Convention plac'd him in the Throne:
Convention gave him all his Pow'r:
Convention made the Oaths you swore.
And therefore if to him we'de swear,
'Tis as their High Commissioner.
And if they have no Right to chuse,
We may Allegiance refuse.
We may and ought to keep 't entire
For Lawful King, and Lawful Heir.
If People say, they have such Right:
They ought to shew how they came by't.
If People made their Sov'reign Lord,
They ought to shew it by Record.
The Law o th' Land says no such Thing:
By Law Succession makes the King.
They can't plead Scripture, if they wou'd;
The Scripture says, *All Pow'r's from God.*
God says himself, *By me Kings Reign;*
'Tis he doth *Higher Pow'ers Ordain.*
'Tis he doth make them all Supream;
The People's Choice is People's Dream.
Nor can you prove by Law of Nature,
That Princes are the People's Creaturc.
'Tis plain, the People never gave
What they ne're had, nor cou'd they have;
I mean, the Power, which Princes bear:
If People had it, make't appear,
And tell us who, and when, and where.
Our King has Pow'r o're Subjects Lives,
By Law he takes away, or gives.
The Sword the People never bore,
They ne're o're their own Lives had Pow'r.
Self-Murder never was allow'd
By Law of Nature, or of God.
Wherefore the Pow'r which Kings have now,
The People never cou'd bestow.

Indeed for Self-Defence to fight
'Gainst private Foes was Nature's Right.
They ever had it, and still have it,
And therefore to their Prince ne're gave it.
Besides, the Magistrate's empowr'd
In other cases t'use the Sword.
Though Vengeance is the Subject's Crime,
It's very innocent in him.
Vengeance belongs to God alone:
Who has it not from God, has none.
In state of Nature People were
All free and equal, and cou'd ne're
That Pow'r possess, much less confer.
No, 'tis the Prince God's place supplies:
'Tis his Prerogative to chastise
The Evil, redress Injuries.
If Rulers are for publick Good
Their *Jus divinum's* understood.
Unerring Wisdom can't be thought
To leave the Choice to giddy Rout.
But granting Peoples Right, I say,
They ought not, cou'd not give't away.
In vain had they such Right from Heaven,
If they shou'd part with't, 'soon as given.
It were Impiety and Sin
To give away a Right Divine.
Nor is it like, they'd all consent
To lose their share of Government.
Nor cou'd they meet all for a Choice,
That ev'ry Man might give his Voice.
Some might be Busy, others Sick;
Some their Proceedings might dislike.
Now if they all were free before,
How cou'd those, who did ne're concur,
Lose that their Liberty and Pow'r?
These Knots, and such like, I defy
Pretended Patriots to unty.
Be sure they can't: And then their Cause
Is grown much weaker by the Laws.
The Laws which own our Kings Divine,
And tye the Crown to Royal Line.
The Laws, which make Allegiance due
Without your Oaths, or theirs to you.
The Laws, which give to ev'ry Man his own,
To People their Estates, to Kings their Crown.
Some idly fancy, That protection
Doth nat'rally infer Subjection.
To which, I say, if this were True,
Subjection were ev'en *Cromwel's* due.
He was Protector, (Name and Thing)
He did th' whole Office of a King.
No, 'tis a *Right* for to *Protect* us,
Can only Lawfully *Subject* us.
Who has no *Right* to *Englands* Throne,
To *Englands* Fealty can have none.
And when the lawful King's turn'd out,
(Whose will to govern is past doubt.)
It is not Merit, but a Crime
His People to Protect 'gainst him.
It is to keep him from his Right
Who wou'd Protect us, if he might.
It is to make himself Supreme,
And to Protect himself, not them.
It's to maintain his Usurpation,
And to entail on Captive Nation
A lasting War, and Desolation.
And is this such a mighty Favour,
As to deserve the Name of Saviour?
For my part, I shou'd give him rather
A harder Name than that of Father.
And with the Cynick wish him gone,
Not stand betwixt me and the Sun.

If where it's due, we pay *Subjection*,
My Friends, we shall not want *Protection*.
And now, I think I've made it clear,
We cannot with good Conscience swear.
We cannot take Oaths Old and New,
And to both Faithful prove, and True.
And if I must *Starve* or *Comply*:
Be sure, I wou'd not *swear*, I'de *die*.
I'de suffer ought for my dear Saviour's Laws,
Who dy'd for me ————
I can't well suffer in a better Case."

The poor Lay-man's Resolution in Difficult Times. —

"All in amaze at what is past, I stood,
Doubting within my self, what's *Bad*, what's *Good*;
Surpris'd at this so strange and sudden *Turn*,
At which such Numbers joy'd, so few did mourn.
Where am I now, thought I? What! Have I past
So long in *Truth's Plain Path*, and now at last,
After a Race of *Fifty Years* and more,
Doubt that same *Truth* that *Best* Men own'd before!

"*Away, Away.*

"That *Lawful Kings* God's own Anointed are,
And have from him that *Royal Crown* they wear:
From him their *Scepter*, and from him their *Sword*,
Are *Truths* dispers'd throughout the *Sacred Word*:
That calls 'em *Gods*, and bids us them *obey*;
To *Honour* them is a just Debt we pay:
That bids us not *resist*, and if we do,
Tells us we shall be *damn'd* for doing so.
If Kings command what's *Ill*, we must, in short,
Not do't, because 'tis *Ill*, but *suffer* for't.

"Now tell me, *Learned Priests*, if this ben't true;
And if it be, what will become of you?

"You *Reverend Clergy*, that have heretofore
With these same *Doctrines* made your Pulpits roar;
And boldly to the World, in Print, made known,
That 'tis the *Scriptures* Sence, as 'twas your own:
Your own, until that fatal *Turn* of *State*,
T'our *Wonder* and our *Ruin* chanc'd of late:
Your own, until that *Tryal* came; and then,
Though call'd *Divines*, you shew'd your selves but *Men*:
Then, when, like *Truth's bold Champions*, bravely you
Should, though to Death these *Sacred Points* persue;
Tamely and basely you the *Cause* forsook,
Betray'd the *Church*, and your *Allegiance* broke.
Good God! What *Fears*, What *Thirst of Wealth* will do!
Even among such Holy Men as you.

"Poor me! What shall I do? What shall I say?
Where shall I go? when thus our *Guides* do stray.
But, God be thank'd, they are not tainted all:
Some yet remain, that have not bow'd to *Baal*;
Whose Praises for a loftier Muse do call.

"But let them stray that will; I'le keep the Road,
And tread the Steps our late Fore-Fathers trod:
I'le *Fear* my God, *Honour* my Lawful King:
I'le meddle not with those that *Changes* bring.
Fix'd on a *Rock*, I'm sure I firmly stand;
Let *Storms* now rage by *Sea*, or roar by *Land*.
Here then I'le fix, here shall my *Center* be:
And let the World turn which way 'twill for me.
Lord! Keep me; for I wholly trust in *Thee*.

"*AMEN. AMEN.*"

CHURCH FURNITURE OF HORBLING, LINCOLN.

There is a manuscript among the records in the Will Office, within the Exchequer gate, Lincoln, the existence of which is, I believe, nearly unknown. It is a thick foolscap folio volume, slightly imperfect, and in very bad condition as far as binding is concerned, containing lists of the church furniture and articles necessary for the performance of Catholic worship destroyed or put to profane use in many of the parishes within the diocese of Lincoln, during the early part of the reign of Queen Elizabeth. Whether other volumes are in existence containing lists relating to the parishes not occurring in this volume, I am unable to state. I have not been permitted to copy more than a few pages of this curious document; perhaps some one who has greater powers of persuasion or coercion than I have may be more fortunate. If any one should obtain a copy, he will confer a very great favour by permitting me to have access to it for a day or two. This notice will probably at least have the effect of preventing further mutilation or decay.

I append the entry for the parish of Horbling as a specimen of the nature of the manuscript:

"HORBLINGE.

"Thinventarie of all suche copes, vestmentes, and other monumentes of superstition as remayned at any tyme w^tin the p'ishe church of Horblinge sens the deathe of the lat quene marie, made by Thomas Buckmynst' and Johnne Burgies, churchwardens, the xviij^th daie of marche, Aō dñi 1565.

"In p'mis the Imagies of the roode, mare, and Johnne, and all other Imagies of papistrie. One Thomas wrighte had and receauid in Ao p'mo Elizabeth, w'ch he brake and burnte, Johnne Browne and Robert peile being churchwardens.

"*Itm.* all the masse bookes, portases, mannuelles, legendes, grailes, cowchrs, and all other books of papistrie were sold to Johnne Craile, mercer, by vs Thomas Bekmynster and Johnne Burgeis, sens the last visitacon holden at ancaster the xix^th of ffebruarie 1565, whoe haithe defaced the same in teringe and breaking of theim to put spice in.

"*Itm.* the roode lofte taken downe by Johnne Craile and Johnne Browne, whoe sold the same to Robert Gawthorne and Johnne Craile, whoe haith made a weavers Comb therof, and made windoes and such like thinges.

"*Itm.* iij alter stones ar broken and troughes and bridges ar made of theim.

"*Itm.* two vestmentes, the one haith Thomas Wrighte, of horblinge, and haith cut yt in peces and made bedde hanginges therof; And thother was geven to Richard Colsonne a scoller, and he haith made a players cote therof, in An^o p̄mo Elizabeth.

"*Itm.* two Albes was cut in peces and surplishes made therof to serve for o^r churche.

"*Itm.* the sepulcre was sold to Robert lond, and he saith he haith made a presse therof.

"*Itm.* the crosse, sensors, crismatorie w^t two handbelles, two candlestickes w^t crewittes and pax and all other thinges of bras was broken in peces and sold to Johnne Skipp sens Christmas last past.

"*Itm.* a hollie water fatt of stone broken.

"*Itm.* three banner clothes, w'ch were geven awaie to childerne to make plaiers cotes of, anno p̄mo Elizabeth.

"Ex^t apud Lincoln in domo Mr. Johannis Aelmer Archñi Lincoln clausum Lincoln cora R^do pre' dño nico Lincoln Epō Johñ Aelmer Archño Lincoln et Georgio monnsonne generos Com'ss regiis . . . . . pn' tia Thome Tailor notarii publici."

EDWARD PEACOCK.

Manor Farm, Bottesford, Brigg.

MEMORIALS OF THE CIVIL WARS.

The following unpublished letter, from King Charles I. to the corporation of Wells, will, I feel sure, prove of sufficient interest to entitle it to preservation in the pages of "N. & Q." It is copied from the original, which remains with the public records of the city. The royal army was then on its way through the Western Counties, having on the 2nd of the same month of July been almost annihilated at Marston Moor; and it seems evident, from the contents of the letter, that the king's exchequer was then at a very low ebb.

Mells, from whence the letter is dated, and at which place his majesty then held his court, is the ancient family seat of the Horners, and lies about four miles from Frome. This family formerly resided at Cloford, a short distance from Mells; but soon after the dissolution of the great monastic establishment at Glastonbury, they acquired Mells by purchase from the crown, with other large possessions of the Abbey; which circumstance connected the name with the old local distich:

"Horner, Popham, Wyndham, and Thynne,
When the abbot came out, then they came in."

At the time of the king's visit the possessor of Mells was Sir John Horner, Knt.; who was devoted to the king, and a son-in-law of the well-known loyalist Sir George Speke of White Lackington. He was High Sheriff of Somerset, 14 James I.; and Knight of the Shire for his native county in 1626, and again in 1654. Several of his descendants have had the same honour at subsequent periods.

At the upper part of the letter the royal autograph is written in a clear bold hand.

"Charles R.

"Trusty and welbeloved, Wee greete you well. Whereas Wee have for the defence and preservation of Our good Subjects of this Our County, and other Our western parts (of whose loyalty and good affection to Us Wee have had so much testimony), advanced hither with Our Army, which Wee intend so to governe as that they shall not bee any oppression to Our people; Wherefore Wee doe expect that Our good Subjects will endeavour to supply Us (as much as they are able) for theire support: And wee having taken perticuler notice of the constant readynesse and affection of the Corporation of Our Citty of Wells to Us and Our cause; Wee doe now send vnto

you Our trusty and welbeloved Servant John Ashburnham, Esqr., one of Our bedchamber, and Our Treasurer at Warr, whome Wee pray you speedily to furnish by way of loane with the some of 500*l.* for Our most important service, to bee raysed amongst you as you shall find best, Wee hereby assuring you Wee shall take perticuler care to repay it soe soon as God shall enable Us: Wherefore We doubt not but you will with all expedition and cheerfullnesse comply with Our desires therein that soe vpon his retorne Wee may have greater cause to retayne you in Our favour and good opinion, and soe give you Our Princely thanks. So Wee bid you farewell.

"From Our Court at Mells, this 18th of July, 1644.

"By his Mates Command,

"Edw. Walker.

"The Maior, Aldermen, and
Corporation of Wells."

[*Address outside*]: —

"To Our trusty and wellbeloved the Mayor, Aldermen, and Corporation of the Citty of Wells."

The city records afford abundant evidence of the frequent and heavy sacrifices the citizens were obliged to bear at the troublesome and eventful period to which I am now referring. It will be seen by the following acknowledgments (also copied from the originals), that instead of a *loan*, the corporation sent the king 100*l.* as a "free present," besides 200 pairs of shoes; although from the corporate records it would appear that attempts were made to raise the 500*l.*, apparently without effect. The 100*l.*, and the cost of the shoes (30*l.*), were paid by the corporation, and afterwards partly levied by way of a rate on the inhabitants: —

"19 July, 1644.

"Received the day and yeare above written, of the Mair, Aldermen, and the rest of the Corporation of the Citty of Wells, by me John Ashburnham, Esqre, Treasr att Warr, the sume of One hundred pounds, being theire free present towards the support of his Mats Armie. I say received by his Mats Commande, and for his service by me } 100*l.*

"John Ashburnham,"

"Received likewise att the same time, as the further testimony of the good affections of the said Maior, Aldermen, and Corporation, to his Mate, the number of two hundred paire of Shooes, which they desire may be distributed to the Souldiers of Mats armie. I say received the number of Shooes aforementioned, by me

"John Ashburnham."

[*Indorsed*]: —

"His Mats Lrē for the loane of 500*l.* and the Treasures acquitt. for 100*l.* and 200 payre of Shoes."

Whilst upon this subject, I may be allowed to say that the examination of local, corporate, and parochial records has often been a subject of great interest and pleasure to me, and I feel sure that much *correct* and valuable information might be brought to light by a careful perusal of old books and papers; in very many instances considered as valueless, and left to moulder in old chests, or doomed to still more rapid destruction from the ignorance of those to whose custody they are entrusted.

I would suggest to those who have authority in such matters, that more care should be taken of these interesting records of past events; and I cannot help thinking (judging from my own experience), that a store of valuable historical matter might be extracted from the sources I have referred to, if patient investigation were made, and the information collected under different heads and dates. If acceptable, I should be glad to contribute to such a store. Ina.

Wells.

Minor Notes.

Newspaper Geography. — The Globe of the 9th August, 1856, in its fashionable intelligence announces that "the Earl and Countess of Durham left town on Wednesday for Lambton Castle, *Northumberland*." One would have thought that if the penny-a-liner who supplied this paragraph was ignorant of the fact, even a printer's devil would have known that the ancient seat of the Lambton family is in the county of *Durham* (whence they took their title), and not in Northumberland.

But I make this Note for the purpose of remarking that it is a singular fact, notwithstanding the important place the County Palatine holds in history, that very little is known by distant inhabitants (especially Cockneys) of the county of Durham. I travelled some years ago in company with a gentleman, apparently intelligent on matters in general, who, on my pointing out to him Ravensworth Castle, two miles south of Newcastle-upon-Tyne, immediately remarked, "This *Yorkshire* seems a fine county, beautiful country-seats!" and repeated the remark on our coming in view of Lumley Castle, near Chester-le-Street, although on both occasions I informed him (to his great surprise) that we were not near the county of York, but were passing through that of Durham. M. H. R.

Plague of Mice. —

"About Hallontide last past [1581], in the marishes of Danesey Hundred, in a place called Southminster, in the countie of Essex, a strange thing hapened: there sodainlie appeared an infinite multitude of mice, which overwhelming the whole earth in the said marishes, did sheare and gnaw the grasse by the rootes, spoyling and tainting the same with their venimous teeth, in such sort, that the cattell which grazed thereon were smitten with a murreine, and died thereof; which vermine by policie of man could not be destroyed, till at the last it came to passe that there flocked together all about the same marishes such a number of owles, as all the shire was able to yeeld: whereby the marsh-holders were shortly delivered from the vexation of the said mice. The like of this was also in Kent." — *Stow's Chronicle.*

Abhba.

Slavery in England. — The following curious advertisements having been given me by a friend, I thought them worth adding to the stores of "N. & Q.:"

"A Black Boy, of about 15 years of age, named John White, ran away from *Colonel Kirke* the 15th instant; he has a *silver collar about his neck*, upon which is the Colonel's Coat of Arms and Cipher; he has upon his throat a great scar, bare in habit. Whosoever brings the aforesaid boy to Colonel Kirke's House near the Privy Garden, will be well rewarded." — *London Gazette*, March, 1685.

"To be sold a Negro Boy about 14 years old, warranted free from any distemper, and has had those fatal to that colour; has been used two years to all kinds of Household work, and to wait at Table; *his price* is 25*l.*, and would not be sold but the person he belongs to is leaving off business. Apply to the Bar of the George Coffee House in Chancery Lane, over against the Gate." — *London Advertiser*, 1756.

"Matthew Dyer, working Goldsmith, at the Crown in Duck Lane, Orchard Street, Westminster, Apprentice and successor to Mr. John Redman, Corkscrew-Maker, deceased, continues the business of his late Master, in making all sorts of gold and silver corkscrews, Tobacco Stoppers, *Silver Padlocks for Blacks or Dogs*, Collars, silver clasp-knives, &c. Where Merchants and Shopkeepers may be supply'd with any quantity on the least notice, and the lowest prices. An apartment of the above work kept by him." — *Ibid.*

By the decision of the Court of King's Bench in 1772, the sale of a negro in this country was rendered *illegal*; and every black, male or female, was free from the moment of landing on British ground. Edward F. Rimbault.

Curious Anagram. — Johannes Franciscus Ramos, in his *Treatise De Pœna Parricidii*, dissects the style and titles of his patron in the following strange fashion:

"aaaaaaaa . æ . eeeeeeeee . iiiiiiiii . oooooo uuuuuuuuu.
"b . ccc . dd . f . g . h . llll . mm . nnnnnn . pp . rrrrr . sssssssssss . ttttttt."

Happily he furnishes the key, otherwise this human sphinx might certainly have died in the assurance that no ingenuity would bring to light his secret:

"Alphonsus Perecius et Viverus Comes Fontis Saldaniæ et Consiliarius Status atque Gubernator Mediolani."

W. G. L.

Westbourne Grove.

Dinner-hour. — We learn from Harrison's *Description of England*, prefixed to Hollingshed, that eleven o'clock was the usual time for dinner during the reign of Elizabeth: —

"With us the nobilitie, gentrie, and students, doo ordinarilie go to dinner at eleven before noon, and to supper at five, or between five and six at afternoone."—Vol. i. p. 171., edit. 1587.

The alteration in manners at this time is rather singularly evinced from a passage immediately following the above quotation, where we find that merchants and husbandmen dined and supped at a later hour than the nobility. Abhba.

Dogs and Churches. — In your 1st S. much has been said about the dog-whipper, which office, judging from the rare visitations of the canine species to our churches in the present day, would lead to the inference that the post was a sinecure. Not so, however; for I find that the eccentric Robert Poole, in twelve heads of advice to *Minors*, shows the prevalence of the nuisance in 1734 by giving the prominence of the 3rd to the following:

"Remember the Sabbath day to keep it holy, and carefully attend the worship of God! but bring no Dogs with you to church; those Christians surely don't consider where they are going when they bring Dogs with them to the Assembly of Divine Worship; disturbing the Congregation by their Noise and Clamour. Be thou careful, *I say*, of this Scandalous Thing, which all ought to be advised against as indecent." — *A Choice Drop of Seraphic Love*, 1734.

J. O.

[The *Exeter Gazette* a few weeks since announced that "Mr. Jonathan Pickard, in the employ of the Rev. Chancellor Martin, has been appointed dog-whipper of Exeter Cathedral, in the room of Mr. Charles Reynolds, deceased."]

Turner's Accuracy and Propriety in his Architectural Backgrounds. — As this is a point often disputed, most unjustly, and as a tribute as old as 1834 to the beauty of this great painter's colour, and as the testimony of an antiquary to the accuracy of the architecture introduced into his works is pleasant, and may be *interesting* to those who have read with delight the eloquent pages of Ruskin, I transcribe the opening sentences of an article on "Historical Propriety in Painting," by T. M., at p. 13. of Brayley's *Graphic Illustrator*, London, 1834:

"The *greatest master of colour* amongst the painters of the present day is at the same time the most remarkable for propriety in his architectural background: *these frequently exhibit designs that may be studied with advantage by the architect*; and in expressing my admiration of Turner, I wish to avoid the appearance of advocating that servile imitation which an antiquary is supposed to require."

The king of English colourists here gets his due, and nothing more; he did not often get *that* twenty-two years ago. It is different now.

C. D. L.

"*Standing in another's Shoes.*" — In an article on "Legal Usages amongst the ancient Northmen," by C. S. A., at p. 36. of Brayley's *Graphic Illustrator*, Lond. 1834, is the following:

"The right of adoption obtained: *one form of it* consisted in making *the adopted put on the shoes of the adopter*. It has been asked whether our phrase of 'standing in his shoes' may not owe its origin to this custom."

There is no doubt a good reason for the phrase

now so common with us, and the existence of such a form among the Northmen is as good ground as we can get, if the fact of such a legal usage is undoubted. Two "modern instances" occur to me. *Redgauntlet*, vol. i. p. 177., Cadell's Edin. ed. 1832. Sir Walter (in that, I may say *perfect*, episode, the tale of "Wandering Willie") makes Steenie Steenson thus address the *young* laird of Redgauntlet:

"I wuss ye joy, Sir, of the head seat, and the white loaf, and the braid lairdship. Your father was a kind man to friends and followers: muckle grace to you, Sir John, *to fill his shoon,—his boots, I suld say, for he seldom wore shoon, unless it were mine, when he had the gout.*"

Steenie's correction about the boots and "mine" is a master's stroke.

Thackeray (*Miscellanies*, vol. iii., "Memoir of Barry Lyndon," London, 1856), uses the phrase thus, at p. 266. [Lord Bullingdon gives his mama a hint that little Bryan (her son by Lyndon) is standing in his shoes]:

"Another day (it was Bryan's birthday) we were giving a grand ball . . .: there was a great crowding and tittering when the child came in, led by his half-brother, who walked into the drawing-room (would you believe it) *in his stocking-feet, leading little Bryan by the hand, paddling about in the great shoes of the elder! 'Don't you think he fits my shoes very well,'*" &c.

Instances of the use of this phrase would be interesting. C. D. L.

Queries.

THE JUMPING DANCE OF ECHTERNACH.

The following extract from the *Literary Gazette* of July 12th, descriptive of a popular religious festival still observed in the neighbourhood of Trèves, is well worthy of preservation in the columns of "N. & Q.:"

"The Festival is called 'The Jumping Procession (literally jumping dance) of Echternach.' Echternach is a small town in Luxembourg, about twenty English miles from Trèves, and is annually the resort of thousands who meet here on Whit-Tuesday, some to witness, some to join in this religious ceremony, which is also called 'The Procession of the Dancing Saints.' This custom originated in the fourteenth century, when, in the year 1374, the disease now called St. Vitus's Dance first broke out in the archbishopric of Trèves and Cologne, and other parts of Germany. The name came from a chapel in Ulm, dedicated to St. Vitus, which was greatly in vogue with those afflicted with the disease, who flocked thither in crowds to entreat the saint's intercession in their behalf. The wise men of the day observing that those who suffered under the disease were afflicted with spasmodic movements of the limbs, which forced them to dance and jump about like madmen, without any power over their own will, until they fell down in a state of exhaustion, conceived the idea that by voluntarily going through the same process, and performing the same fatiguing movements, they might ward off the disease itself,—a curious foreshadowing of the systems of Jenner and Hahnemann. Acting upon this idea, the procession of the jumpers was formed; and once a-year, on Whit-Tuesday, it still wends its way to the grave of St. Willibrodus, in the ancient abbey church of Echternach. The procession starts from the bridge, accompanied by several bands of music; the pilgrims of both sexes form in rows, and spring first four steps forward and three back, then eight steps forward and three back, and so on, continually increasing the steps forward, but making no change in those backward, until they reach the church, when they throw themselves on their faces and begin to pray. Having entered the church, after the prayer, the flag-bearers and brothers of the order place themselves under the great lustre, with its seventy-two lighted tapers, and high mass, accompanied by solemn music, begins. I should have mentioned that the jumping march is performed to curious old music, composed expressly for this ceremony. So many evils arose from bringing such masses of people together in so small a compass — so much drunkenness, riot, and debauchery — that it was suppressed by law in 1777; it was, however, reintroduced by Joseph the Second in 1790, put down by the French in 1795, and again appeared in 1802, in which year there were nearly 3000 dancers and 74 musicians. In the year 1812 there were 12,678 dancers in the procession, which has, however, now diminished to an annual average of 8000. As may be supposed, the priests and publicans derive the solid advantages from these pious revelries."

This is an item in what would form a very curious chapter in the History of Social Progress; and is suggestive of many Queries, which I, for one, should gladly see answered in "N. & Q."

1. Do *many* such semi-religious pageants still exist on the Continent?

2. Do *any* such exist in England?

3. Has not some work on the subject of Flemish pageants been published within the last few years? If so, what is its precise title?

4. Have any books appeared here or on the Continent on this curious subject?

5. Is not *The Dance of Death* * now generally regarded as a pictorial representation of such a pageant?

6. Am I right in my recollection that a paper by Mr. Dudley Costello appeared some few years since in one of the periodicals, descriptive of a modern Dance of Death still exhibited in one of the continental cities?

7. Will the correspondents of "N. & Q." give references to any information which they may have met in old writers upon this subject?

F. S. A.

Minor Queries.

Seven Oaks and Twelve Elms. — I should feel much obliged if any of your correspondents could account for the circumstance that in many parts of the country may be seen plantations of seven oaks and twelve elms: the latter are usually planted

[* If our correspondent takes an interest in *The Dance of Death*, he may be glad to know that we have seen a specimen of a new edition of Holbein's beautiful *Alphabet of Death*, which is about to be published in Paris.]

in circles. Can they be supposed to represent the seven days of the week, and the twelve months of the year? and may there be any Druidical or other superstition preserved in these groups? A passage which occurs in Stanley's *Palestine* seems to show that the idea is not limited to this country, though it can scarcely be supposed that there could be a common origin between the Eastern plantations and those of England:

"Following the course of the Barada up through the mountains of Anti-Libanus, on the right bank rises a lofty hill, on whose summit, as you approach from the south-east, is seen a line of tall black trees. They are seven 'Sindians,' or Syrian oaks, and the following is the story told as concerning them by a native of Zebdani, a village situated two or three hours to the north-west of the pass. Habid (Cain) and Habil (Abel) were the two sons of Adam. The whole world was divided between them; and this was the cause of their quarrel. Habil moved his boundary stones too far; Habid threw them at him, and Habil fell. His brother, in great grief, carried the body on his back for 500 years, not knowing what to do with it. At last, on the top of this hill, he saw two birds fighting; the one killed the other, washed him, and buried him in the ground. Habid did the like for his brother's body, and planted his staff to mark the spot, and from this staff seven trees grew up."

G. M. Z.

"*As tight as Dick's hatband.*" — What was the origin of this adage? Who was Dick, and upon what occasion did he brace his beaver so tightly as to cause the circumstance to pass into a proverb? John Pavin Phillips.

Haverfordwest.

Almshouses recently founded. — Will you allow me to seek an addition to the following list of almshouses and asylums for the aged founded since 1800, from the contributors to "N. & Q."

Derbyshire: Duke of Devonshire's, Edensor. Essex: Pawnbrokers', Forest Gate. Herts: Watford, Baldock; Booksellers' Retreat, Kings Langley; Marquis Townshend's, Hertford. Hants: Mr. Dixon's, near Havant. Kent: Huggins' College, Northfleet; Mr. Thackeray's, Lewisham; Mr. Berens', Sidcup, Ashford; Tunbridge Wells. Lincolnshire: Mr. Sibthorp's. Middlesex: Aged Pilgrims, Edgware Road; Butchers', Walham Green; Bookbinders' Benefit Societies, Ball's Pond; Printers', Wood Green; Miss Day's, Little Stanmore; London, Marylebone, St. Pancras, Shoreditch, St. Martin's. Surrey: R. Hill's, Freemasons'. Camberwell: Queen Adelaide's. Bailey's, Brixton. Watermen's, Cambridge. Licensed Victuallers' Asylum, Sussex. Lord Egremont's, Petworth, Warwickshire. Licensed Victuallers', Birmingham. G. H.

Sir Edward Baesh, 1688. — At the accession of William III., Sir Edward Baesh was "turned out of employment." What was his employment?

James Knowles.

Matthew Gwynne, M.D., Oxon, ob. 1627. — Dr. Gwynne was an eminent physician and scholar in his time: he was author of the following works or productions:

1. "Epicedium in obitum illustr. Herois Henrici Com. Derbiensis, Oxon, 1593."
2. "Nero Tragœdia, 1603."
3. "Orationes duæ Londini habitæ in Ædibus Greshamiis, 1605."
4. "Virtumnus sive Annus Recurrens. Oxon, 1605."
5. "Aurum non Aurum, etc. 1611."
6. *A Book of Travels.*
7. "Letters concerning Chemical and Magical Secrets."

Nos. 2. and 3. are in the library of the British Museum.

No. 5. is in the Bodleian Library.

Can any of your readers direct me to the others, or give me any account of them, or any particulars of him or his works, or his marriage or issue, beyond what is disclosed by the *Athen Ox.* and Ward, in his *Lives of the Gresham Professors*?

James Knowles.

Construction of Quadrants. — Is there any work extant on the construction, not the use only, of quadrants (particularly on Sutton's or Collins's), which contains rules and directions for laying down the azimuths and plain circles? W. T.

Ancient Pipe Case. — I have an old pipe case with a sliding cover, carved with cherubs' heads; on the top of which are the letters "FERRIOL." Can you tell me the meaning of this? It has been suggested that it is Gaelic. J. B. S.

Cullompton.

Pope Pius VII. and the Freemasons. — Can any of your readers inform me where I can find a copy of the bull of Pius VII., in which the Freemasons are condemned among other secret societies.

W. J. B. R.

"*Par ternis suppar.*" — Can any of your readers give a reasonable interpretation of Lord Northwick's motto "Par ternis suppar?"

In Burke's *Peerage* there is no attempt at a translation, the compiler stating that "the motto as it now stands is perfectly unintelligible." In Sharpe's *Peerage*, a translation is attempted, thus: "The two are equal in antiquity to the three." I confess my Latin does not enable me to comprehend this last translation. S. F.

Scarborough Spa. — Early in the last century, when Scarborough, as a watering-place, was in the ascendant, there was a noted character named Dicky Dickason, who presided at, and was called, "King of the Spa," and who cracked his joke with all who went to the public rooms: in fact he had his *franc-parler* with duke or duchess, and was as familiar with them to the full as if he were their equal. I am desirous to have particulars of this hero. A.

The King's Salute to his Ministers. — The following is extracted from Sir Robert Peel's *Memoirs*, Part I. — "The Roman Catholics," p. 347.:

"Our interview with his Majesty lasted for the long period of five hours: there was uninterrupted conversation during the whole time, but nothing material passed, excepting that the purport of which I have faithfully reported. At the close of the interview the King took leave of us with great composure and great kindness, gave to each of us a *salute on each cheek*, and accepted our resignation of office, frequently expressing his sincere regret at the necessity which compelled us to retire from his service."

Allow me to ask of you or any of your readers, if it is the ordinary practice of the *kings of England* to salute a minister *on his resignation* on one or each cheek? The Kiss of Peace was frequently given in Mediæval times. FRA. MEWBURN.

Larchfield, Darlington.

Chewing the Cud. — It is I believe a well-known fact that all ruminating animals when they rise from the ground begin that operation by raising their hind legs; this is the case with oxen and sheep. I should wish to ask any scientific correspondent on such subjects whether there is any cause connected with the structure of their stomachs which renders this necessary? R. W. B.

Threlkeld Family. — Can any northern correspondent give me any account of this family — when it is first heard of, whether it be natural to Cumberland, what is the nature of its connexion with the Dacre family, &c.? The first fact I know concerning them is contained in Wordsworth's simple poem on the "good Lord Clifford," wherefrom I learn that Sir Lancelot Threlkeld married Lady Clifford (whose husband died at Taunton), and protected the infant Lord Clifford from court malevolence:

> "Give Sir Lancelot Threlkeld praise!
> Hear it, good man, old in days!
> Thou tree of covert and of rest
> For this young Bird that is distrest," &c.

What is the date of Roland Threlkeld, the eccentric, who would allow no "womanite" to enter his castle? When did the family leave the Church, and build the little chapel now in existence? Lastly, What is the present state of the town or village of Threlkeld? I shall be greatly obliged for any information. THRELKELD.

Dr. Malachi Thruston. — Can any correspondent of "N. & Q." refer me to any published account, or supply me with any particulars, of Dr. Malachi Thruston. He is only known to me and those of whom I have inquired through the controversial work of Sir George Ent, entitled *Animadversiones in Malachiæ Thrustoni, M.D. Diatribam de Respirationis Usu primario.* He is not mentioned in any biographical work to which I have had access. E. L.

"*Destruction of Small Vices.*" — I shall be glad of any information as to the authorship, date, &c., of the above work, which is stated by Bishop Patrick, in the Appendix to his *Friendly Debate*, to have been written during the reign of King Edward VI. I conceive it to be altogether a different work from the *Dyalogus Creaturarum*, otherwise styled *Destructorium Viliorum*, mentioned in "N. & Q.," 2nd S. ii. 150. A. TAYLOR, M.A.

Organ Tuning. — Wanting to know something of the present practice, I looked into the large and excellent work on the organ by Hopkins and Rimbault, but found nothing to my purpose. Can any of your readers answer the following Queries? Are organs now tuned by *beats?* If so, what rules or tables are used? Is Dr. Smith's account of the beats approved, that is, do his formulæ answer their purpose? Are the rules or tables deduced from these formulæ? If not, who else has written on the subject? A. DE MORGAN.

The Greek Cross. — Can you inform me why the Greek cross has a piece of wood placed diagonally at the bottom, in this way. I asked a Russian priest, when I was in the Crimea, the reason of it. He told me that it was supposed to be a piece of wood placed there in order to *tie* the feet. He said there was no mention of our Saviour's feet being nailed to the cross. I have looked in the Bible, and can find no mention of holes in his feet. A. P. G. G.

Lieut.-Col. Davies. — Of what family was the gallant Lieutenant-Colonel Davies, husband of "Madam Mary Davies," to whom a monument was erected in Winchester Cathedral, with the annexed inscription? I do not find his name among the descendants of the eminent Flintshire house of Davies of Gwysaney.

"Here lieth the body of *Madam Mary Davies*, daughter of Sir Jonathan Trelawny of Trelawny in the County of Cornwall, Baronet: a lady of excellent endowments and exemplary virtue, of courage and resolution above her sex, and equal to the generous stock whence she sprang. She was Maid of Honour to Mary, Princess of Orange, and relict to *Lieutenant-Colonel Davies*, who at the siege of Namur, mounting the trenches at the head of the Grenadiers of the 1st Regiment of Guards, was the first that threw the fascines (which others used to cover themselves with in their attack) over the ditch, and with his men pass'd it, beating the French out of their works, which was a gallant action, and greatly contributed towards the taking of the town; in performing of which he received the wound of which he died, and gain'd so just an esteem for the boldness and success of it with the King, that he designed him the great honour of a visit the morning on which he died, and being inform'd of his death, in kind and honourable terms express'd his concern and sorrow for the loss of so brave and deserving an officer. She died the xxiiiith of September, in the year of our Lord MDCCVII."

SION AP GWILLYM AP SION.

Prisoner of War. — Can any of your readers "learned in the law" give a legal definition, together with the authority for it, of the term "Prisoner of War." CAPTIVUS.

The Deluge. — Stillingfleet and others have given it as their opinion, that the Deluge did not extend over the whole world, but only over the inhabited portion. On what grounds? ABHBA.

Minor Queries with Answers.

Quotation wanted: "*Nulla fides regni*," *etc.*—Can any of your correspondents oblige me by stating in which of the ancient poets the following lines occur? —

> "Nulla fides regni sociis, omnisque potestas..
> Impatiens consortis erit, totum sitit illa."

T. H.

[The passage will be found in Lucan, *Pharsalia*, lib. i. 92., except the last three words "totum sitit illa," which are not pure Latinity.]

"*Imago Primi Sæculi Societatis Jesu.*"— Lately when in Germany I met a gentleman who was in possession of a work which he believes to be unique, or nearly so. It is termed, —

"Imago Primi Sæculi Societatis Jesu à Provinciâ Flandro-Belgica ejusdem Societatis, reprcsentata. Antwerp. ex officinâ Plautinianâ Balthasario Moreto anno Societatis seculorum 1640."

The same gentleman has also a German work published at Stettin and Berlin in 1785, also giving an account of the Jesuits, and quoting largely from the earlier work, which it describes as having been published by the Belgian Jesuits, and afterwards recalled: and further, that at the period of its own publication there were only four copies of the Latin work known to exist. The gentlemen who saw the book with me are desirous of knowing the history of the publication and subsequent attempted suppression of this work, and also what the object of the original publication may have been. W.

[The first work noticed by our correspondent, *Imago Primi Sæculi Societatis Jesu*, is to be found in the British Museum and the Bodleian. The object of this work is to give a history of the Order from its foundation, with an account of its various missions. According to Ebert (*Bibliog. Dict.*, vol. i. p. 814.) the work is by no means so scarce as is sometimes stated, and has greatly fallen in price since the more peaceful and equitable appearance of things. He adds, "The hyperbolical eulogiums which exist in this work are only the innocent pedantry of the Order, which is to be found equally strong in the history of other orders." It is attributed to Joannes Tollenarius, of the Society of Jesus, born at Bruges in 1582. He was teacher of the Classics, and for some time Professor of Theology; was twice Rector of the Professed House of Antwerp, and subsequently Provincial of Flanders. He died at Antwerp, April 11, 1643. He was also author of *Speculum Vanitatis; sive Ecclesiastes soluta ligataque Oratione dilucidatus*, 4to. Ant., 1635.]

The Word "Cheque," or "Check." — Will you oblige a poor student — a reader of your excellent periodical — by informing me which is the most correct or proper way of writing the word *cheque* or *check*, a draft on a banker. The word is generally written with a *q*, but I find much difference of opinion exists as to the *etymology* of the word. I should also feel greatly obliged if you, or any of your readers, could tell me which is considered the most correct standard English dictionary at the present day, such as could be consulted as an *authority*. One giving the etymology of words would be preferable, similar to Dr. Johnson's; but as I have only seen *old* editions of his, I am not aware if any new or similar work (at a moderate price) has been published or not: and the old work does not contain many words in use at the present day. T. H.

[All the standard modern dictionaries spell the word *check*, in preference to the now almost obsolete *cheque*. We must leave our correspondent to choose either Dr. Richardson's or Dr. Ogilvie's *Dictionary*, both exceedingly useful to the philological student. In the former the word explained, and its immediate derivatives, are classed together, whilst the arrangement of the citations chronologically, afford some view of the progressive changes of language. In the latter work the etymologies of English words are deduced from a comparison of words of corresponding elements in the principal languages of Europe and America, and contains many thousand words and terms in modern use, not included in any former English dictionary.]

Erysipelas. — Why called St. Antony's Fire? A. A. D.

[A note in the life of St. Antony, in Alban Butler's *Lives* (Jan. 17th), explains the origin of the name: — "In 1089, a pestilential erysipelas distemper called the Sacred Fire, swept off great numbers in most provinces of France; public prayers and processions were ordered against the scourge. At length it pleased God to grant many miraculous cures of this dreadful distemper, to those who implored his mercy through the intercession of St. Antony, especially before his relics; the church in which they were deposited was resorted to by great numbers of pilgrims, and his patronage was implored over the whole kingdom against this disease."]

"*The Rogue's March.*"— Can any correspondent inform me where the above march can be met with? F. C. H.

[The music of the "Rogue's March" is given in Chappell's *Collection of National Airs*, tune 29, p. 15. Mr. Chappell, in a note, says: "Why so graceful and pastoral a melody as this should have been condemned to be the *Cantio in exitu* of deserters and reprobates who are to be drummed out of the regiments, is not easily to be accounted for; but such is the case, and has been for centuries. Many songs have been written to this air, among others, one terminating in each verse with 'You mustn't sham Abraham Newland.'"]

Replies.

RAFFAELLE'S PICTURES IN ENGLAND.

(2nd S. ii. 130.)

In answer to a Query respecting Raffaelle's pictures in England, I give the following list of them, which on the whole is taken from Passavant's work, *Rafael von Urbino und sein Vater Giov. Santi;* but has been corrected according to those alterations which I know to have taken place since the time of the publication of that work (1839):—

1. *Vision of a Knight*, bought by Mr. Ottley at the Gallery Borghese at Rome; passed through the hands of Sir Thomas Lawrence, Lady Sykes, the Rev. Thomas Egerton, into the National Gallery.

2. *Portrait of a Youth* of about fifteen years of age; at Hampton Court (mentioned in the Catalogue of pictures of James II. as a portrait of Raffaelle himself, No. 123.)

3. *Christ on the Mount of Olives*, came from the Gallery Gabielli in Rome into the possession of Mr. Conyngham; now at Stanstead House (W. Fullom Maitland, Esq.)

4. & 5. *Two Madonnas*, in the possession of Earl Cowper, at Panshanger (bought by Earl Cowper, who was Brit. Ambassador at Florence).

6. *Christ on the Mount of Olives*, probably by a pupil of Raffaelle's; was in Mr. S. Rogers's collection.

7. *Christ bearing his Cross*, Mr. P. J. Miles, at Leigh Court, near Bristol.

8. The same subject in the Bridgewater Gallery is of doubtful origin.

9. *The body of Christ*, on the knees of the Virgin, bought by Sir Thomas Lawrence at Munich; now in the possession of Mr. M. A. Whyte, Barron Hill, Ashborne, Derbyshire.

10. *Madonna*, at Blenheim; bought in 1764 at Perugia, by Lord Robert Spencer, who presented it to his brother, the Duke of Marlborough. (St. Franciscus and St. Antonius of Padua, at Dulwich College, are *not* by Raffaelle.)

11. *John the Baptist preaching*, in the possession of the Marquis of Lansdowne, at Bowood.

12. *Holy Family*, with the palm tree, in the Bridgewater Collection.

13. *The three Graces*, bought by Sir Thomas Lawrence; from whose collection it came into the possession of the late Lord Dudley and Ward.

14. *St. Catarina of Alexandria*, from the Gallery Aldobrandini in Rome; bought by Mr. Day, the artist, passed into the hands of Mr. Beckford, at Bath; now in the National Gallery.

15. *Portrait* of a Marquis of Mantua; mentioned in the Catalogue of pictures of Charles I., afterwards said to have been in the collection of Cardinal Richelieu; brought to England 1814 by a Mr. Buchanan; in 1839 in the possession of Ed. Gray in London.

16. *Madonna*, Aldobrandini; bought at the Gallery Aldobrandini by Mr. Day, exhibited in London, bought by Lord Garvagh; now in the possession of his widow.

17. *Madonna* of the Bridgewater Gallery.

18. *Madonna* with the Child standing; was in Mr. Rogers's Collection (first bought by Mr. Willet from the Orleans Collection).

19. *The Cartoons* at Hampton Court.

The following pictures have been attributed to Raffaelle, but, according to Passavant, are not by him:—

20. *The Madonna del Passeggio*, in the Bridgewater Gallery, is only a copy, the original of which by Raffaelle is not to be found. Another copy is at Kedleston Hall, Derbyshire (seat of Lord Scarsdale).

21. *Ascension of the Virgin*, was formerly in the cathedral of Pisa; bought by Sir James Wright, now in the possession of E. Solly, Esq. Dr. Waagen thinks that the composition of this picture is certainly by Raffaelle, but was left unfinished, and has very likely been finished by Ridolfo Ghirlandajo.

22. *Charitas* and *Spes*, two small pictures which were in the Gallery Borghese in Rome, were afterwards in the possession of Sir Thomas Lawrence; and the first of which belongs now to Mr. Neeld, the second to Mr. Henry Hope in London, are both by a pupil of Raffaelle's, probably Gio. Francesco Penni.

23. *Portrait of Frederico Carondelet*, in the possession of the Duke of Grafton.

24. *Dorothea*, in the collection at Blenheim.

25. *Portrait of a young man*, in Sir Thomas Baring's Collection.

26. *Portrait of Pope Julius II.*, in the National Gallery, is a copy. E. B.

LAST WORDS OF THE GREAT.

(2nd S. ii. 105.)

"Tête de l'armée." (Napoleon.)
"I have loved God, my father, liberty." (De Stael.)
"Let me die to the sound of delicious music." (Mirabeau.)
"Is this your fidelity?" (Nero.)
"A king should die standing." (Augustus.)
"I must sleep now." (Byron.)
"Kiss me, Hardy." (Nelson.)
"Don't give up the ship." (Laurence.)
"I'm shot if I don't believe I'm dying." (Thurlow.)
"Clasp my hand, my dear friend, I die." (Alfieri.)
"God preserve the Emperor." (Haydn.)
"The artery ceases to beat." (Haller.)
"Let the light enter." (Goethe.)
"All my possessions for a moment of time." (Elizabeth.)
"What, is there no bribing death?" (Beaufort.)
"Monks, monks, monks!" (Henry VIII.)
"Be serious." (Grotius.)
"In tuas manus, Domine." (Tasso.)

"It is small, very small" (clasping her neck). (Anna Boleyn.)
"I feel as if I were myself again." (Walter Scott.)
"It is well." (Washington.)
"Independence for ever." (Adams.)
"A dying man can do nothing easy." (Franklin.)
"Don't let poor Nelly starve." (Charles II.)
"I have endeavoured to do my duty." (Taylor.)
"There is not a drop of blood on my hands." (Frederick V.)
"I resign my soul to God, my daughter to my country." (Jefferson.)
"It is the last of earth." (J. Q. Adams.)
"Don't let that awkward squad fire over my grave." (Burns.)
"Lord, make haste." (H. Hammond.)
"Precious salvation." (Sir J. Stonhouse.)
"Remember" (the charge to Archbishop Juxon to bid Charles II. forgive his father's murderers). (Charles I.)
"I have sent for you (Lord Warwick) to see how a Christian can die." (Addison.)
"I shall be happy." (Archbishop Sharpe.)
"God's will be done." (Bishop Ken.)
"Amen." (Bishop Bull.)
"I have peace." (Parkhurst.)
"Come, Lord Jesus." (Burkitt.)
"Cease now" (Lady Masham was reading the Psalms). (Locke.)
"I thank God I was brought up in the Church of England." (Bishop Gunning.)
"O Lord, forgive me specially my sins of omission." (Usher.)
"Lord, receive my spirit." (Ferrar, Cranmer, Hooper, G. Herbert.)
"Thy will be done." (Donne.)
"This day let me see the Lord Jesus." (Jewell.)
"In te speravi: ne confundar in eternum." (Bishop Abbot.)
"God will save my soul." (Burghley.)
"And is this death?" (George IV.)
"Lord, take my spirit." (Edward VI.)
"What? do they run already? Then I die happy." (Wolfe.)
"God bless you, my dear" (Miss Morris). (Dr. Johnson.)
"What I cannot utter with my mouth, accept Lord from my heart and soul." (F. Quarles.)
"Then I am safe." (Cromwell.)
"Let the earth be filled with His glory." (James, Earl of Derby, Bishop Broughton.)
"I go to my God and Saviour." (P. Heylyn.)
"My days are past as a shadow that returns not." (R. Hooker.)
"Let me hear once more those notes so long my solace and delight." (Mozart.)
"I wish the true principles of government carried out. I ask no more." (Harrison.)
"For my coming down, let me shift for myself" (on the scaffold). (Sir T. More.)
"In me behold the end of this world with all its vanities." (Sir P. Sydney.)

Mackenzie Walcott, M.A.

GYPSIES.

(1st S. iv. 471.; 2nd S. ii. 143.)

It is desirable that the statement "We are Romees and Egypt was our fatherland" attributed to "the Gypsies everywhere" should be confirmed by authority. No such opinion is to be found attributed to them by Borrow in his *Zincali*, nor, I think, by any previous authority on this subject. The supposed resemblance of the Gypsey word "Romany" (husbands) to the Πίρωμις of Herodotus is totally insufficient to counterbalance the evidence that the language of the Gypsies is an Indian dialect (*Bombay Transactions*, 1820). Almost every nation has a separate name for them, and although in Hungary and Transylvania they are called "Pharaoh Nepek," or "Pharaoh's People," and by the English "Gypsies," in reference to their assumed Egyptian origin, probably from their reaching Europe through Egypt, first in 1427, "it seems proved that they are not originally from that country, their appearance, manners, and language being totally different from those of either the Copts or Fellahs. There are many Gypsies now in Egypt, but they are looked upon as strangers, as indeed they are everywhere else" (*Penny Cyc.* Art. "Gipsies"). They are styled *Ghujar* in Egypt (Lane, ii. 3).* Although the literal rendering of καλὸς κἀγαθός in Herodotus is "beautiful and good," the conventional use of those words meant what we mean by "a man of birth and education" † as distinguished from the nobles and the lowest class; this is what Herodotus expresses by κατ' Ἑλλάδα γλῶσσαν (Arist. *Pol.* iv. 8.). The English equivalent to *piromis* is therefore "gentleman;" a character which the Gypsy has not yet borne among any people. From Borrow it appears that the Gypsies understand the name, by which they designate themselves, to mean "husbands;" and he furnishes reasons for their use of the name; chiefly that their women will marry no other men; that seduction by a man, not a Gypsy, is unknown; and that effectual means are provided to secure the women from violation. They also call themselves Sind (Indian); and a tribe of them is found near the mouths of the Indus called Tchinganes, the name by which they are designated in Turkey and the Levant. The dispersion of the Gypsies is perhaps attributable to the invasion of Timur Beg, A.D. 1399 (*Penny Cyc.* l. c.).

T. J. Buckton.

Lichfield.

* This name points to Gujerat, near the province of Sinde, on the east of the Sind or Indus; Σινδοὶ and Ἰνδοὶ are the same word, the aspirate of the latter being roughened into the sibilant of the former.

† Fort honnêtes gens: Artaud's *Clouds of Aristophanes* (v. 101.), i. 139.

GRÜNDONNERSTAG.

(2nd S. i. 315.)

The Thursday next before Easter goes under various names: in the Roman Missal it is called

"Feria V. in Cœna Domini;" among the Italians, "Giovedi Santo;" in England it used to be known as "Sherethursday," though most of us term it now "Maundy Thursday," and the Germans, "*Green* Thursday. This last designation, like all the others, drew, we may be sure, its origin from something or another belonging to the ceremonial of the day. Both the English names have been already accounted for in *The Church of Our Fathers*, t. iii. part 2nd, pp. 84. 235., and the origin of the German one may be easily found.

In olden times, as well in Germany as here in England, and elsewhere throughout Christendom, in most churches all the altars were washed, in a solemn manner, with water and wine, and bunches of fresh green herbs made up into little brooms were employed for the occasion; with one of such brooms in his hand each of the clergy went in his turn and rubbed the water and wine about on the table or upper side of the high altar; and the same ceremony, but in a less formal manner, was used at all the other altars of the church. The York Missal expressly prescribes hyssop mixed with savin to be employed for the purpose (see *Church of Our Fathers*, as above, p. 235.); so too does the "Liber Agendendorum" for the metropolitan church of Salzburg: — "altaria nudentur, et laventur aquæ et ramis savinæ fricentur" (*Pars Secunda*, p. 147.). The same ceremony, after much the same way, was followed throughout Germany, Poland, and in places bordering on the Rhine, as may be seen in the old editions of the Missals for Cologne, Treves, Mentz, and Liege; and hyssop and box are almost always required by their rubrics to be used for rubbing the altar dry after the washing with water and wine.

The use of green herbs at the washing of the altars on Maundy Thursday has not been overlooked by liturgical writers, some of whom, while speaking of it, have afforded us its symbolical meaning. Rupert, Abbot of Duyts, which is on the German side of the Rhine, says:

"Hispidi quoque ramusculi cum quibus lavantur (altaria in Cœna Domini) flagella significant quæ pectus illud sacratum Deique caput atrociter secuerunt." — *De Div. Off.* l. v. c. 31.

And John Beleth writes:

"Altare ergo abluitur quia corpus Christi verum altare, sanguine et aqua in cruce aspersum fuisse creditur. Rami autem asperi quibus altare fricatur, significant spineam coronam qua coronatus est Christus, aut flagella amara, et ictuum vibices, et graves dolores quos in morte sustinuit." — *Divin. Off. Explic.* c. 104.

Our own John Mirk tells us that:

"Thaulter stone betokeneth cristes body that was drawen on the crosse — the besomes that the aulter is wasshen wyth, betokeneth the scourges that they bete our lordes body with and the tornes that he was crowned with," &c. — *Liber Festivalis*, feria iiii. post ramos Pal. fol. xxxiii.

This name of "Green Thursday" could not, as some imagine, have originated from the verse of Psalm xxii. aliter xxiii: "Dominus regit me, et nihil mihi deerit in loco pascuæ ibi me collocavit" — rendered in the Protestant version, "He maketh me to lie down in green pastures" — for this reason, that neither on this day, nor on any Sunday or day of Lent, does the public office begin with those words, as imagined.

By itself the conspicuous employment upon such a solemn occasion of newly-gathered herbs and boughs was quite as ready to suggest to German minds the name of *Green* Thursday, as those different incidents out of which arose the terms "Shere" and "Maundy" were to make our own countrymen bestow these epithets upon the same day.

Here in England, though it is in France and Italy, Holy Thursday is not another name for Maundy Thursday, but for Ascension Day, or the Thursday next before Whitsunday, and the term is employed as such in the table of Fasting-days in the Book of Common Prayer. The *well-flowering* spoken of by Edwards in his *Tour of the Dove* is not done on Maundy Thursday, but on Ascension Thursday, and several times have I gone, while living not far from the Dove, to Tissington, to see it, and have referred to it in my *Hierurgia*.

D. Rock.

GUANO.

(2nd S. i. 374. 482. 522.; ii. 99.)

Though I am not able to fix the precise date at which Peruvian guano was first used as a manure, it may be interesting to Mr. Stephens to be referred to the following passage in an old work written in Spanish by Albano Barba, curate of the parish of St. Bernards, in Peru, in 1640, and translated in 1669 by the Earl of Sandwich, which has been published in the last *Journal of the Bath and West of England Agricultural Society*:—

"Cardanus, among his curiosities makes mention of another kind of earth, antiently called *Brittanica* from the Country where it is found; they were fain to dig very deep mines to come at it. It was white; and after they separated the plate that it contained, they manured their tilth fields with the earth, which were put in heart thereby for one hundred years after. Out of Islands in the South Sea, not far from the City of Ania, they fetch earth that does the same effect as the last aforementioned. It is called *Guano*, id est, Dung: not because it is the dung of sea fowls, as many suppose, but because of its admirable virtue in making ploughed ground fertile. It is light and spongy, and that which is brought from the Island of Iqueyque is of a dark grey colour, like unto tobacco ground small; although from the Islands nearer Ania, they get a white earth, inclining to sallow, of the same virtue. It instantly colours water whereinto it is put, as if it were of the best leigh, and smells very strong. The quantities and virtues of this and of many other samples of the New World, are a large field for

ingenious persons to discourse philosophically upon, when they shall bend their minds more to the searching out of truth than riches."

The earth called *Brittanica* is of course marl: which, in very early days, was much used in England, and particularly in Kent and Sussex. In the "Letters to Ralph de Nevill, Bishop of Chichester, written by his Steward," and published by Mr. Blaauw in the 3rd volume of *The Sussex Archæological Collections*, we have frequent notices of its application to the land. Writing to the bishop in 1222, he says:

"By the Grace of God all your affairs proceed prosperously in Sussex. I am using Marl at Selsey, with 2 Carts, as it is said that the Marl found there is the best; wherefore, if you should see it to be advisable that I should use Marl with more Carts, I advise you should procure from Sir Godescall, or elsewhere, 12 mares to draw in the Carts, inasmuch as it is expedient for you to procure them in those parts, because they are as dear as Gold in Sussex. . . . In like manner," he adds, "I am using Marl at Watresfield with 5 Carts, and I much hope that it will result to your advantage. . . . In your manor of Selsey, I am marling effectually, so that on the departure of this, five acres have been marled."

There are very few farms in the Weald of Sussex without what are called their marl fields. The use of lime and chalk has superseded that of marl; but the numerous marl-pits, which are now commonly transformed into ponds, in which carp and tench are kept, fish which were much more esteemed by our ancestors than by ourselves, to whom all the finny treasures of the deep are open, prove how prevalent the custom of marling once was. R. W. B.

EPITAPHS AT WINCHESTER.

(1st S. xii. 424.; 2nd S. ii. 64.)

If the doggerel verses on the tombstone of the Hampshire Grenadier, in the churchyard of Winchester Cathedral, (which I venture to say are utterly unworthy of a place in a Christian cemetery,) were composed by a Dr. Hoadley, it is clear, however, that the bishop of that name was not the author. Possibly we may not be wrong in fathering them upon his son, who was Chancellor of Winchester, and dabbled in poetry, though his works are now as little read as his father's huge theological tomes. I wish to correct an error in the copy of the memorial of Colonel Boles, as printed in "N. & Q." In the eighth line the word *caught* should be *caused*.

I send some epitaphs from the cloisters of Winchester College, which perhaps may be interesting enough to have a place in "N. & Q." They are all of the period immediately subsequent to the Reformation; and are curious, as indicating the style and taste which prevailed in such compositions, and which superseded the ancient formulary (for such indeed it was) of "Orate pro animâ," and "Cujus animæ propitietur Deus: Amen." They are not altogether void of Christian sentiment, nor even of prayer for the deceased; but this is often mixed up with what in some instances is very like a pun, and in others with very queer conceits, so that probably many persons may think that they contrast somewhat unfavourably with the ancient form. They are mostly engraved on small oblong tablets of brass, inserted in the walls, within a framework of stone.

On the west wall:

"Epi. M. Jo. Dol. Socii
Defuncti 3. Aprilis, 1560.
"Claustri pro foribus Dolberum cerne sepultum,
Umbrarum assessor, Janitor ille loci est:
Non malus ille fuit, qui verba novissima dixit,
O bone Christe, precor te miserere mei.
Sanctorum assessor, vel cœli Janitor ut sit,
Funde pias Christo, lector amice, preces."

The point of this epitaph turns upon the place of the interment, viz. the entrance of the cloisters.

"Edmunde Hodson, Clerke, and Fellow of this College, died the vii. of August, 1580.

"Whoso thow art, with lovinge harte,
Stande, reade, and thinck on me;
For as I was, so now thow arte;
And as I am, so shalte thow be."

"Epit. Wil. Adkins in artibus
Magistri, et Socii istius Collegii.
"Nolle tuum nihil est, ad magni velle Tonantis;
Invitusque licet, nunc, Gulielme, jaces:
Ingenio tam lætus eras, quam corpore obesus,
Comodus [*sic*], et multâ, non sine teste, fide:
Nunc te Christus habet; habeasque, o Christe, precamur,
Nec tibi qui moritur, desinat esse tuus.
"Obiit xviii° die Decembris A° MDLXI."

"Tho. Davison, obiit 20. Julii, 1586.

"Hic nunc denique Davisone putres;
Triginta socius perennis annos;
Vivens, ipse tibi nimis severus;
Expirans, aliis satis profusus."

"Epitaphium Thome Geffres, sacre Theologie
Bacchll. olim hujus Colleg. Socii
Qui obiit 21° August. 1605.
"Quem Chamus puerum, juvenem Aula, virumque recepit
Wenta, senem quem mors, hunc capit iste locus,
Talis erat, qualis, cui quæque fuere minuta,
Pectoris exceptis, ingeniique, bonis.
Musæo vixit, Musæo morte peremptus,
Conveniens vitæ mors fuit illæ suæ."

I am unable to explain the allusions in the first line of this epitaph. It may be that the places of his earlier education are intended. He was born at Hertford, as appears by the register of admissions of scholars to Winchester College, and was

admitted as a scholar A.D. 1557, being then fourteen years old. Are we to understand by the last couplet that he was a "bookworm," and even died in the library?

"Epitaphium Thomæ Jones in legibus Bachilarii quondam hujus Collegii Socii.

"Hic jaceo, juvenis, primum civilia jura
Qui didici, qui idem sacra secutus eram;
Qui vitam morbis variis, gravibusque peregi;
Tandem per te (Mors) hoc requiesco loco:
Jura mihi multum, plus pagina sacra placebat;
Nempe fuit morbis hæc medicina meis.

"Dum vixit sepe in ore habuit, Satis diu vixi, si Dño satis. Obiit 16. die Sept, Anº Dñi 1585.

On the east wall:

"Epitaphium Magistri Thomæ Larke nuper Socii istius Collegii. Ob. 16. Maii, 1582.

"Qui premor hoc tumulo dicor prænomine Thomas,
Cognomen fecit dulcis Alauda mihi.
Bis septem menses, ter septem presbyter annos,
Hic colui, cujus nunc fruor ore, Deum."

"Epitaphium Ro. Waltoni Socii hujus Collegii. Defunct. 13. Jan. 1596.

"Postquam transegi centum, vel circiter, annos,
Longa mihi sed non curva senecta fuit.
Languor inexhaustos quassans paralyticus artus.
Hinc animam cœlo tradidit, ossa solo."

"Gulielmus Turner,
Hujus Collegii Clericus; obiit 14º
die Martii, Anno Domini 1644.

"Olim cantica (musicæ peritus)
Dulci voce dedisti, et arte multâ:
Et nunc longe, animâ polis fruente,
Edis dulcius, peritiusque."

This is on a small slab of marble.

On the north wall:

"Epita. Georgii Flower in artibus Magistri.

"Ecce Georgius hoc Florus sub marmore dormit,
Floruerat, sed flos ille caducus erat.
Bis septem socius vix hic transegerat annos,
Mors pede quum pulsat, Florus ut hinc abeat.
"Obiit 18º die Novembris, Aº 1578."

"Epita. Jo. Clerke.

"Clausus Joannes jacet hoc sub marmore Clerkus,
Qui fuit hic quondam presbiter et socius.
In terra roseos solitus stillare liquores,
In cœlo vivis nunc quoque gaudet aquis.
"Obiit xº die mensis Junii, 1571."

It would be useless to attempt to discover for certain the authors of these epitaphs; but some of them appear to be in the style of Christopher Jonson, well known among those acquainted with Wykehamical lore for his quaint effusions in Latin verse, many of which were first given to the public in a volume called *The College of St. Mary Winton, near Winchester*, edited by the present Bishop of St. Andrews, &c., and published by Parker, Oxford, and Nutt, London, 1848. Jonson was Head Master of Winchester School from 1560 to 1571, in which year he retired, and afterwards practised as a physician in the parish of St. Dunstan's in the West. There is a curious letter written by him to Sir William Cecil, concerning the misconduct of one Richard Lyllington, a scholar of his, whom Cecil had befriended. It may be seen in Ellis's *Original Letters*, 2nd Ser. vol. ii. Letter CLXXXI. W. H. Gunner.

Replies to Minor Queries.

Brawn (1st S. xi. 366.) — A correspondent finding that Brawn in Dr. King's *Art of Cookery*, is spoken of in the same way as Kitcat and Locket, thinks it probable that Brawn also kept a house of entertainment. There is no doubt about it. Brawn was celebrated as a cook, and kept the "Rummer in Queen Street." King's *Analogy between Physicians, Cooks, and Playwrights*, thus opens:

"Though I seldom gat out of my own lodgings, I was prevailed on the other day to dine with some friends at the Rummer in Queen Street. . . . Sam Trusty would needs have me go with him into the kitchen, and see how matters went there. . . . He assured me that Mr. Brawn had an art, &c. I was, indeed, very much pleased and surprised with the extraordinary splendour and economy I observed there; but above all, with the great readiness and dexterity of the man himself. His motions were quick, but not precipitate; he in an instant applied himself from one stove to another without the least appearance of hurry, and in the midst of smoak and fire preserved an incredible serenity of countenance."

That vulgar celebrity, Beau Brummel, according to Mr. Jesse, spoke with a relish worthy a descendant of the "Rummer" of the savoury pies of his aunt Brawn, who then resided at Kilburn. Aunt Brawn was the widow, I believe, of a grandson of the celebrity of Queen Street, who had himself kept the public-house at the old Mews Gate at Charing Cross. A. B. C.

Corn Measures (2nd S. ii. 131.) — The common Winchester bushels of the sixteenth and seventeenth centuries were from a gallon of 272¼ cubic inches; and were therefore of 2178 cubic inches. The statute 13 William III., intending no doubt to preserve this gallon, defined the bushel as of 18½ inches diameter, and 8 inches high. But this was a defective calculation; for it gives a gallon of 268·8 cubic inches. Subsequent statutes (as 45 George III.) paid no attention to this, and defined the Winchester gallon as 272¼ cubic inches.

The writer who says that the Winchester bushel was a thirty-second part larger than the imperial bushel is quite wrong. The only bushel, I believe, which is one thirty-second larger than any other

bushel is the coal bushel of 12 Anne, which is a quart larger than the Winchester bushel, exclusive of the heaping. There are many odd statements about weights and measures in common books: and it is quite possible that, by successive transfusion, the coal bushel one quart larger than the Winchester bushel may have been altered into the Winchester bushel one quart larger than the imperial bushel. A. De Morgan.

McTurk and Williams (q. of Flint), *Families of* (2nd S. ii. 149.)—From the pedigree of Kelsall of Bradshaw (Ormerod's *Cheshire*, vol. iii. p. 323.), it would appear that there was not any connexion between Mr. Smith Kelsall and the above families, nor that of Walmsley of Coldcoates and Bashall. Mr. Smith Kelsall, or his son Mr. Oldfield Kelsall, if not both, were, I believe, solicitors; and probably acted in that capacity to the families indicated. Who succeeded to their business and professional papers? A satisfactory reply to this Query might supply a solution of that of Investigator. Cestriensis.

"*Nolo episcopari*" (1st S. iv. 346.; 2nd S. ii. 155.) — The common opinion that a bishop-elect expresses an unwillingness to accept the dignity, has been usually referred to a mere vulgar error, but has probably some better origin. Chamberlayne, in his *Present State of England*, describing "The Solemn Manner of making a Bishop," after mentioning the issue of the Congé d'Eslire, proceeds thus:

"Then the Dean summons a Chapter, or Assembly of the Prebendaries, who either elect the person recommended by the King's Letters, or shew cause to the contrary. Next the Election is certified to the party elected, who doth modestly refuse it the first and second time; and if he doth refuse it a third time, then that being certified to his Majesty, another is recommended."

I have not the earliest editions of Chamberlayne's work, but I find the passage in two which are now on my table: the "nineteenth," London, 1700 (p. 226.), and the "one-and-twentieth," *ib.*, 1704 (p. 230.).

As the Irish sees are conferred by Royal Letters Patent, without even the form of an election, we cannot deduce any evidence from them as to this matter: but it might be worth while to inquire what is the practice in the Scottish Episcopal Church, and in the see of Sodor and Man on such occasions? Arterus.

Dublin.

"*Carmina Quadragesimalia*" (2nd S. ii. 130.) — I have in my possession the two volumes of these poems referred to by Oxoniensis. They formerly belonged to the Rev. Henry Sissmore, late Fellow of Winchester College. In the second volume the names of the authors of most of the poems have been inserted in MS. by Mr. Sissmore, as I suppose. If the information thus afforded will be of any service to Oxoniensis, I shall be happy either to communicate it to him privately, or, if it is of sufficient interest, (as I think it is,) to send it for publication in "N. & Q." W. H. Gunner.

[We shall be glad to receive these Notes. — Ed. "N. & Q."]

Double Christian Names (1st S. *passim*; 2nd S. i. 253. 384. 440.) — The earliest instance of a double Christian name I have noted is in a deed poll, dated 36 Edw. III. (A.D. 1363), from "Stephen, son of John Fylip Curpel, of Fincham," in co. Norfolk.

Another deed, dated 37 Edw. III., reads, "Stephen, son of John Philip Curpel."

The Curpels were lords of a manor of that name in Fincham. G. H. D.

Verstegan in the "Epistle to our English Nation," prefixed to his *Restitution of Decayed Intelligence, &c.*, says that his grandfather, "Theodore Rowland Verstegan, was born in the Dutchy of Geldres, and being a young man came to England about the end of the raign of K. Henry the Seventh." To this he appends the following marginal note:

"It is often seen in Germany that either godfather at Christning, giveth his name to his godson. And therefore it cometh that many have two proper names besides their sirnames."

It would appear from this that in 1605 (the date of the epistle) double Christian names were so rare in England that Verstegan thought it necessary to explain why Germans often had them. Perhaps this very note of his once popular book may have helped to introduce them into this country.

I have often thought that much confusion of persons would be avoided, and the investigations of the genealogist much facilitated, if a custom prevailed that every child should bear its mother's maiden surname immediately before its father's. Thus the offspring of Thomas Smith and Mary his wife — late Jones, spinster — would be named Thomas Jones Smith, Sarah Jones Smith, &c. Such a plan, if always followed, would not only identify better persons bearing such common names as those I have selected; but would also show what was the mother's maiden name, which it is now so difficult to establish. E. G. R.

Christian Names (2nd S. ii. 29.) — F. asks the meaning of the practice, which prevails in the United States, of inserting a capital letter between a Christian name and surname? It is done merely for distinction. The names of Mr. Polk are "James Polk," and I saw it stated in a book of American travels that the author had been informed that the ex-president adopted the signature of "James *K.* Polk" merely to ensure the safe delivery of letters intended for him.

The following extract from Barnum's *Autobiography* seems to confirm this statement:

"Being in Albany on business in November, 1842, I stopped one night in Bridgeport, Ct., my brother, Philo *F.*, keeping the Franklin Hotel at the time.

"I had heard of a remarkably small child in Bridgeport, and by my request my brother brought him to the hotel. He was the smallest child I ever saw that could walk alone. He was not two feet in height, and weighed less than sixteen pounds. He was a bright-eyed little fellow, with light hair and ruddy cheeks, was perfectly healthy, and as symmetrical as an Apollo. He was exceedingly bashful; but, after some coaxing, he was induced to converse with me, and informed me that his name was Charles *S.* Stratton, son of Sherwood *E.* Stratton.

. . . . . .

"They arrived in New York on Thanksgiving Day, December 8, 1842; and Mrs. Stratton was greatly astonished to find her son heralded in my Museum bills as Gen. Tom Thumb, a dwarf of eleven years of age, just arrived from England!"

Why is December 8th termed "Thanksgiving Day?" I cannot find that any public event connected with America occurred on that day. Is it a religious festival? Ein Frager.

Germination of Seeds (2nd S. ii. 117.)—Mr. R. W. Hackwood asks if it be really a fact, that if quick-lime be put on land which from time immemorial produced nothing but heather, the heather will be killed, and white clover spring up in its place?

Nothing can be more certain than this: that lime as a manure brings trefoil of some species, where it never has appeared before, in the West of Ireland; where sea-sand (containing more or less of lime) is a general manure for bog and heath land. Every farmer is familiar with the phenomenon of trefoil growing within a year or so after sand-top dressing, on a wild mountain side, where it never had been seen before. A. B. R.

In the deep cuttings made by railways various strata become exposed to light and air. Travelling, a short time ago, near Ross, I thought I could detect a particular plant, I think it was charlock, growing along the line of one of the strata, and not on any of the others.

Have any of your readers noticed such a thing, or will this hint induce them to do so in future, and confirm the observation, if true? T. W.

Family of Hogarth (2nd S. ii. 149.) — Mr. William Hogarth, the representative of the family inquired after by Sigma Theta, is, or recently was, living at Clifton, near Penrith, and I believe has taken great pains in tracing his family pedigree. J. F. M.

Ten years since I stayed some days with one of this family, with whom a young friend of mine was "a mud student," that is, was a farming pupil. This Mr. Hogarth died very lately, and gave up his farm, near Wooler, in Northumberland, several years since, on account of ill health. He was from the Scotch side of the Border, full of anecdote and information, and a very good specimen of a gentle-minded man and practical farmer. He pronounced his name Hog-arth.

A. Holt White.

Southend.

The House of Brunswick and the Casting Vote (2nd S. ii. 44. 97.) — Joseph Paice, Esq., M.P. for Lyme Regis, Dorset, has had the credit of giving the casting vote for the succession of the House of Hanover to the throne of this realm.

Statements to this effect have often appeared in print, and have met with no contradiction.

The late Mr. Samuel Bagster, the publisher, and founder of the Polyglot warehouse, Paternoster Row, London, who was from Lyme Regis, once invited me to see a medal given by Queen Anne to Joseph Paice, Esq., M.P., at a Mr. F. (?) Gibson's, Turnham Green, a descendant of that member of parliament. Having taken my place for the Continent I could not accept the invitation. I believe this was in 1824. George Roberts.

Worthing.

Modern Judaism (2nd S. ii. 148.)—I will answer Delta's Queries as briefly as possible.

A good deal of information, from a Gentile point of view, may be got from Mill's work on the British Jews, and from Ridley Herschel's small work on the Jews of Poland. The best account, however, is to be had in Jewish works; a great variety of which can be obtained at the bookshops in the Minories and that neighbourhood.

The Jews are permitted to be landholders in different countries; but the law of Moses, which commands the restoration of the land to the owner, is applicable only to Palestine.

If the Jews were restored to Palestine, and had their temple rebuilt, why ought they not to resume sacrifices? The law commanding sacrifices has never been repealed; and sacrifices are at this day offered by the Samaritans at Naplous.

It would be impossible to determine what influence "Christianity, philosophy, and the general progress of knowledge," have had "on the creed, conduct, and habits" of the Jews. The Gentiles have, no doubt, had a great influence on the Jews; but probably the Jews have exerted a still greater reciprocal action on the Gentiles — *greater*, because for thousands of years they have been so firmly knit and massed together, whereas the Gentiles have been continually fluctuating. One day it is the Greeks, next day it is the Romans, then it is the Moors, and now it is the British and Americans that are influencing the Jews; but the Jews remain constant through the ages.

As to the restoration of the Jews, there can be little doubt that one day it will be accomplished.

The people are bent upon it, and they will attain their object. Since the days of the Roman emperor Julian, the chance of restoration was never so good as at this moment. The only thing, probably, that keeps the Jews quiet and cautious is the extreme fanaticism of the Christians, who fight desperately every year about the holy places. The Arabs are somewhat fanatical too about sundry holy places in Palestine; so that if the Jews were to obtain possession of their ancient inheritance *now*, they would be sure to rouse a whole nest of hornets about their ears. The scream of the railway whistle, however, will make the foul fiend of fanaticism take his flight from eastern lands, and then the ancient but long-lost Jewish nation will reappear. THETA.

DELTA's first Query is answered by a reference to *Modern Judaism, or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times*, by John Allen, 8vo., London, 1816. Lowndes notices it as "the best work on modern Judaism in our language." J. F. M.

Portrait of Swift (2nd S. ii. 21. 96. 158.) — G. N.'s original statement was this: "Faulkner printed *an edition* of Dean Swift's *Works* in 1734." C. inferred from it, and very naturally, that there was an edition prior to the well-known edition of 1735. I believe this to be a mistake. It now appears that G. N. has only a mutilated copy of a fourth volume, and he learns "from some of the inside title-pages to particular tracts" that *it* was "Printed in the year MDCCXXXIV." I doubt this. In the 4th vol. of edition of 1735 — 1735 observe — one of the tracts, page 159, is stated to have been "Printed in the year MDCCXXXIV." But others, pp. 35. and 59. are said to have been "Printed in the year MDCCXXXIII." The edition, however, was published, as the title-page states, in 1735, with the "Advertisement" quoted by G. N., and I believe that G. N. will find the name "Vert" on the miserable portrait to which he refers, in the plate, on the step just above the harp. If he still doubts the fact that he possesses only a mutilated copy of the 4th vol. of the edit. of 1735, will he have the kindness to forward it for examination to the editor of "N. & Q."

P. O. S.

Aspasia's Wart cured by Rose Leaves (2nd S. ii. 130.) — What authority the writer referred to by R. T. SCOTT may have had, I cannot say; but the story of the wart of the young Phocæan lady, and its cure, is one of the many excellent anecdotes told by Ælian. The twelfth book of the Ποικίλη Ἱστορία (p. 471. of Conrad Gesner's edition) opens with this subject. It tells us how the little Aspasia (not the "companion" of Pericles, but she who was subsequently the mistress of Cyrus), being afflicted with this little tumour under her chin, was taken by her father to a medical gentleman, who asked such a fee before he would apply a remedy, that the sire, unable to pay it, took his sorrowing daughter home again. It was on the same night that there appeared to the latter, when asleep, a charming pigeon, which transformed itself into the figure of a most exquisite lady,— the Queen of Love in short. The celestial visitant enjoined Aspasia to have nothing to do with the mercenary doctor, his salves, and his lotions, but to apply to the tumour some rose-leaves from a garland consecrated to Venus. This advice was followed, and, of course, with the happiest results. An amusingly quaint translation of this and the other "divers anecdotes" of Ælian will be found in Woodcocke's edition, 1576.

The custom of washing the statue of the goddess and decorating it with roses, is thus noticed by Ovid (*Fast.*, lib. iv. 136., &c.):

> "Aurea marmoreo redimicula solvite collo:
> Demite divitias: tota lavanda Dea est.
> Aurea siccato redimicula reddite collo:
> Nunc alii flores, nunc nova danda rosa est."

J. DORAN.

Prayer for Unity (2nd S. ii. 109.) — This beautiful prayer is inserted in an edition of the Prayer-Book in my possession, published in 1727, by Baskett of Edinburgh. The Service now used on the 20th of June was then used on the 1st of August, being the day on which King George I. commenced his reign. After the Service is the usual notification as to its adoption, —

> "Given at our Court at St. James's the 13th day of June, 1715, in the First year of Our Reign. By His Majesty's command. — TOWNSHEND."

I cannot supply the name of the author of this touching composition. G. L. S.

Prologues and Epilogues to the Westminster Plays (2nd S. ii. 68.) — C. J. DOUGLAS will find some of the Prologues and Epilogues interspersed among the *Selecta Poemata Anglorum*, published in 1774 and 1776. To one of them is annexed the classic name of Vincent Bourne. Dates are placed to some, but others bear neither name nor date. I believe it is now usual for the head master to write the Prologue and Epilogue. A complete collection would indeed be interesting from their reference to the contemporaneous events of the times. OXONIENSIS.

Punjâb (2nd S. ii. 129.) — Your correspondent G. L. S. will find all the information he requires respecting the derivation of the names of the five rivers in the *Punjâb* in Thornton's *Gazetteer of the Countries adjacent to India*. He will there see that the *Chinab* or *Chenaub* is sometimes called the *Chandra-Bhaga*, because it proceeds from a small lake of that name which means the "Garden of the Moon." B. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

We do not know how, within the limits to which our notices are necessarily confined, we can give our readers any accurate notion of the vast amount of curious and out-of-the-way illustration of the social condition of this country in bygone days which is to be found in Mr. Roberts's recently published work on this subject. Its ample title-page, which we transcribe at length, will do much. It is as follows: *The Social History of the People of the Southern Counties of England in past Centuries, illustrated in regard to their Habits, Municipal Byelaws, Civil Processes, &c., from the Researches of* George Roberts. But if we could find space for the list of subjects treated of by the biographer of Monmouth, in which he contrives, like the celebrated Countess of Pembroke, to discourse of everything from "predestination down to slea silk," our readers would not require further assurance of the value and interest of his volume. Let us give a few instances. From "Presents to Great Men," it seems a natural transition to "Vails to Servants." Visits of Stage Players, Hiring of Preachers, Music in the Church, Pilgrimages to Saint Iago, Punishments of litigious Persons, the Tumbrel, Pillory, Cucking-Stool, Public Whipping, Regulations for Trade, Sanitary Measures, The Plague, Medical Practice, Witchcraft, Sumptuary Laws, Private Lotteries, The Postal System, Introduction of Chimnies, Precautions against Fire, are but a few of the items illustrative of the daily habits of our forefathers which the tact and industry of Mr. Roberts have here gathered together, at no small cost of labour and money. There is one passage in his Introduction to which we would point, with the view of keeping before the public mind those regulations of the Prerogative Office which so much interfere with the inquiries of literary men. "I have paid," says Mr. Roberts, "for inspection of some of the Records and Wills of my country as if the result were to be my success in an affair of thousands in a court of law, whereas I have only sought knowledge, 'rich with the spoils of time.'" We now take our leave of Mr. Roberts, with thanks for one of the most amusing books which it has lately been our good fortune to encounter.

We regret to find that the managers of the *Marylebone Free Library* have been compelled to issue the following appeal, to which we would call the attention of all interested in the maintenance of free libraries: — "Shall the only free library in the metropolis be closed? The Trustees of this institution having reported, at a general meeting convened for the purpose, that although the Society was able to meet its liabilities up to the end of the present year, it could not be carried on beyond that time, for the want of sufficient annual subscriptions, and must therefore be closed, — some gentlemen hitherto unconnected with its management, and deeply regretting such a state of things, have formed themselves into a Special Committee, for the purpose, if possible, of averting that result, and continuing to the working classes and their children the intellectual advantages which they now possess. The reading-rooms, which now contain 5000 volumes, and are available to the public every day (Sunday excepted) from 10 in the morning till 10 at night, were opened on January 9, 1854; and from that date to July 31, 1856, 73,312 readers have attended, and 79,477 books have been issued. In addition to the reading-room, a lending library, containing 1,000 volumes, established and conducted by working-men themselves, is in full operation; 5,732 volumes have been taken out, none of which have been lost, nor has any case of wilful damage occurred. The opportunities thus afforded of reading at home are social advantages to which your attention is especially directed. The Special Committee having ascertained that about 200*l.* in addition to the present annual subscription, will be sufficient to prevent the closing of this institution, you are earnestly solicited to come forward and help sustain this, the first and only free library in the metropolis. H. Hayward, Hon. Sec."

The claims of the *Free Lending Library* as a means of social improvement are so obvious, that we earnestly hope this institution may be preserved.

Books Received. — *The Vade Mecum for Tourists in France and Belgium.* Compact in form, concise in arrangement, this little volume, which would almost go into the waistcoat pocket, will be found well deserving of its name, for it is fairly said of it that "it contains everything the traveller is likely to want, and nothing more."

Index Rerum, or Index of Subjects intended as a Manual to aid the Student and the Professional Man in preparing himself for usefulness, &c. With an Introduction, &c. By the Rev. John Todd. A new and cheaper edition of this useful and popular Common-Place Book.

A Treatise on the Cure of Stammering. By James Hunt. A second edition of Mr. Hunt's treatise on a branch of medical science which he has most successfully cultivated, as is manifest from the many testimonials to that success which are scattered through the volume.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Jowett on the Thessalonians. 2 Vols. 8vo. First Edition.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Dr. Priestley's Chart of Biography.
Wanted, for a Military Library, various Histories of different Regiments, their Campaigns, &c.

Wanted by *James Douglas, Junior*, Cavers, Hawick, N. B.

Notices to Correspondents.

We are compelled to postpone until next week many interesting communications, including Popiana; Sharspeariana; Was Daniel Wray, Junius, &c.; Doucana; Charles Cotton, *&c.*

H. J. (Sheffield), *will find a full account of the "Epistolæ Obscurorum Virorum," from the able pen of* Mr. Singer, *in "N. & Q.," 1st S. ii. 121.*

Philo *is thanked. Our excellent contemporary* The Gentleman's Magazine *duly records the proceedings of all Antiquarian Societies, and preserves* Obituaries *of all who die and leave a name behind them; and what our contemporary does so well, we may leave in his hands.*

X. G. *Not at present.*

Pillory's *wish has been anticipated.* "Les beaux esprits, &c." *We hope shortly to lay before our readers some curious and copious* Notes on Edmund Curll.

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of "Notes and Queries" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, SEPTEMBER 13, 1856.

Notes:

POPIANA.

"*The Progress of Dulness.*"—Some time since, when suggesting for the consideration of those engaged in the investigation of Pope's Life and Writings the great probability that *two* keys to THE DUNCIAD — one friendly and one the reverse — were given to the world (1st S. xii. 161.), I promised to call attention to a tract connected with that satire, which, as far as I know, has never been described.

By the kindness of the gentleman to whom it belongs I now fulfil that promise; though in doing so I fear I shall disappoint those who are interested in the subject. It has already been shown (*antè*, 1st S. x. 129.) that THE DUNCIAD was originally intended to be called DULNESS; and further that, when *The Dunciad* was published, there appeared on the *verso* of the last page of the third issue or edition, the following advertisement: "Speedily will be published, *The Progress of Dulness*, an Historical Poem. By an Eminent Hand. Price 1*s.* 6*d.*"

What the *Progress of Dulness* was has never, I believe, been made out. The tract to which I am about now to call attention is a tract so entitled, and may be the one advertised; though as I have before suggested the existence of *two* keys to *The Dunciad*, I am here compelled to admit the doubt whether there may not be *two* DULNESSES, inasmuch as this bears on its title-page "*Price One Shilling*," not "One Shilling and Sixpence," as the advertisement stated.

The following is a copy of the title:

"THE PROGRESS OF DULNESS. *By an Eminent Hand. Which will serve for an Explanation of the Dunciad.*

'Nought but Himself can be his Parallel.' — *Theob.*

'Dulness o'er all possess'd her ancient Right,
Daughter of Chaos and eternal Night:
Fate in their Dotage this fair Ideot gave,
Gross as her Sire, and as her Mother grave,
Laborious, heavy, busy, bold, and blind,
She rul'd, in native Anarchy the Mind.'
Dunc.

London: Printed in the Year M.DCC.XXVIII. (Price One Shilling.)"

This is followed by an address from "The Publisher to the Reader," which is so short that it may be as well to insert it in this place.

"*The Publisher to the Reader.*

"This Poem will (according to the *Publick Notice* we have given, and to our present *Title-Page*) fully explain our DUNCIAD. For as all Rivers derive their Source from some, perhaps imperceptible, *Spring*, yet here our *Reader*, by a faithful Clue, will be gradually led to the *Spring-Head* of DULNESS. And without having Recourse to Dr. *Pemberton*'s Unravelment of the most intricate Philosophy, we may now trace the GODDESS through all her Labyrinthical Mazes from *Windsor-Forest*, to *Twickenham*-Highway, and even there perceive the Workings of the subterraneous Conclave.

"May this Publication be a *Tabula Votiva* of my Gratitude; for since, through all the *Arts*, either of *Rising*, or *Sinking*, in POETRY, the Author has ever vouchsafed to *Remember* Me; may my *Right-Hand forget its Cunning*, whenever I *forget Him.*

"N.B. The following Piece, as well as the DUNCIAD, was wrote in the late Reign."

Then follows the poem, which, as it will probably never be reprinted by any editor of Pope, may fairly be added to the illustrations of that poet's writings which have already appeared in the columns of "N. & Q." Unfortunately the verses are disfigured by the same coarseness which distinguishes so many of the writings of this period.

"THE PROGRESS OF DULNESS.

"*To Duncan Campbell.*

"As *Denham* Sings, Mysterious 'twas, the same,
Should be the Prophet's and the Poet's Name;*
But while the Sons of *Genius* join to Praise,
What Thine presaging dictates to their Lays,
The things, they sweetly sing, and You foreshew,
Open the *Sampson*-Riddle to our View;
Strong are thy Prophecies, their Numbers sweet,
And with the Lion, Combs of Honey meet.

"Late on Fantastic Cabalistic Schemes,
Of waking Whimsies, or of Fev'rish Dreams,
New Cobweb Threads of *Poetry* were spun,
In gaudy Snares, like Flies, were Witlings won,
Their Brains entangled, and our *Art* undone.

"*Pope* first descended from a *Monkish* Race,
Cheapens the Charms of Art, and daubs her Face;
From *Gabalis*,† his Mushroom Fictions rise,
Lop off his *Sylphs* —— and his *Belinda*‡ dies;
Th' attending Insects hover in the Air,
No longer, than they're present, is She Fair;
Some dart those Eye-beams, which the Youths beguile,
And some sit Conquering in a dimpling Smile.
Some pinch the Tucker, and some smooth the Smock,
Some guard an Upper, some a *Lower* Lock;
But if these truant Body-Guards escape,
In whip the *Gnomes* and strait commit a Rape;
The curling Honours of her Head they seize,
Hairs less in Sight, or any Hairs they please;
But if to angry Frowns, her Brow She bends,
Upon her Front some sullen *Gnome* descends;
Whisks thro' the Furrows, with its Airy Form,
Bristles her Eye-brows, and *directs the Storm.*

"As wide from these, are *Addisonian* Themes,
As Angels Thoughts are from distemper'd Dreams;
Spenser and *He*, to Image Nature, knew,
Like living Persons, Vice and Virtue drew:
At once instructed and well-pleas'd we read,
While in sweet Morals these two Poets laid,
No less to Wisdom, than to Wit, pretence,
They led *by Music*, but they led to *Sense.*

"But *Pope* scarce ever *Force* to *Fancy* joins,
With *Dancing-Master's* Feet equips his Lines,
Plumes empty Fancy, and in *Tinsel* shines.

* (*Vates*) See, The *Progress of Learning, by Lord* Lansdowne.

† See, The History of the Count *de Gabalis*, from whence He has taken the Machinery of his *Rape of the Lock.*

‡ Mrs *Arabella Fermor.*

Or, if by chance his Judgment seems to lead,
Where one poor Moral faintly shews its Head;
'Tis like a Judge, that reverendly drest,
Peeps thro' the Pageants, at a Lord May'rs Feast;
By Starts he reasons, and seems Wise by Fits,
Such Wit's call'd *Wisdom, that has lost its Wits.*

"Un-nam'd by me this witling Bard had been,
Had not the Writer's caus'd the Reader's Sin;
But less by Comedies and lewd Romances,
Are ruin'd, less by *French* lascivious Dances,
Than by such Rhimer's Masqueraded Fancies.

"From *such*, the Root of Superstition grew,
Whose Old Charms fertile, daily branch'd in New;
From *such Chimeras* first inspir'd, the Fair,
The *Conj'rers* Ring Approach'd and *Jesuits* Chair;
Throng'd to the Doors, where *Magic Rogues* Divin'd,
And sold out *Ignes-fatui* to the Mind.

"*Wizards* and *Jesuits* differ but in Name,
Both *Dæmon's* Envoys, and their Trade the same;
Weak Wills they lead, and vapour'd Minds command,
And play the Game into each others Hand;
Like Spiritual *Juglers* at the *Cup* and *Ball*,
Rising by foolish Maids, that long to Fall.
Some into Love they *Damn*, and some they *Pray*,
For Green-sick Minds are caught a different way;
To the same End, tho' several Paths, they run,
Priests to Undo, and Maids to be Undone;
Some *blacker* Charms, some *whiter* Spells cajole,
As some *lick Wall*, and some *devour a Coal.*
Here Ladies, strong in Vapours, see Men's Faces
Imprinted in the Conjurers dazling Glasses,
There, when, in Spring Time, the too praying Priest,
Toasts, and does something *better*, —— *to the Best*
A Spouse is promis'd on next *Baptist's** Feast.
First some young *Contrite* Rake's enjoin'd to Marry
Lest Madam's forc'd to squeak for't — or — Miscarry:
In *June*, the Lass does to the Fields repair,
Where good Sir *Domine* just took the Air.
When O strange Wonder! —— near a *Plantane-Root*,
She finds a *Coal* —— and so a *Spouse* to boot,
She longs to Dream — and to secure the Sport
That very Day the Youth design'd —— must Court,
He does — She struck with rapture and delight,
Bespeaks her Fancy —— strongly —— Dreams at Night.
The yielding Fair, the ravish'd Youth obtains,
A Maid she passes —— so his Child's free gains,
He has the Pleasure, yet is sav'd the Pains.
Thus when Priest's *Wench* — to cure the growing Evil
Poor St. *John Baptist* must forerun the Devil.

"But if the Ladies fall, at fall of Leaf,
Or in the Winter —— still there's fresh relief;
Let her Lace *close* four Months, and if she *can*
St. *Agnes*† heals the Breach, and brings the *Man.*
Thus a *lewd Priest* to *Vapour'd Virgins* cants
And into *Pimps* reverts his *Vestal-Saints.*

"O! dire Effects of Masqu'd Impiety!
And shall they (Christian Muse!) have Aids from Thee;
Wilt Thou, like witty Heathens, lewdly given,
To a *Gehenna* Metamorphose *Heaven?*
Wilt Thou, —— O no —— forbid th' unhallow'd Song?
Such Prophanations to *Rome*'s Bard belong.
Let One, who *Gods* and *Goddesses* adores
Paint them like *Rakes* and *Bullies*, *Bawds*, and *Whores.*

"Our *Genij*, Campbell, shall be all Divine,
Shall high o'er Theirs as much distinguish'd shine,
As o'er such Priests or Chiromancers, Thine.
Thine, which does future Time's events Command
To leap to Sight, and in thy Presence stand,
Thine, whose Eyes glowing with a *gifted* Ray,
New Roads of Life o'er Wisdom's *Alps* survey,
And guide benighted Travellers to Day.
Let Me, for once, a daring Prophet be
Mark from this Hour —— and Poetry thou'lt see
Date a new *Æra* from thy Book and Thee;
Thy Book, where, thro' the Stories, thou hast laid,
All Moral Wisdom's to the Mind convey'd;
And thus far Prophecy's each Page, that all
Must rise by Virtues, or by Vices fall.

"Poets shall blush to see their Wit outdone,
Resume their Reason, and assert it's Throne,
Shall *Fables* still for *Virtues-sake* Commend
And *Wit* the *means*, shall *Wisdom* make its *End.*

"Who hopes to Please, shall strive to Please by Pains,
Shall gaining Fame, earn hard whate'er he gains,
And Denham's Morals join, to Denham's Strains.
Here Paint the *Thames** 'When running to the Sea
'Like Mortal Life to meet Eternity.
There show both Kings and Subjects 'one excess,
'Makes both, by striving to be Greater, Less.
Shall climb, and sweat, and falling, climb up still,
Before he gains the height of *Cooper's Hill.*

"In *Windsor-Forest*,† if some trifling Grace,
Gives, at first Blush, the whole a pleasing Face,
'Tis *Wit*, 'tis true; but then 'tis *Common Place.*
The *Landscape-Writer*, branches out a *Wood*,
Then digging hard for't, finds a *Silver Flood.*
Here paints the *Woodcock* quiv'ring in the Air,
And there, the bounding *Stag* and quaking *Hare.*
Describes the *Pheasant*'s Scarlet-circled Eye,
And next the *slaught'ring-Gun*, that makes him Die.
From *common* Epithets that Fame derives,
By which his most *uncommon* Merit lives.
'Tis true! if finest Notes alone could show,
(Tun'd justly high, or regularly low,)
That we should Fame to these mere *Vocals* give,
Pope more, than we can offer, should receive.
For, when some gliding River is his Theme,
His Lines run smoother, than the smoothest Stream;
Not so, when thro' the Trees fierce *Boreas* blows,
The Period blustring with the Tempest grows.
But what Fools Periods read, for Periods sake?
Such Chimes improve not Heads, but make 'em Ach;
Tho' strict in Cadence on the Numbers rub,
Their frothy Substance is Whip-Syllabub;
With most *Seraphic Emptiness* they roll,
Sound without Sense, and Body without Soul.

"Not such the Bards, that give you just Applause,
Each, from intrinsick Worth, Thy Praises draws,
Morals, in ev'ry Page, where-e'er they look,
They find divinely scatter'd thro' thy Book:
They find Thee studious, with Praise-worthy strife,
To smooth the future Roads of Human Life,
To help the Weak, and to confirm the Strong,
Make our Griefs vanish, and our Bliss prolong,
With *Phineus'* equal find thy large Desert
And in Thy Praise would equal *Milton*'s Art.

"Some Fools, we know, in spite of Nature born,
Would make thee Theirs, as they are Mankind's Scorn,

* See, the Dedication of M. *Campbell's* Life.
† See, *Ibid.*

* See *Cooper's Hill.*
† See, *Pope*'s String of Verses, upon this Subject, without any Connection.

For still 'tis one of Truth's unerring Rules
No Sage can rise without a Host of Fools.
Coxcombs, (by whose Eternal Din o'ercome,
The Wise, in just revenge, might wish them *Dumb.*)
Say, on the World Your Dumbness you impose,
And give You Organs they deserve to lose.
Impose, indeed, on all the World you would,
If You but held your Tongue, because you could;
'Tis hard to say, if keeping Silence still,
In one, who, could he speak, would speak with Skill,
Is worse, or Talk in These, who Talk so ill.
Why on that Tongue, should purposed Silence dwell
Whence every Word would drop an Oracle?
More Fools of thy known Foresight make a Jest,
For all hate greatest Gifts, who share the least
(As *Pope* calls *Dryden* often to the Test.*)
Such from thy Pen, should *Irwin*'s Sentence† wait
And at the Gallows, own the *Judge of Fate,*
Or, while with feeble Impotence they rail
Write Wonders on, and with the *Wise* prevail.

"Sooner shall *Denham* cease to be renown'd,
Or *Pope* for *Denham*'s Sense quit empty Sound,
To *Addison*'s Immortal heights shall rise,
Or the Dwarf reach him in his native Skies.
Sooner shall real Gypsies grow most fair,
Or false ones, mighty Truths, like thine, declare,
Than these poor Scandal-Mongers hit their Aim,
And blemish *Thine,* or Curll's acknowledg'd Fame.

"Great *Nostradamus* thus, his Age advis'd,
The Mob his Counsels jeer'd, *some Bards*‡ despis'd
Him still, neglecting these, his *Genius* fir'd,
A King encourag'd, and the World admir'd;
Greater (as Times great Tide increas'd) He grew,
When distant Ages prov'd what Truths he knew;
Thy nobler Book, a greater King§ receiv'd,
Whence I predict, and Claim to be believ'd,
That by Posterity, less Fame shall be,
To *Nostradamus* granted, than to *Thee;*
Thee! whom the best of Kings does so defend
And (My self Barring) the best *Bards* commend.
"*H. Stanhope.*

"White-Hall
June 6. 1720."

Who this H. Stanhope was I leave to some one more familiar than I am with the writers of that age to decide.

From the following passage from *The Curliad* it might be inferred that H. Stanhope was a name assumed by Bond; if so, probably the satire alluded to is this Progress of Dulness.

"Thou callest my Affirmation in question concerning Mr. Bond, and most impertinently enquirest *where his Satire against Mr. Pope is to be found?* Enquire but of *One, who* (thou say'st in thy *Coll. of Test.*, p. 18.) *takes the name of H. Stanhope* and thou may'st know further; for the Verses thou hast cited in the said 18th page will like a faithful Fescue, point thee some others, in the same copy, of a different nature. Thou also askest, *Where was such a writer as Bond ever heard of?* Take this Answer, he hath published an additional (Ninth) Volume to the Spectator — a New Version of Tasso hath he attempted — An original Poem called *Buckingham* House (after the manner of *Cooper's* Hill), did he inscribe to the late *Duke,* who told him, that the said Poem *would last much longer than the Building it praised.*"

But perhaps the Dedication and continual references to "*Duncan Campbell*" may throw some light on the authorship. Both the Defoes, father and son, had been hit hard in *The Dunciad;* and the father was fond of verse making, and the *Progress of Dulness* may have been a specimen of his art. While on the other hand, these continual allusions may have only been a trick for bringing under public notice the recently published *Life of Campbell,* of which Defoe was the writer, and Curll the publisher.

But to proceed with our description of this Tract. The poem occupies the first eight pages of the work, and is followed by twenty-one pages of "Observations on *Windsor Forest,* the *Temple of Fame,* and The *Rape of the Lock,*" &c. Pp. 30, 31. are filled with "Verses presented to the Countess of Warwick, occasioned by Mr. Pope's impudent Satire on Mr. Addison," which are signed "J. Markland."

"Dunciadiana. *Verses to be inserted in the next Edition of the Dunciad,*" is the title of the next division, which occupies only two pages; and as the verses are short, it would be a pity to omit them.

"*Homer* describing the divine Abodes,
Mingled a crippled *Vulcan* with his *Gods.*
And the *same Bard,* when he his *Heroes* sings,
Crouds a *Thersites* in, among his *Kings,*
A crooked, petulant, malicious Wight,
Unfit for Converse, Friendship, Love, or Fight;
The Scum and Shame of *Greece,* whose Mother *Nature,*
Impress'd the *Scoundrel* strong on *ev'ry Feature.*

"Should Homer now revive, and sing agen,
Of *Gods* immortal, and of God-like *Men,*
As a *strong Foil,* he'd make his *Murd'rer* Pope,
The *Vulcan* and *Thersites* of the *Group.*

"*The Evidence summ'd up.*

"Nor Rhimer is *Theobald,* nor Critic is *Pope,*
Nor does *Gay* for a Conjurer pass;
Arbuthnott and *Swift* may join Forces, I hope,
And 'tis easy to find out the Ass."

And this last quatrain is followed by an Advertisement in the following lines:

"The Impatience of the Publick for this Work, has obliged Us to divide it into two Parts. The last of which shall be published soon after the Holydays, under the Title of the Popeiad. Printed for *E. Curll* in the *Strand.*

"Twickenham, "*A. P.*
Whitsun-Eve, *J. S.*
1728." *J. G.*"

The work concludes on the thirty-fourth page with the very curious narrative about Mr. Curll and Mr. Lewis's *Keys to The Dunciad,* which I formerly laid before the readers of "N. & Q." (1st S. xii. 161.)

* See, many Places of his Notes on *Homer.*
† See Mr. *Campbell's* Life. pag. 140.
‡ Alluding to this Verse, *sed cum falsa Damus, nil nisi Nostra Damus.*
§ King George the 1*st.*

Although the work is without publisher's name, there can be little doubt from his address that that publisher was Pope's — sometimes dupe and sometimes tormentor — Edmund Curll. The style would establish that fact: but, independently of that, it is established by the advertisement just printed; by the list of "New Editions of Books" at the end of the tract, which consists of books Curll is known to have published; and by the circumstance that on the title-page of Codrus, *or the Dunciad Dissected, Printed for E. Curll in the Strand*, 1728. *Price* 6*d.*, we read, "Where may be had The Progress of Dulness, The Popeiad, and a Key to the Dunciad. Price 2*s.* 6*d.*"

There is a story told of a noble lord who, *after* purchasing a pony, with the appearance of which he had been greatly struck, asked the seller what his faults were. "He has only two," was the reply, "first he's very hard to catch, and next, he's worth very little when you've caught him." I fear the same may be said of many of the pamphlets and flying-sheets of bygone days, which one desires to get hold of, in the hope of their throwing light upon obscure points of literary history. The *Progress of Dulness* has proved very hard to catch. I hope the readers of "N. & Q." may not think it worth very little now they have got hold of it.

William J. Thoms.

EARLY INVENTORY.

Among a large collection of newspaper-cuttings that has just come into my possession I have found the following. It seems worthy of preservation in "N. & Q."

K. P. D. E.

"*To the Editor of the 'Doncaster Gazette.'*

"Sir, — If you think the accompanying transcript of an original document, in my possession, worth insertion, it is at your service. It is singular for its orthography, and interesting as giving a list of the goods, with the valuation, of a small farmer of the period. The inventory is on parchment, and well written in the peculiar hand of the time, and appears to have been for some testamentary purpose. As several of the terms are obsolete, I append a glossary,

"I am, Sir, &c.

"Doncaster, March 21, 1842. "W. S. Jun.

"1586.

"The Inventorie of all ye goods moveable & unmoveable yt was Wyllm. Atkynsons of haytefeld Woodhouse w'thn ye pshinge[a] of haytefeld latelye dysceassed & praysed by iiijor honest men the thyrde daye of Januarie Andrew Marre John Woomwok Rychart Atkynson & Rychart Watson 1586.

In p'imis his purse girdell & moneye in it					ijs	
It all his apperell					ijs	
It ij payr of lynyng shets[b]					xvs	
It iij matterresses					vijs	
It ij payr of hemp ware & one payr of harden shets[c]					ixs	
It ij towels					iijs	
It bolsters pyllowbers and pyllowes[d]					viijs	
It ij coverlets					ijs	
It one payre of bedstocks						viijd
It iiijor chests and arkes[e]					xs	
It hemp & lyne crackled & uncrackled[f]					iijs	iiijd
It all ye candelryshes about ye house[g]						xijd
It one crakle & an old chest[h]						xijd
It iiijor brasse potts better & worse					xxs	
It iiijor panes better and worse					iijs	
It x pece of pewder[i]					vis	viijd
It iij candelstyckes ij skomers & ij salts[k]					ijs	viijd
It one reckinge one payre of tonges one payre pothokes[l]						xiiijd
It flesh at ye roofe[m]					iijs	viijd
It one spet one fryinge pan one brandreth one hatchet one spade[n]						xvid
It kyts stands lombes boules dyshes churn flackets & one old syth[o]					iijs	
It bords shelves & quyshinges[p]					ijs	
It two kyne & ij styrkes[q]					iiij	*li*
It haye & corne in ye lath with straw					xviijs	
It corne growing upon ye gronde					xjjis	iiijd
It ij stees wth maner and fewell[r]					iijs	iiijd
It iiij gesse yonger & elder					ijs	
It iiij henes and a cok						xxd
It hustments about ye house[s]					ijs	
Sua totalis					xi*li* viijs	xd

"Debts yt I dyd ow.

In p'imis to John Spyvye for a met of rye[t]					ijjs	
It to John Woomwok one bushell of rye[u]						viijd
It Rychart Atkynson ye yonger						vid
It to Rychart Atkynson ye elder						xiid
It to Agnes Stones						xiid
It to Margerye Sausbye					iiijs	
It to Robert Gamble for pease						vid
It to Agnes Atkynson my daughter					vs	
Sua totalis					xvs	viijd
Given in declaration by me John Hudson."					xli	xijs ijd

[a] Parish.

[b] Sheets.

[c] Ware — uncertain, the word is not clear in the original.

[d] Pillowbers — pillow cases.

[e] Arke — a chest to put corn or fruit in.

[f] Probably hackled and unhackled, or dressed and undressed.

[g] Rushlights, or candles with rush wicks.

[h] Crakle — the instrument by which the hemp or line was dressed. Pece — the old form of spelling piece.

[i] Pewter dishes and plates.

[k] Skomer — a skimmer or shallow vessel to take off cream.

[l] Reckinge — an iron bar across the chimney, on which to suspend culinary utensils. Pothokes — the hooks attached to the bar.

[m] Salted meat.

[n] Brandreth — a trivot, an iron with three feet to set a vessel over the fire.

[o] Lombes boules — bowls out of which lambs were fed; sheep are not mentioned in the inventory, but the use of these bowls shows that they were at that time bred in those low lands. Churn flackets — churn barrels or bottles.

[p] Quyshinges — cushions.

[q] Kyne — cows. Styrkes — stirks or steers. There is no mention of horses; the stirks would be used for ploughing and other draught purposes.

[r] Stees — ladders. Maner — manure.

[s] Hustments — hostilements, or furniture, utensils, household goods; possibly fixtures and sundries not enumerated are intended.

[t & u] The difference of price of the met and bushel of rye, 3s. for one and 8d. for the other, would almost lead to the inference that the measures were not of the same quantity. It is stated in Miller that, in 1556, before harvest, rye was sold for 2s. per quarter, and after harvest a bushel of rye for a pound of candles, which was four pence.

BP. JEBB'S "PRACTICAL THEOLOGY:" SUFFRAGES AT END OF LITANY.

This Note is intended to answer two Queries. The first is in the 2nd S. ii. 68. The passage in Bishop Jebb's *Practical Theology* referred to as stating the benefits arising from the presence of non-communicants, is, I suppose, the following:

"For my own part, if I wished to give an intelligent stranger, of good taste and of religious temper, a favourable impression of our Irish Clergy, I should be apt to lead him unawares into one of our remote and unfrequented country churches, and there to let him hear an unpretending pastor offer up his own prayers, and the prayers of two or three villagers, gathered together in the name, and for the worship of their common Master. It was in a church of this description that an incident occurred some years ago, which may not be unworthy of your Lordships' notice. A French lady, of the Roman Catholic religion, well educated, and of intellectual habits, chanced, on a Sunday morning, to attend Divine Service in this church. The Sacrament was to be administered; the lady asked permission to remain and witness its celebration. A single clergyman officiated, and as the congregation was small, the communicants were very few; but on returning with the friends whom she accompanied, she declared that, though accustomed to the splendid ritual of her own church, in all the pomp and circumstance of continental worship, so awful a service she had never witnessed in her life." — "Speech in the House of Lords on the Church in Ireland;" *Practical Theology*, vol. ii. p. 389.

The same fact is related more briefly in his Charge, *Pract. Theol.*, vol. i. p. 376., where the communicants are stated to have been about twelve. It is clear that Bishop Jebb's remarks do not sanction the *habitual* attendance of non-communicants. The above case was one of special permission, accorded to satisfy a very laudable curiosity, or rather interest.

The second Query occurs in 2nd S. ii. 171. In my work on the Church Service I have endeavoured to explain the peculiarities alluded to, as follows (p. 425.):

"The second part of the Litany begins with the Lord's Prayer. This part again has four subdivisions, of a character essentially different from any in the former. Each of these subdivisions has a versicle interposed, namely, 'O Lord, deal not with us after our sins,' with its response; the Gloria Patri; and, 'O Lord, let thy mercy be shewed upon us,' with its response. These versicles and responses are distinguished from the other suffrages by having the words 'Priest' and 'Answer' prefixed (except in the Gloria Patri, which wants the word 'Priest,' but has 'Answer'); and by being each a verse from the Psalms, or that hymn which always accompanies psalmody, hemistichally recited. The first subdivision consists of the Lord's Prayer; the second of two prayers like collects (the latter being a verse from the 44th Psalm), each of which, instead of Amen, has a response, a sort of antiphon, taken also from the 44th Psalm. From the occurrence of the Gloria Patri here, I cannot but think that these prayers and responsals, or antiphons, peculiar in their structure to this part of the Litany, are vestiges of the psalmody which anciently accompanied the Litanies; as in the Roman Greater Litany, where the 69th Psalm is used. This is confirmed by the use of the earlier Prayer Books, where the Gloria Patri was repeated as in the Psalms; not as now, by verse and response. . . . The occurrence of the Gloria Patri in the Responsoria Brevia of the Roman offices indicates a like vestige of psalmody, which formerly was used in these places. The third subdivision consists of suffrages and responses, different from the versicles. They each form a complete sentence; the part of the priest and people not being necessarily continuous. They are not taken from the Psalms, and are special addresses to our Saviour. They are printed in a different manner from the versicles," [which throughout the Prayer Book are generally taken from the Psalms, and in which the verse and response are continuous,] "the people's part being distinguished from the priest's solely by a variety of type. . . . The last subdivision comprehends the collects and prayers, analogous to the conclusion of the larger Western Litanies. The versicles of the Litany thus accurately discriminate the several characteristic changes; and their function in this respect is analogous to their frequent use in the Breviary, and to the *Ecphonesis* in the Oriental forms, being generally an announcement of a change in the form of prayer."

Since the above work was written I have not been aware of any other attempt at explanation. Indeed, I greatly lament that so little critical attention has been given to the construction of the Prayer Book, so much more recondite and exquisite than any of us now may imagine. It would be well for those who are so urgent for pulling it to pieces and mutilating it first to give a little more attention to this important view of the subject.

JOHN JEBB.

Dismissal of Non-Communicants. — The statement that Bishop Jebb, in his *Practical Theology*, had noticed the benefits of *the opposite practice* is, I think, a mistake. The fine sermons on the Liturgy preached in Cashel Cathedral in 1807 are entirely laudatory, and suggest no improvement in matter or form. His object is to show "that we have the best, the most rational, the most pious form of prayer in the world." (i. 53.)

The admission of non-communicants to the Communion Service is opposed to ancient and modern practice, and to the *rationale* of the institution. In the Liturgy of Chrysostom, prior to the *Sursum corda*, the deacon bids the communicants to stand up; and the *Trisagion*, or Tersanctus, being a hymn of victory, is necessarily sung in a standing posture. The English Liturgy

is silent, but the inference from antiquity in respect of the former, and from the act of singing the latter, is that both should be said or sung standing. T. J. Buckton.

Lichfield.

SHAKSPEARIANA.

HAMLET READINGS, NO. II. — "A MOST SELECT AND GENEROUS SHEAF."

> "Costly thy habit as thy purse can buy,
> But not express'd in fancy; rich not gaudy;
> For the apparel oft proclaims the man,
> And they in France of the best rank and station,
> Are of a most select and generous chief in that."
> *Hamlet*, Act I. Sc. 2.

I must ask for a small space in "N. & Q." to advocate the claims of one of the most certain restorations of the text of Shakspeare that has ever been effected by the reading and ingenuity of critics. In reviewing a MS. of Mr. Staunton's, in the *Illustrated London News*, I had the pleasure to call attention to that critic's substitution of *sheaf* for "chief," in the passage which is the text of this Note: but want of space prevented my doing justice to the reading.

I cannot suppose with all editors (except Mr. Collier), that "of a" is a press-interpolation: for I am certain that Shakspeare would not have written the line,

> "Are most select and generous, chief in that;"

that he would not have inserted "chief" at all; but would have read "gĕnĕrous," as I have thus marked it.

In the first quarto, the last two lines of my text are thus given: —

> "And they *of* France of the *chiefe* rancke and station
> Are of a most select and *generall* chiefe in that."

Supposing that the second "chief" is a misprint for *sheaf*, we see at once how the misprint arose: viz. through the proximity of the same word in the preceding line. And as if there was a strange fatality about the word "chief," it has been interpolated in a similar manner in the same play, Act II. Sc. 2.:

> "One *chief* speech in it I chiefly loved."

Sic the folios. The first quarto reads:

> "A speech in it I chiefly remember."

While all the other quartos read:

> "One speech in it I chiefly loved."

the word "chief" being an interpolation of the first folio caught from the word "chiefly."

Press considerations, then, favour the supposition of "chief" in my text being a misprint for something. Now let us see how the word *sheaf* answers the requirements of the passage.

For its meaning we must have recourse to euphuism. If *sheaf* be Shakspeare's word, it is not the only instance of euphuism in Polonius's speech. All the early quartos read "unfledg'd courage." A *courage*, in euphuistic talk, meant a gallant. It is so used by Sir Walter Scott in *The Monastery*, and is put into the mouth of that prince of euphuists Sir Piercie Shafton.

Now, as sportsmen spoke of "a buck of the first head," so euphuists talked of "gentlemen of the first head" (vide *Every Man out of His Humour*, Act III. Sc. 1.). Similarly, as soldiers and other archers spoke of "arrows of the first sheaf," euphuists appropriated the metaphor, and called their friends "gentlemen of the first sheaf." Every archer of this day has his *best set* (a set=12 arrows); and every archer of Shakspeare's day had his *first sheaf* (a sheaf=24 arrows). To take one example:

> "In my time, it was the usual practice for soldiers to choose their *first sheaf* of arrows, and cut those shorter which they found too long for their use." — *Discourse on Weapons.*

This first sheaf so chosen was a *select sheaf*. I now give two examples of the euphuistic use of the word *sheaf*:

> "*Sir Diaphanous Silkworm.* Ay, and with assurance that it" [the liberal undertaking of a danger] "is found in noblemen and gentlemen of the *best sheaf*." — *Magnetic Lady*, Act III. Sc. 5.

> "*Fastidious Brisk.* A pox on't! I am so haunted at the court, and at my lodging, with your *refined choice* spirits, that it makes me clean* of another *garb*, another *sheaf*, I know not how! I cannot frame me to your harsh vulgar phrase, 'tis against my genius." — *Every Man out of His Humour*, Act II. Sc. 1.

Now a *sheaf* of corn or grain is still heraldically called a "garb;" and in Law Latin, "garba sagittarum" means a *sheaf* of arrows.

But the euphuism in question was not always taken from archery: on the contrary, I am inclined to think that in the extract from *Every Man out of His Humour*, we are presented with an instance of a euphuistic use of *garb* and *sheaf* as taken from husbandry. Without having recourse to euphuism at all, we find that *sheaf* and *sheaves* were used metaphorically. I append one example from Locke's *Essay on the Human Understanding*:

> "In the knowledge of bodies we must *glean* what we can; since we cannot from a discovery of their real essence grasp at a time whole *sheaves*, and in bundles comprehend the nature of the whole species."

Finally, in the passage which stands as text to this Note, the metaphor is from husbandry beyond all question. The "crowning sheaf" at harvest was one composed of those ears of corn which were "most select and *generous*." This sheaf was tied up with blue ribbon, and was the last carried at the harvest-home. Putting together all I have

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* "Clean" means entirely.

said on this subject, I think your readers will have no difficulty in accepting Mr. Staunton's emendation; and in reading with him —

"And they in France of the best rank and station
Are of a most select and generous sheaf in that,"—

i. e. in matters of dress. *Sheaf* means a clique, class, or set in fashionable society.

C. Mansfield Ingleby.

Birmingham.

"*All the World's a Stage*" (2nd S. ii. 44.) — As the version of this sentiment by Erasmus has appeared in "N. & Q." by way of contrast with that by Shakspeare, the following from Calderon may not prove uninteresting:

"On the theatre of earth
All mankind are merely players:
One enacts a sovereign king,
One a prince, and one a noble,
Unto whom the rest do homage.
For the space, and for the instant,
The part endures, he seems
Master of the wills of all.
But the play of life, played out
With the dropping of the curtain,
Death within the green-room brings
All the actors to their level."

The last lines will remind the reader how often Young in his *Night Thoughts* draws his similes from the stage. In one of them, Death appears as a "door-keeper." Cervantes, it will be remembered, died within ten days of Shakspeare, in the year 1616.

J. Doran.

"*When we have shuffled off this mortal coil*" (2nd S. i. 151. 221.) — Your correspondent X. denies (at the second reference) that the use of "mortal coil" for the *body* of a creature is the "common interpretation" (as I had stated) of this phrase. I have demanded of several intelligent friends what they understand by "mortal coil" in *Hamlet*, and they each replied, "Why, the body of the person who makes his quietus." As if on purpose to confirm my assertion, we find Mr. R. W. Hackwood using the phrase "before *finally* throwing off this mortal coil" (2nd S. ii. 148.), doubtless labouring under the impression that he was quoting Shakspeare, and that the "mortal coil" is a synonym for *body*.

C. Mansfield Ingleby.

Birmingham.

THE STARS IN THE EAST.

In Kitto's *Cyclopædia of Biblical Literature*, I find it stated, that under the influence of a conjunction of Jupiter, Saturn, and Mars, which took place in 1604, the great astronomer, Kepler,

"was led to think that he had discovered means for determining the true year of our Saviour's birth. He made his calculations, and found that Jupiter and Saturn were in conjunction in the constellation of the Fishes (a fish is the astrological symbol of Judæa), in the latter half of the year of Rome 747, and were joined by Mars in 748. Here then he fixed the first figure in the date of our era, and here he found the appearance in the heavens which induced the magi to undertake their journey, and conducted them successfully on their way. Others have taken up this view, freed it from astrological impurities, and shown its trustworthiness and applicability in the case under consideration. . . . . The conclusion, in regard to the time of the Advent, is, that our Lord was born in the latter part of the year of Rome 747, or six years before the common era. . . . . A recent writer of considerable merit, Wieseler, has applied this theory of Kepler's, in conjunction with a discovery that he has made from some Chinese astronomical tables, which shows, that in the year of Rome 750, a comet appeared in the heavens, and was visible for seventy days. Wieseler's opinion is, that the conjunction of the planets excited and fixed the attention of the magi, but that their guiding-star was the aforesaid comet."—Vol. ii. p. 794.

Neither in the article first quoted on the subject, nor under the head "Chronology" in the same valuable repository of biblical lore is there mention of, or reference to, *A Chronological Introduction to the History of the Church*, by the Rev. S. F. Jarvis, — a very able work, published with the *imprimatur* of the Bishops of the Anglican Church in the United States; the judicious author of which has been led, by a course of original inquiry and laborious investigation, to the same conclusion as that arrived at by Kepler on the grounds cited above; and which, from other data, has been previously silently adopted by the French Benedictines in their learned work, *L'Art de Verifier les Dates*, namely, that the birth of our Saviour should be antedated by six years. This coincidence, on the part of such authorities on so important a point, merits specification; and, so thinking, I "make a note of it."

Delta.

Minor Notes.

Peculiar Marriage Custom. — The following is an extract from papers in the collection of Dr. Kennett, Harl. MS., 7048.: —

"Here ensueth certain unreasonable exactions by custom of long tyme used to be taken of both poore and riche by the curates in ye dyocesses of Seint Asse and Bangor. It is the custom in the sd dyocess that everye man and woman, when they shall be marryed, shall yeld unto ye curate the xth parte of all their goods, as well the woman as the man, or els to fyne therefore. And if a man chance to bringe his wife, or the woman her husband, about Mydsummer, and then payeth all his tythes belonging to Herveste, as of Hey and Corne, and then incontynent after Harvest hapen to marye, bothe the man and the woman shall paye the tenth again, notwithstanding yr late tything at *her vest*. And besides all this, they shall paye a certain some for yr bodyes the daye of yr maryage. But whoso lyste to lyve in adulterye ther his Fyne is but iish by the yere to the ordinarye, the wch causeth matrimonye to be little sett by and much refused in those partes.

"It is said by the custome used in some parts of the Dyocess of St. D. and Landaffe, whereof I am not well assured, but I will diligentlye enquire, and after enforme your mastershippe in maner as may be justified."

Cl. Hopper.

Proportionate Use of the Letters of the Alphabet. — The following Note of the proportionate use of the letters in four European languages may be worth recording. I stumbled upon it in an old number of the *Mechanics' Magazine*, and have since checked some of the numbers in the English list, which I find comparatively correct:

	English.	Dutch.	French.	Italian.
A - -	728	313	436	763
B - -	158	82	46	70
C - -	280	72	153	277
D - -	392	243	175	193
E - -	1000	1000	1000	1000
F - -	236	30	61	67
G - -	168	175	41	200
H - -	540	152	35	90
I - -	704	218	361	807
J - -	55	5	31	0
K - -	88	125	0	0
L - -	360	168	298	410
M - -	272	112	127	217
N - -	670	563	404	610
O - -	672	300	312	730
P - -	168	45	138	230
Q - -	50	0	71	22
R - -	528	337	294	517
S - -	680	180	488	340
T - -	770	277	367	430
U - -	296	117	398	100
V - -	120	105	78	243
W - -	190	113	0	0
X - -	46	0	16	0
Y - -	184	118	12	10
Z - -	22	70	1	50
Vowels -	3400	2066	2519	3410
Consonants	5977	2854	2824	3966

The numbers of the respective letters, it will be seen, are referred to 1000 of the letter *e* taken as a standard. R. W. Hackwood.

The Moon's Rotation. — The old story of the moon's rotation, and the difficulty which unpractised persons find in comprehending it, having been lately before the public, the following may be worth revival: — Dr. Clayton, Bishop of Clogher, in his *Vindication of the Histories of the Old and New Testament* (Part II., 1754), asserted that the moon kept one face to the earth without turning. Some remarks having been made on this, he sent a letter in answer to them to W. Bowyer, his printer, for publication, if thought proper. Bowyer applied to Bradley the astronomer royal (the bishop's death had intervened), to know if the bishop's argument were "barely plausible," or had "an appearance of probability." What Bradley replied is not known; but the letter was not published. It would be worth while to collect a list of writers who have held Dr. Clayton's opinion. (Nichols's *Anecdotes*, vol. ii. p. 246.) A. De Morgan.

Queries.

CROMWELL HOUSE, OLD BROMPTON.

Faulkner, in his *History of Kensington*, describing this house, says:

"Over the inantelpiece there is a recess, formed by the curve of the chimney, in which it is said that the Protector used to conceal himself when he visited this house; but why his Highness chose this place for concealment, the tradition has not condescended to inform us. This recess is concealed by the wainscot, and is still used as a cupboard."

And then he states that though the tradition is "very strong and universal," all documents he has consulted "seem to show that there is not the least foundation for this conjecture," and presumes "that from the marriage of Henry Cromwell having taken place in this parish, that he resided here," and hence the whole of the story.

Mrs. S. C. Hall, mentioning the tradition in her *Pilgrimages to English Shrines* (art. "Burke"), says:

"Upon closer investigation how grieved we have been to discover the truth; . . . we found that Oliver never resided there, but that his son *Richard* had, and *was a ratepayer* to the parish of Kensington some time."

Mr. Jerdan (who, like Mrs. Hall, lived for many years in the hamlet), states that it is "said to derive its name from being one of the secret sleeping places of the Protector in the vicinity of London," and that "the whole of this little suburban locality bore traces of having been of some note in former times. I dug up," says Mr. Jerdan, "statues, and other pieces of sculpture; and I had reason to believe if Oliver Cromwell did *not*, Chief Justice Hale *did* occupy Cromwell House," &c.

I have lived in the neighbourhood from childhood, and the version of the story I have always heard is, that on some occasion Cromwell's troop was quartered at Knightsbridge, and he one day venturing to stray among the lanes of Brompton, was met by some cavaliers who knew him, and pursued him to this house, where he was sheltered till assistance came from Knightsbridge and liberated him. And there is an inn here still called Cromwell's posting-house; for years his name was the sign, and an inscription to the effect that his body-guard was once quartered there was painted in front of the house. Mr. Corbould took this inn for the subject of his picture, "The Old Hostelrie at Knightsbridge," exhibited in 1849, and in his note in the catalogue he mentions that which I have just stated.

I am perfectly aware that almost every village has its Cromwellian legend, but I think this one worth a little more inquiry ere quite cast aside. There is a charity at Kensington still called Cromwell's Gift, and is popularly ascribed to the generosity of the great Protector: the story, too, that Cromwell and Ireton held secret converse on the green in front of Holland House, and other Cromwellian recollections in the locality, will, I hope, excuse me asking, — considering the new light thrown on topographical subjects —

1. Was Oliver Cromwell in any way connected with Cromwell House, or the hostelrie at Knightsbridge? The slightest note will be valued.

2. Did either Richard or Henry Cromwell reside at Cromwell House?

3. Did Hale ever reside there?

4. The earliest mention of the Holland House tradition?

5. And would Mr. Jerdan, ere all is swept away, specify a little more particularly his recollections of the district? I know he could with ease compile a most interesting paper for "N. & Q."

Cromwell House was sold piecemeal by Mr. Marsh, June 7, 1853, and pulled down immediately afterwards. An engraving may be seen in Mrs. Hall's *Pilgrimages*; and of Mr. Corbould's picture, in the *People's* and *Howitt's Journal*, No. 3.

The author of the "Old Court Suburb" might well have exercised his affluent fancy in an additional chapter (and a pleasant one it would have made) on the legends of the West London Districts. H. G. Davis.

Knightsbridge.

Minor Queries.

Sir Edmund Andros. — The ancestors of this gentleman are said to have been of the house of Andrews or Andrew, of Charwelton, co. Northampton. I should be glad to clear up the following points on good authority.

1. The Christian name of the first who settled in Guernsey.

2. The connecting link in the pedigree with the Northampton family.

3. The reason of the change of name.

It is said that the first Andros was a military man, and came in the suite of Sir Peter Meautis, Governor of Guernsey, *temp.* Hen. VIII.

Cl. Hopper.

General Epistles. — Why is this term applied to seven of the Epistles in the New Testament? Two of the Epistles of St. John are not "general" in any sense; and on a careful examination of the rest, the conclusion may be come to, that not one of the seven is, strictly speaking, "general." James wrote his Epistle to the twelve tribes in the dispersion; and Peter to "sojourners of the dispersion," *i. e.* to devout Gentiles. Abeba.

"*Shandygaff.*" — What is the probable origin of this word, which is of recent introduction, and which, in the Midland Counties (and elsewhere perhaps), is popularly used to designate a favourite beverage with thirsty souls, consisting of a mixture of ginger-beer and brewers' ale?

Henry Kensington.

Licence to Marry, A.D. 1265. —

"From an inquisition taken in the year 1265, it appears that Sir John Fitz-Nigel, or Fitz-Neale, then held a hide of arable land, called the Dere-hide, at Borstall, and a wood, called Hull Wood, by grand serjeantry, as keeper of the forest of Bernwood; that his ancestors had possessed the same lands and office prior to the Conquest, holding them by the service of a horn; and that they had been unjustly withheld by the family of Lazures, of whom William Fitz-Nigel, father of John, had been obliged to purchase them.* *Prior to this, William Fitz-Nigel had been obliged to pay King John eleven marks* for the enjoyment of his father's office, *and for liberty to marry at his own pleasure.*" † — Brayley's *Graphic Illustrator*, London, 1834, p. 2.

Was this a yearly payment, and were such licences common? Such a fine gives a strange idea of the power of the crown six centuries ago.

C. W. L.

Horse-Meat and Man's-Meat. —

"Patrolling with horse-meat and man's-meat, &c. — Carlyle's *Life of Sterling.*

In the *Essays from the Times* (vol. ii. p. 139.), the reviewer's comments on this phrase as though it had run "for horse-meat and man's-meat," &c., appears ignorant of the fact that "horse-meat and man's-meat" is of proverbial usage. I find it in *The Silent Woman*, Act III. Sc. 1.:

"Who allows you your horse-meat and man's meat?"

Sir Walter Scott has it in *The Monastery.*

My query is, What is the origin of the expression? C. Mansfield Ingleby.

Birmingham.

Epitaph. — Who is the author of the inscription, "Heu! quanto minus est cum reliquis versari, quam tui meminisse?" It occurs in Shenstone's epitaph on his cousin; but this is not the last time it was used, and may not have been the first. It was placed on the tomb of his wife, in 1782, by Sir G. Shuckburgh, known by his papers in the *Philosophical Transactions:* but he married again within three years. M.

"*Narne (Pearle of Prayer).*" — I should feel obliged to any correspondent if he could give me

* Vide Bishop Kennet's *Parochial Antiquities of Ambrosden, &c.*, p. 265.

† *Ibid.*, p. 166.

any information of the following small work, which I am unable myself to trace in any of the best bibliographical works or catalogues.

"Narne (By Mr. William P. of Dysert), Pearle of Prayer, most pretious and powerful, or a Christian Treatise most necessarie for all these that desire to eshew that wrath to come, the Lords curse, and everlasting damnation, and who doe long for God's favour, His blessing, and to attaine to endlesse salvation. Edinburgh: 18mo., printed by John Wreittoun, 1630."

J. B. Rondeau.

Kent Place, Salford.

"*Rights of Boys and Girls.*" — The *jeu d'esprit* directed (1792) against Paine and Mary Woolstoncraft under this title is said by Nichols (*Anecdotes*, vol. ix. p. 120.) to have been written by a first-rate scholar, whose name he will not bring forward on so trifling an occasion. But the boy orator of this tract talks of "Bellendenus." Was the author Dr. Parr? M.

Keay the Timber Measurer. — Who was Keay? Hoppus, who is a very "Cocker" in his own department, and whose name to this day is a household word in every timber merchant's yard and carpenter's workshop, accuses him of gross mistakes in his calculations: in one instance not less than 12*s.* 9½*d.* against the purchaser in the pound. It is most important for men in business to use standard works to assist them in their calculations, as I observe by the newspapers of last week that a "down easter" has got himself into trouble, in consequence of using Keay in place of Hoppus. Tape Line.

Enlightenment. — What objection have lexicographers to this word? It is omitted in most Dictionaries. I do not find it in Webster's, nor in Johnson's (Todd's) *Dictionaries*. Richardson's I have not consulted, but I have looked through more than a dozen others, and have found it but twice: viz. in Roget's *Thesaurus*, 490 (not 498 as in the Index), and in the castrated edition of Flügel's *English and German Dictionary*.

Why should not the verb "enlighten" be allowed the privilege of becoming substantive as "enlarge" and "ennoble," which precede and follow it? I believe we have taken the termination "ment" from the French, in which language it is both substantive and adverbial. Its application to English verbs of a certain class is almost universal. A. C. M.

Exeter.

Record Queries. — 1. The *Rotuli Hundredorum*, published by the Record Commissioners in 1812, containing the result of the commission issued by Edward I. to inquire into exactions of lords of manors, &c., have no entries relating to the county of Lancaster. Are the returns for this county extant, and where deposited?

2. Are the records of the Duchy Court of Lancaster accessible under the same regulations as those in the custody of the Master of the Rolls?

3. I have seen some MS. notes made in the early part of last century, on documents preserved in the Duchy Office. They refer to numbered volumes of collections by Mr. Ayliff, one of them said to have been made in 1692, which furnishes a clue to the date. Was Mr. Ayliff an officer of the Duchy Court? Are his collections preserved in the Office? Are they in the nature of indices to the records there deposited, or what is their character? J. F. M.

"*De Mortuis nil nisi bonum.*" — To whom do we owe the hackneyed quotation, "De mortuis nil nisi bonum?" Chapter and verse would be acceptable. F. R. C. P.

Engraved Foreign Portraits. — Is there any work on engraved portraits of foreigners, similar to our Granger, Bromley, or the very valuable catalogue of Mr. Evans, published in France or elsewhere on the Continent? M. L.

Mankind and their Destroyers. — Can any of your correspondents inform me which French writer it is that has expressed the sentiment that "mankind reserve their greatest honours for their destroyers, and scarce have thanks to bestow on those who seek to save them." I do not profess to give the exact words, as it is many years since I read them, and have not "made a note of" them. I was under the impression that I had met them in one of Madame de Staël's works, to which, however, I have referred in vain. A. P. S.

Origin of Tennis. — What is the origin of the game of tennis? not of rackets or fives, about which much has been written, showing how catgut was first of all bound round the hand, and afterwards stretched across a half hoop of willow, so as to form a bat — *that* is the origin of the racket, but not of the game of tennis or jeu de paume, with its penthouses, its dedans, its grille, its tambour, and above all its chaces. Where did these come from, and when were they invented? W. H. Morley.

Duchess of Fitz-James. — In one of the windows of the north aisle of the new and costly church of Bosseville Bon-Secours, near Rouen, I lately observed the following inscription: "Donné par Añ. de Choiseul, gouffier dvchesse de Fitz-James." It is accompanied by the arms of the donor, which are: two shields conjoined, the dexter being a quartered coat, 1 and 4, quarterly, France and England; 2, Scotland; 3, Ireland; a bordure compony France and England. The second shield is Choiseul, viz.: azure, a cross or, eighteen billets; of the second, five saltierwise in each of the upper quarters, and four (two and two) in

each of the lower quarters. Query, who is the Duchess de Fitz-James? or rather, who was the Duke of that title, and by what right did he bear the arms of the United Kingdom? I suspect that he was a descendant of the Pretender, and shall be glad to know through what line.

MARK ANTONY LOWER.

Lewes.

Frysley, Halsende, Sheytye. — Where are these places, which are mentioned in a MS. relating to Staffordshire of the sixteenth century, in conjunction with Moseley, Staffordshire, and Cossington (Leicestershire?)? R.

Macclesfield.

Sidney Mountagu. — Can any of the readers of "N. & Q." inform me who Sidney Mountagu was? I have a MS. in my possession written by him entitled "Valida Consolatio." A dedicatory letter accompanies it, addressed to his mother, who it appears was blind. The date, *Hemington* 1° *Januar.* 1613 may serve as a clue. CL. HOPPER.

Illustrations of the Simplon. — In 1823 I saw a work illustrative of the road over the Simplon. Will some one of the readers of "N. & Q." give me the author's name? H. J.

Arms of the Family of Gelsthrop. — The arms of this family are wanted to complete a genealogical shield. In the pedigree of the Pendocks of Tollerton Manor, co. Notts, Richard Pendock, born in 1593, and who died Nov. 1645, is stated to have married Elizabeth (Anne), daughter of William Gelsthrop of Whatton, Notts, and Fishlake, Yorkshire. I have searched both Berry's and Burke's *Dictionary of Arms* in vain for the name. T. B.

Minor Queries with Answers.

Bishops of Galloway. — Can you inform me whether there ever were Bishops of Galloway (Scotland)? and if so, when the last one lived, and if there is any book in which I should find an account of them? M. E. M. K.

[According to Bede, the Southern Picts were converted by the preaching of St. Ninian, a native of North Wales, who was consecrated Bishop of Whitherne, or Candida Casa, in Galloway, about the middle of the fifth century. Ussher supposes that his diocese extended from the modern Glasgow to Stanmore Cross, on the borders of Westmoreland. The church of Whitherne became a seminary of apostolic men and many eminent saints. Bede places one Octa as the successor of St. Ninian; and Pectelm was bishop when Bede concluded his history, A.D. 731. Malmsbury adds Frethwald, Pectwine, Ethelbrith, and Radvulf, as his successors; Fiorence of Worcester further adds Heathored. John Gordon, consecrated Feb. 4, 1688, was the last bishop. Since the Revolution this see has been annexed to Glasgow. See Keith's *Catalogue of Scottish Bishops*, by Dr. Russel, edit. 1824, pp. 271—283., for some notices of the bishops.]

Hon. Thomas Penn. — Where shall I find an account of the sons of William Penn? I have a letter signed "Tho. Penn," and dated "London, Nov. 8, 1766." It is addressed to "Sir William Johnson, Bart., at Johnson Hall, New York," and is endorsed thus, "From the honble. Thos. Penn, Esq.;" to which is added, in another hand, "Son of W^m Penn, proprietor of Penns^a." It is stated in the *Penny Cyclopædia* that

"Penn left children by both of his wives, and to them he bequeathed his property in Great Britain and America. The government and quit-rents of Pennsylvania devolved to the surviving sons of the second family, with the title of Proprietaries, and by them were sold to the state of Pennsylvania, after the American Revolution, for 130,000*l.*"

The writer of the letter appears to have held office under the British government. He says:

"I was on fryday at the Board of Trade, where the Lords seemed very desirous to finish your affair, about the Land, but could not do it for want of the draft of it. . . . . I found the Lords ready to grant any quantity to one hundred thousand acres, if your purchase was for so much," &c.

The Sir W. Johnson to whom the letter was addressed was the king's "general agent for Indian affairs." Vox.

[The writer of this letter was the Hon. Thomas Penn, second son of the celebrated William Penn, founder of the State of Pennsylvania, by his second wife. Thomas was born March 8, 1701–2, and had the principal direction of the affairs of Pennsylvania for half a century. In 1760 he purchased Stoke Poges in Buckinghamshire. He married Juliana Fermor, fourth daughter of Thomas, first Earl of Pomfret. Both Thomas Penn and his younger brother Richard returned to the communion of the Church of England. The Hon. Thomas Penn, Lord Proprietary of Pennsylvania, as he was entitled, died in 1775, and was interred in the family vault at Stoke Poges. Consult Granville Penn's *Memorials of Sir William Penn*, vol. ii. p. 573., and Lipscomb's *History of Bucks*, vol. iv. p. 555.]

Importance of Ballads. —

"Give me the ballads of a people, and I will write their true history." — "Give me the making of a people's ballads, and I care not who makes their laws."

Whose sayings are these? A. A. D.

[The latter saying occurs in the *Political Works* of Andrew Fletcher of Saltoun, Edinb. 1749, p. 266. He says, "I knew a very wise man so much of Sir Christopher's sentiment, that he believed if a man were permitted to make all the ballads, he need not care who should make the laws of a nation." See "N. & Q." 1st S. i. 124. 153.]

N. Byfield. — I have a small volume, title-page wanting, with the name of N. Byfield on the preface. The work treats of various scriptural doctrines, and such, so says the author, "which are fundamentall and absolutely necessary to be knowne of as many as are to be saued." Query,

title and value. Date is 1618. On the last page there is an idea, quaint, but exceedingly illustrative of the little pitfalls our early divines stumbled into, with their "similitudes," "parallels," and illustrations." Was this *remarkable old bird* a favourite figure?

"Diuines are wont to shadow our eternitie, by the similitude of a little Bird drinking vp a drop of Water out of the Sea; if euery tenne thousand yeares the Bird should come and drinke vp but one drop, yet the Sea might be drye at length: but yet this lasting of the Sea is nothing in comparison to the lasting of the glory of Heauen."

KARL.

[This work is entitled *The Principles, or The Patterne of Wholesome Words; or a Collection of such Truths as are necessary to be believed unto Salvation.* By Nicolas Byfield. Lond. 8vo. 1618. The fifth edition, 1634, contains an appendix by Adoniram Byfield, entitled *The Summe of the Principles.*]

Meaning of "Attachiatio."—I find in an ancient deed the word *attachiacio*, "cum attachiacione stagni mei," the meaning of which I cannot interpret. It is, I believe, a law term, but I have looked in vain for it in Ducange and other authorities. Can any of your correspondents help me to its meaning? J. B.

["Attachiatio", is our law term "attachment;" property is "attached" for debt, &c. The context alone can decide if the term be applicable in *this* case. There was an "attachment" frequently under charters of liberties, *i. e.* a right to take waste wood, &c.]

Replies.

WAS DANIEL WRAY JUNIUS?

(2nd S. ii. 164.)

My attention has been before drawn to Mr. Falconer's theory and to his evidence, which, I admit, would go far to decide the question, *if it were true.*

Junius did say, as quoted, that Garrick had forced him to break his resolution to write no more;—the editor of the edition of 1812 does say that Junius referred to the 59th letter, with which he had intended to conclude;—and Daniel Wray did write to Lord Hardwicke on Sept. 29, and did say, "had I persevered in that wise resolution to write no more;" but he added, "till I had some fact of consequence to relate, I should have been dumb with my pen till silence would become indecorum," which I take to be an established form of common-place, merely personal, and having no reference whatever to anything but his correspondence with Lord Hardwicke.

Now for that "direct evidence" which Mr. Falconer tells us somewhat irreverently, "who doubts would still be doubting though one rose from the dead for his conviction." The last letter, the intended last letter, No. 59, says Mr. Falconer, is dated October 5, 1771:

"Six days *previously* (mark that!) Wray writes to Lord Hardwicke . . . 'These proper attentions may satisfy the good people of England for a month, accompanied by *the finishing dose of Junius on Saturday.*' *In perfect accordance with this decided intimation,* the intended *finishing dose did appear. The 5th of October,* 1771, *was on a Saturday.*"

It is scarcely worth while to observe that the "perfect accordance" is founded on an assumption that the date affixed to the letter is the date of publication, and that the letter "did appear" on "*Saturday*" the 5th of October. Nineteen times out of twenty such an assumption would be borne out by the fact — nineteen times out of twenty the date affixed is *the date of publication.* But unfortunately for Mr. Falconer, in this instance, Junius dated his letter; it was dated the 5th; but it *was not published till the 8th — not published on a Saturday at all*, but on a Tuesday, and observe, Wray does not refer either to the 5th or the 8th, but to "Junius *on Saturday.*"

Mr. Falconer tells us that Wray's letter was written "six days previously, mark that," to the 5th October — that is on Sunday the 29th. To be sure it was; and the "finishing dose" on Saturday was the letter to the Duke of Grafton, published on Saturday, the 28th of September, the very day before he wrote. W. D. W.

DAILY SERVICE.

(2nd S. ii. 148.)

There is abundant evidence to show that *daily prayers* have not only been the *rule* of the Church since the Reformation, but that also, to a very great extent, they have been carried out in practice. As a proof of this, see Walton's *Life of George Herbert*, the *Life of Nicholas Ferrar*, Fell's *Life of Hammond*, and Nelson's *Life of Bull.*

In the *Tracts for the Times* (No. 84.) is given a list of twenty churches in and about the city of London, wherein daily prayers were said in 1683. And in the *Pietas Londinensis*, published at the beginning of the eighteenth century, there is a table of Public Services in London; and the number of churches wherein *daily* prayers were said was seventy-eight; and this in addition to a large number of churches wherein occasional services were said.

What A. A. D. considers as an apparent contradiction between the rubric he quotes and the 14th and 15th Canons, is not so when they are examined and compared together. As respects the 14th Canon, it distinctly states "that all ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Com-

mon Prayer," &c. Now, in addition to the rubrics quoted by A. A. D., that "all priests and deacons shall be bound to say daily the Morning and Evening Prayer," are as follows:

"The Psalter shall be read through once every month, as it is there appointed both for Morning and Evening Prayer."

"The Order for Morning and Evening Prayer *daily* to be said or used throughout the year."

"After the First Lesson shall follow Te Deum laudamus *daily* throughout the year."

"The Second Collect for Peace and the Third Collect for Grace shall never alter, but *daily* be said," &c.

Many other rubrics might be quoted, but these are given simply to show that clergymen, in obeying the 14th Canon, and "observing the Orders," are bound to have daily prayers.

The 15th Canon orders the Litany to be said "when and as it is set down in the Book of Common Prayer, and more particularly on Wednesdays and Fridays."

The rubric, in the Prayer Book of 1662, says, "it is to be said after Morning Prayer on Sundays, Wednesdays, and Fridays," &c.

Now it never was a rule or custom in the Catholic Church for the Litany to be said *daily*. According to Archbishop Secker, as quoted in Hook's *Church Dictionary*:

"They were appointed to be said first on Wednesdays and Fridays, these being appropriated to penitence and humiliation and for other fasts; but not long after, for Sundays also, there being then the largest congregation and most solemn worship."

The Litany evidently was designed to be a distinct service after the Morning Prayer, and before the Communion office, at a proper distance of time from each. G. W. N.

The Hollies, Wilmslow.

MAYOR OF LONDON IN 1335.

(2nd S. i. 353. 483. 520.)

Your correspondents Messrs. Sansom and James Spence Harry have, I think, both wrongly imagined, in their extracts from Stow's *Chronicle*, that the sheriffs' and mayors' names are *affixed* instead of *prefixed*, as they really are, to the occurrences of the year. From my copy, also in black letter, 16mo., 1573*, it is clear to me that the following is Stow's statement:

"Anno 4. [Edw. III.]

Sherifes.	Robert of Ely.	Tho. Worwood, 28 Septeb.
Mayor.	John Poultney (*sic*),	Draper, the 28th of
1331.	octob.	

Anno 5.

Sherifes.	John Mocking.	Andrew Aubery, 28. of Sep.
Mayor.	John Pountney,	Draper, the 28. of October.
1332.		

Anno 6.

Sherifes.	Nicolas Pilke.	John Husband, 28. of Sep.
Mayor.	John Preston,	Draper, the 28. of october.
1333.		

Anno 7.

Sherifes.	John Hamond.	William Hansard, 28.
Mayor.	John Pountney,	Draper, the 28. of october.
1334.	This yere King Edward and Henry the sonne of Hery Erle of Lancaster, &c.	

Anno 8.

Sherifes.	John Kingston.	Walter Turke, 28. of Sep.
Mayor.	Reignold at Condit,	Vintener, 28. of Octob.
1335.	Part of the Universitie of Oxford went to Stamforde, &c.	

Anno 9.

Sherifes.	Walter Mordon.	Richard Vpton, 28. Sep.
Mayor.	Reignold at Condit,	Vintener, 28. of Octob.
1336.	In a parliament at Londō K. Edward made, &c.	

An. 10.

Sherifes.	Iohn Clerke.	William Curteis, 28 Septēb.
Mayor.	Iohn Poultney,	Draper. The 28. of October.
1337.	The towne of Southampton was burned down, &c.	

An. 11.

Sherifes.	Walter Neale.	Nicolas Crane, 28. Septemb.
Mayor.	Henry Darcy.	The 28. of October.
1338.	Two Cardinals which came to make peace. . .	

An. 12.

Shirifes. (*sic*)	William of Pofret.	Hugh Marberol, 28. Sep.
Maior.	Henry Darcy,	the 28. of October."
1339.		

John Poultney, or Pountney, was therefore Mayor in 1331, 1332, 1334, and again in 1337; John Preston in 1333; Reignold at Condit in 1335 and 1336; and Henry Darcy in 1337 and 1338. No mention is made of Wotton. The discrepancy in the authorities quoted is very extraordinary, but I think a reference to Stow, beginning at the commencement of the reign, will show that the above gives *his* list correctly, at any rate. The brackets, I should add, are my own.

E. S. Taylor.

* Without title-page or pagination, as is very usual at that date, but with the colophon, "Imprinted at London in Fletestreate, nere vnto Saint Dunstone's churche, by Thomas Marshe, An. 1573."

NOTES ON REGIMENTS.

(2nd S. i. 422. 516.; ii. 36. 55.)

If the signature of the last communication on this subject indicates the profession of the writer, I am not sorry, as a *Pekin*, to have been anticipated by Miles, in some remarks which I had strung together, in correction of the inaccuracies involved in the foregoing "Notes on Regiments." One or two, however, which he has left unnoticed, may become the subject of a few lines, *en attendant* the promised continuation of his remarks.

Miles is correct in his assertion that the words "Quis separabit," which Mr. Walcott calls the motto of the 4th Dragoon Guards, is in fact the legend of the Order of St. Patrick, the star of which is borne as a badge by that regiment. Thus, these words are applicable, not to the regiment as an irrefragable phalanx, which might be supposed, but to the three leaves of the shamrock, borne on the centre of the cross. The defiant question may also be held to apply to the three crowns, one of which will be found to be emblazoned on each of the leaves, and which doubtless refer to the junction of the three kingdoms. The query may yet have a third significance; viz. to the three persons of the Trinity; the trefoil having been used as a symbol of that mystery by St. Patrick, when he preached Christianity to the heathen inhabitants of Ireland. Hence, too, the adoption of the plant as the national symbol.

In like manner the motto "Nec aspera terrent" does not belong to the regiments by which it is borne, but is that of the Royal Hanoverian Guelphic Order, which is borne by the regiments in question, as a badge, upon their colours, and probably applies to the running horse thereon.

Many regiments have *no* motto: as, for instance, those to which Mr. Walcott has ascribed the legends of the *orders* which they are entitled to bear; some again have a motto of their own in addition to that of the order: thus the motto of the 1st Dragoons is "Spectemur agendo," while they also bear as badge the Order of the Garter, with its well known legend, "Honi soit qui mal y pense," which it would not be correct to speak of as the motto of the regiment.

Again, it is stated that the motto of the Artillery is "Ubique;" that of the Engineers, "Quò fas et gloria ducunt." Now, there is no such distinction; *each* corps bearing *both* mottoes: viz. "Ubique," over the gun; "Quò fas et gloria ducunt" beneath it. I believe, indeed, that the *Indian* Artillery has the word "Ubique" only: probably with reference to the usually scattered disposition of the corps.

I am not aware that there is such a device as that mentioned by Mr. Smith; a skull and crossbones, surmounted by the words "Victory or." The badge of the 17th Lancers is a "death's head," with the words "or glory" beneath it.

I have heard that the sash worn by officers, which Mr. Walcott asserts was intended to serve in carrying away the wounded, was designed to be used as a *tourniquet*. It is probably equally applicable to both purposes.

William Bates.

Birmingham.

In continuation of my remarks on regiments inserted in a former number of "N. & Q.," and with a view to prevent all such mis-statements as appeared in an earlier number of your valuable publication, I beg to give particulars relative to some other regiments; and I cannot but acknowledge the valuable information I have derived from Cannon's *Historical Records of Regiments*, to which work I recommend your clerical correspondent, should he wish to obtain *true* information on this subject.

Many of the regiments have on their colours or appointments, in some shape or other, "the White Horse" of Hanover with its motto "Nec aspera terrent." This was given naturally for services rendered to the Hanoverian branch of the House of Guelph after they had succeeded to the British throne, and whose monarchs in rewarding these several regiments bestowed on them the armorial distinctions they themselves used, with its motto "Nec aspera terrent." These are well known as the insignia and motto of the Order of the Guelph, and it was only at the advent to the throne of our present beloved sovereign that the White Horse on an escutcheon of pretence as part of the arms of the sovereigns of Great Britain ceased to be borne, as the Salic law which regulated the royal succession in Hanover did not permit the female sovereign of these realms to become its monarch.

The sphynx is a memento of the campaign in Egypt, and as such carried on their colours by very many regiments therein engaged.

The 36th regiment bears on its appointments the word "Firm." Cannon (the best authority) states that the origin of it is unknown from its extreme antiquity, but "by authority that regiment bears the distinction." The "old bold 5th" had the distinction of wearing "a white plume" in the cap when the similar ornament in the other regiments of the service was a red and white tuft. This honourable distinction was given to them for their conduct at Morne Fortune in the island of St. Lucia, where they took from the slain French Grenadiers who opposed them their white feathers in sufficient numbers to equip every man in the regiment. This distinction was subsequently confirmed by authority, and continued as a distinctive decoration until 1829, when a general order caused the white feather to be worn by the whole army. By a letter from Sir H. Taylor, Adjutant-General, dated July, 1829, the Commander-in-Chief, referring to the newly issued order by which that distinction was lost to the regiment, states that "as an equivalent," the 5th shall in future wear "a feather half red and half white, the red uppermost, instead of the plain white feather worn by the rest of the army, as a peculiar mark of honour." This at once does away with the ridiculous story of your correspondent that it arose from their having dipped the tops of their feathers in the blood of their slain enemies, and

so obtained the red-topped feather as a decoration.

The light company of the 46th regiment wear the distinctive mark of a red ball. The circumstance that occasioned this occurred in 1777, during the American war. After the affair of Brandywine, the light company of the regiment made themselves very obnoxious to the enemy from their very great address and intrepidity at the above affair, which caused the Americans to vow vengeance against them, and refuse them quarter. The soldiers of the company, on this account, and to prevent any one else from suffering from this threat, stained their feathers red, as a mark to be known, and they have ever since worn that coloured ball, instead of green, the usual colour of the ball or feather of a light company.

In 1833 a Horse Guards' letter gave due authority for this practice.

The 2nd, or Queen's regiment, bear in the corners of the second colour and in their appointments "The Paschal Lamb." This was the distinguishing badge of Portugal, and was worn first by the regiment as being raised for the defence of Tangiers, which constituted a portion of the dower of Catherine, Infanta of Portugal, on her marriage with Charles II. In the bloody assizes of Jeffreys, this regiment, under the command of Col. Kirke, were well known for their cruelties under the sobriquet of "Kirke's Lambs." In 1703 the regiment gained the motto of "Pristinæ Virtutis Memor," when the Queen Dowager's regiment, in allusion to its former services. MILES.

I do not see that the epithet "the fighting 9th" has been noticed. The origin of this I am not aware of. That of the 97th, too, is not mentioned by your correspondents as far as I have seen, "The Celestials," from their *sky-blue* facings. Among the *mottoes* I have not seen that of the 39th given, "Primus in Indis," referring to the brilliant page of their history where the name of "Plassey" is emblazoned. T. J. E.

The 97th Regiment are called the "Celestials," from their sky-blue facings.

The "recover," in the officer's salute with the sword, is the relic of the custom of kissing the hilt, which was once in the shape of the cross.

MACKENZIE WALCOTT, M. A.

HOLLY THE ONLY INDIGENOUS EVERGREEN.

(2nd S. i. 399. 443. 502.; ii. 56. 113.)

Let me now give you some extracts from my grandfather's paper in the *Gent. Mag.*, 1780 (p. 940.), in defence of my, or rather his, assertion that the yew is not an indigenous tree. He says:

"Though we have observed the yew tree growing wild in many parts of the kingdom, yet we can by no means allow it to have been originally a native; for had any indigenous tree, whose seeds are disseminated by birds like the yew, been planted in almost every churchyard throughout the kingdom, been cultivated for archery, and introduced into every ornamented garden of former times, it would certainly have become one of our commonest trees; instead of which, the yew, since bows have been laid aside and it has been excluded gardens, is manifestly in a decreasing state: for very few young trees are to be found in proportion to the old, many of which are undoubtedly as ancient as archery. It is probable that the yew was very early dispersed through Europe, as the Saxon and British names are the same, which we believe is observable in no others—that general and most useful tree, the apple, excepted. Seeds and plants of the tree, which would make bows much superior to any other, would be equally sought after in early times, and as precious as iron to the inhabitants of the islands of the South Sea. The wood of this tree in warmer climates is superior to any which grows in this country, and therefore Spanish bows always bore a much greater price here than our own; and this inferiority is no mean argument against its being a native, for we know of none of our undoubted indigenous trees whose timber is not equal in quality to any foreign. Virgil observes that yews love a northern and cold situation; but in this country they thrive best in one warm and sheltered, provided it hath sufficient moisture; which should seem to show that they are with us in a climate colder than their own."

In another paper, 1787 (p. 313.), in reply to some remarks on this question, he added:

"Having spent my early days on chalky downs, I had many opportunities of observing various collections of yew trees, which I think have more the appearance from situation of growing naturally, than the *hat* your correspondent mentions. The propensity, now so general, of planting the tops of hills cannot be supposed to be confined to the present age; and I have already given reasons why our ancestors were so peculiarly solicitous to cultivate this tree. From what I have seen of the naked part of the kingdom around Salisbury, it hath evidently been much more populous than at present: for the widest plains show in most places manifest appearance of tillage, and in many marks of inclosures. The devastations caused by the destructive contest of the Two Roses must also have left deserts round many plantations in all parts of the kingdom. So that this *hat*, and many venerable groups, now distant from modern gardens and cultivation, may be the remaining vestiges of ancient industry. Not many miles from Guildford, a great number of yew trees, of some former century, are growing on so rude a waste, that, had they not stood in straight lines, it would be difficult to persuade many that they were placed there by the hands of man."

Seventy years since, thus wrote my grandfather on this then disputed question. I should have more respect for our modern writers, if they had taken more pains to have settled these questions, instead of servilely copying and taking for granted what they happen to find written. My belief is the yew was introduced with Christianity, and one at least was planted in every churchyard,

for reasons I have given in a former number of "N. & Q." I doubt it ever having been cultivated expressly for archery, although I have no doubt it was used, when found growing wild, for this purpose. But its extreme slowness of growth would have, I think, prevented its being planted for this use. Superstitious or religious uses were, I fancy, more likely to have caused it to be planted on hill-tops, or perhaps it was chosen, from its longevity, as well suited for a land-mark.

One other Query may as well be started about the yew, — Is it poisonous to cattle? Much may be said on both sides; but I can say that at times it certainly is. *Probatum est.*

Let me add, that the quotations above given are by a brother of Gilbert White, who not only persuaded him to publish, but largely himself contributed to, the *Natural History of Selborne.*

A. Holt White.

Southend.

Replies to Minor Queries.

Shere Thursday (2nd S. ii. 194.) — In that rare work the *Liber Festivalis*, Caxton, 1483, I find the following reason why the Thursday in Passion-Week was called "Sherethursday."

"It is also in Englysshe called sherthoursday for in olde faders dayes the people wolde that daye shere theyr hedes and clyppe theyr berdes and polle theyr hedes, and so make theym honest ayenst Ester day. . . . . Thenne as Johan Bellet sayeth, on sherthursday a man sholde do polle his here and clyppe his berde, and a preest sholde shaue his crowne soo that there sholde nothynge be by twene god and hym. For heres come of veynes and of humours of the stomake, and they sholde pare theyr nayles of hondes and feet that cometh of superfluyte of the fylthe with oute forth, and thenne shryue theym, and make them clene within his soule as without."

Henry Kensington.

Smith's "History of Kerry" (2nd S. ii. 27.) — I have *three* copies of this work, now very scarce. Two of the copies are old and dilapidated, evidently from use. The other copy is in perfect condition, beautifully bound, uniform with Smith's *Histories* also of Cork, two vols., and Waterford, one vol., which I have. The title-pages of my three *Histories of Kerry* are alike, the same as that first mentioned by R. H. There is no portrait of Smith, nor does it appear to have been removed; one of my old copies only has a map of the county. My impression is, that there was never more than *one edition* of Smith's *History of Kerry* printed. I had this from a gentleman whose father knew Smith, and entertained him at his house in Kerry. There is no "M.D." after Smith's name in *any* of my copies, and I have two copies also of his *Waterford*. I have seen Smith's portrait several times, but I cannot at this moment state accurately that I saw it in any of his works. I think the second title-page, to which R. H. refers, was supplied by some bookseller to perfect his copies; an epitome of the original title-page, but no date. Smith was somewhat of a *notable* in those days; his portrait was engraved, and no doubt readily added to such volumes as came into a bookseller's hands. The date in the *History of Cork* is 1750, in *Waterford* 1756. I am partially certain I have a copy of Smith's portrait among some old papers: the print is quite familiar to me.

Simon Ward.

The last Gibbet in England (2nd S. i. 351.) — It is stated that "the last gibbet erected in England was demolished by the workmen employed in making the extensive docks for the North-Eastern Railway Company, upon Jarrow Stoke, on the Tyne." This statement is not quite correct. At the corner of Ditchling Common, in Sussex, near to the turnpike-road which leads from Ditchling to Lindfield, there still remains a piece of an old gibbet, and a very unpleasant looking log of wood it is, known by the name of "Jacob's Post;" that being the name of the man, a Jew, who committed a very barbarous murder near to the spot, and was hanged in chains there in 1734.

The Jew, Jacob, having put up his horse at the public-house close by, attacked his host, a person named Miles, whilst he was engaged in cleaning his horse, and cut his throat. In the same way he destroyed the servant-maid, who, it is supposed, had been disturbed by the noise in the stable, and was descending the staircase to see what was the matter. He then went upstairs and cut the throat of poor Miles's wife, who was lying on a sick bed.

Some very rude verses, still preserved in the neighbourhood, of which I send you a few specimens, record the circumstances of this frightful massacre:

"In the mean time, the poor distressed maid
Had got away, for so the neighbours said,
He, missing her, into the stable ran,
And looked about, but could not find her then.
He thought that there was no time to delay,
But took his horse with speed and rode away.
The women both that night this world forsook,
But Miles did live until the wretch was took.

. . . . . .

At Horsham Gallows he was hanged there,
The 31st of August that same year.
And where he did the crime, they took the pains
To bring him back, and hang him up in chains.
It is a dismal sight for to behold,
Enough to make a heart of stone run cold."

R. W. B.

Lord George Gordon's Riots (2nd S. i. 287. 518.; ii. 156.) — I am in possession of the *Morning Chronicle and London Advertiser* for 1780, and have examined with some little care the papers for June, July, and August of that year. I find that one hundred and thirty-four persons were

tried as participators in the No-popery riots, of whom fifty-eight were found guilty, and of these only twenty-five were executed. Nine of the rioters brought to trial were women, viz.:

Mary Roberts and Charlotte Gardiner (a negro girl), tried July 4, and executed July 11, on Tower Hill.

Letitia Holland, tried July 6, and convicted. She was ordered for execution by "His Majesty in Council," on July 14, but respited on July 23.

Sarah Harwell, Elizabeth Harwell, and Judith Swiney, tried July 11, and acquitted.

Mary Cook and Susannah Howard, tried July 12, and Elizabeth Collins, tried July 13, were all convicted. Howard, however, was respited on July 30. Cook and Collins were executed on August 9, in Saint George's Fields.

None of the rioters underwent their sentence at Tyburn. It is therefore clear that Mr. Rogers's impression of seeing "a whole cartful of young girls, in dresses of various colours, on their way to be executed at Tyburn," is incorrect.

I may perhaps be permitted to remark that Mr. Dickens must have been a diligent reader of the *Morning Chronicle* for 1780. It is surprising to find in the newspapers so many of the incidents and names which appear in *Barnaby Rudge*. Even the raven is historical. ROBERT S. SALMON.

Newcastle-on-Tyne.

Colonel John Duncombe (2nd S. ii. 157.) — I am much obliged to your correspondent JUVERNA, but I think he is mistaken in some of his dates. John Duncombe appears by the Records of the War Office "to have entered the army in 1700, to have been promoted to be a captain in 1702, and to have been appointed to a company in the 1st Foot Guards on the 2nd of October, 1715."

I have taken some trouble to ascertain who he was, but unsuccessfully. In the inscription on his wife Susannah's tomb he is spoken of as the Hon. Col. John Duncombe, and in his will he so styles himself; in Pearch's *Collection of Poems* he is also so described; yet he was not a son of Anthony, Lord Feversham, the only peer of the name of Duncombe in the last century, or the one which preceded it, and he is moreover styled Honourable before 1747, when the Feversham peerage was created. He stated of himself that he was page to James II. when the latter was Duke of York, and also that he was wounded in the leg at the siege of Lille; he was on intimate terms with the second Duke of Marlborough, whose bond he held for 12,000*l.*, and he devised to his daughter estates at Marston-Moreton, co. Beds, where the Duncombes long had been possessed of lands, and the manor of which had been the property of Sarah Duchess of Marlborough, devised by her to her grandson the Hon. John Spencer, uncle of the second Duke of Marlborough.

Colonel Duncombe's daughter appears to have married Colonel Rowland Reynold (Col. 3rd Foot Guards, June 9, 1743), and their daughter and heir to have married Admiral Sir Robert Harland, Bart.

I presume an heiress of the Duncombe family married some peer's son, who thereupon took the name of Duncombe. On these data can any of your readers assist me? JAMES KNOWLES.

Parish Registers (2nd S. ii. 66. 151.) — The subject of parish registers, and especially some with which I am acquainted, has been anxiously impressed upon my mind. I began at one time to make a transcript of the registers in my possession in this manner. I had several sheets of foolscap paper headed with each year; the baptisms, marriages, and burials, being kept in separate *batches*. I then began copying each entry as it appeared in the original tattered pages, with their defects. I kept a margin of an inch wide on the left hand side of each page, on which afterwards to write the *date* of each entry, so that it might be the more conspicuous. I intended then to copy these sheets into large books, placing each entry in chronological order; to keep this *order* the more easily was the chief use of adding the dates on the margin. A pressure of time and public duty prevented my completing the work; but I live in hopes of doing so. The copies I intended for reference, and to give rest to the poor tattered leaves, except when required for legal evidence. What a mass of curious entries and valuable information would be thus brought to light; no doubt many to find their way into the pages of "N. & Q." SIMON WARD.

I rejoice that your correspondents still keep alive the question of parish registers and other ecclesiastical records. My own experience corresponds with that of MR. EDWARD PEACOCK, as to the fact that, in some parishes, the registers have been but imperfectly kept, whilst in others (as in my own) they have not been kept at all, but have had the ill luck to be burnt or otherwise destroyed. And although the occasional loss of the registers of a small parish might be a matter of no great moment, supposing the transcripts in the diocesan registry were more easily accessible than they are, and as well kept and catalogued as they ought to be, yet, if we may take MR. PEACOCK'S account of the episcopal registries of one diocese as a sample of the whole, it is evident that, in many cases, the loss might not easily be repaired.

The difficulty with regard to diocesan records seems to be, that those who have the custody of them have no leisure for perusing, arranging, and cataloguing them; and probably there is no fund out of which a qualified officer could be paid to look after them, so as to render them accessible to the public. Consequently not only parochial

registers, but many valuable *historical* documents, may be supposed to slumber in the dust of ages totally forgotten, or perhaps never heard of in this generation.

The difficulty appears to be *partly* one of *expense*; but might not this be got over by the introduction of *gratuitous* labour? I imagine that, in every diocese, clergymen might be found having small parochial charges, who would willingly devote a portion of their time to the arrangement and cataloguing of these valuable documents, and who would think themselves well paid for their trouble by the *historical facts* and information with reference to early synods, and many interesting matters which would be likely to turn up from time to time among the more ancient muniments. J. Sansom.

Parochial Libraries (2nd S. i. 549.) — At St. Peter's church, now used as the national schoolroom, at Maldon, Essex, there is a public library, founded by Dr. Plume, containing some scarce theological works, and under the management of twelve trustees. J. Q. Ebff.

Old Boswell Court.

The Fifth Crusade (2nd S. ii. 149.) — Your correspondent M. E. J. will find on reference to any of the best works on the Crusades that the fifth Crusade was undertaken in the pontificate of Honorius III. (A.D. 1217.) Its leaders were John of Brienne, titular King of Jerusalem, and Andrew II., King of Hungary. Andrew was soon recalled to his kingdom by the revolt of his magnates. John of Brienne took Damietta. There is no history of the Crusades in English. Mill's work does not deserve the name, and Keightley's is still more unworthy of notice. The best books on the subject are one in German by Wilken, and the great work of Michaud, which should be read in conjunction with the *Bibliothèque des Croisades* collected and edited by the same writer. Guizot's valuable collection of memoirs relating to the Crusades deserves attentive study, as also the ponderous volume by Bongars entitled *Gesta Dei per Francos*. W. H. M.

Arnold of Westminster (2nd S. ii. 110. 160.) — John Arnold, Esq., was twice elected member of parliament for Southwark, viz. in 1688 and 1690. He was a Whig, and was returned in 1688 at the head of the poll, the numbers being, —

For Mr. Arnold	-	-	2130
Sir Peter Rich	-	-	1677
Mr. Smith	-	-	1526
Mr. Bowyer	-	-	1360.

There was a petition against this election, but Sir Peter Rich and Mr. Arnold were declared duly elected.

There was also a petition against his return in 1690, on the ground of a riot and disturbance at the election, but he seems to have kept his seat until 1695.

He was most probably a brewer, as he was succeeded by Sir Charles Cox, who was a brewer, and resided at Hay's Wharf, where Alderman Humphery is making his new dock. G. R. C.

Morgan O'Doherty (1st S. x. 96. 150., &c.; 2nd S. ii. 58.) — I am surprised that no one of the many who ought to be able to speak authoritatively on the subject has settled the question as to the identity of "Morgan O'Doherty" with the late Dr. Maginn. I am not at all inclined to agree with your correspondent S., who summarily assumes that Capt. Hamilton, and not Maginn, was the original "Standard-bearer." I have never had a doubt about the matter myself, and though unable to offer any direct evidence in favour of Maginn, I am confident that he, and he alone, was the "Sir Morgan O'Doherty," the "Ensign" and the "Standard-bearer" of *Blackwood* and *Fraser*. Apart from the authority of Dr. Moir, in the *Dublin University Magazine* for January, 1844, of *Fraser* (vol. iii.), and of Professor Ferrier, in his new edition of the *Noctes Ambrosianæ* (vol. i. p. 33.), the internal evidence alone is sufficient to stamp Maginn as the original and true "Standard-bearer," and author of all the various articles, squibs, and songs, ascribed to Morgan O'Doherty. One work, at least, which originally appeared under that signature in *Fraser's Magazine*, — "Homeric Ballads," — has since been published with Maginn's name in full, as the author. The ripe scholarship, the rich humour, the exuberant wit, and the jovial, rollicking spirit which mark the works of "Morgan O'Doherty" are peculiarly the qualities which made Dr. Maginn famous as the prince of magazine writers. As for Captain Hamilton, I have never till now heard that he was ever charged with any brilliancy of wit or depth of learning. H. E. W.

York.

Tale wanted (2nd S. ii. 11.) — Mrs. Opie's tale of *Suspicious Circumstances* so truly answers the conditions of α. β.'s inquiry, that I have no doubt that it is the one inquired after. R. W. Dixon.

Seaton Carew, co. Durham.

Queries on a Tour (2nd S. i. 470.) — Referring to Mr. Boase's fourth Query respecting the Turkish inscription at Buda, which when there I did not see, I would ask him if the celebrated *sources d'eaux* are still in existence, concerning which La Martiniere says:

"Il y a des sources d'eaux chaudes, qui y donnent la delicieuse commodité des bains. Il y a de ces sources dont l'eau est si chaude que l'on y cuit des œufs en moins de temps qu'il n'en faut pour les cuire dans de l'eau qui seroit sur un feu clair; et comme si la nature avoit voulu temperer ces eaux, elle y a joint une source d'eau très-

froide; elles sont si peu éloignées l'une de l'autre qu'un même homme peut en mesme temps remplir deux cruches, l'une d'eau chaude et l'autre d'eau froide; mais ce qui surprend le plus, c'est de voir des poissons vivans nager au fond de cette eau bouillante, d'où il ne paroit pas possible de les pouvoir tirer autrement que cuits." — Reference to *Wagenseil, Synops. Geo.*, p. 653.

R. S. Charnock.

Gray's Inn.

Common Place Books (1st S. xii. 478.; 2nd S. i. 486.) — Your correspondent F. C. H. will find an excellent common-place book, paged and ruled, with index, and with a short printed instruction for use, published in 1820, entitled an *Aid to Memory*, by J. A. Sargent; sold by Wetton & Jervis, publishers and stationers, Paternoster Row. It is a thick quarto, and contains 574 pages, and has a brass lock. I purchased mine in 1823, and have found it of the greatest use. W. Collyns.

Coffer (2nd S. ii. 69.) — If Socius Dunelm will refer to Weale's excellent *Dictionary of Terms in Architecture, &c.*, he will find that one meaning of *coffer* is "a deep panel in a ceiling," and will probably be satisfied with the explanation thus afforded of the passage quoted by him. *Jeastes* of course means joists or beams. M. H. R.

Merry England (2nd S. ii. 3.) — Let me call Mr. Keightley's attention to the following note to Jamieson's *Kœmpe Viser* (I quote from the note to canto iv. of Scott's *Lady of the Lake*):

"*Merry* (Old Teut. *meré*), famous, renowned; answering in its etymological meaning exactly to the Latin *mactus*. Hence *merry-men*, as the address of a chief to his followers, meaning not men of mirth but of renown. The term is found in its original sense in the Gael. *mara*, and the Welsh *mawr*, great; and in the oldest Teut. romances, *mar*, *mer*, and *mere*, have sometimes the same signification."

E. G. R.

Pence a piece (2nd S. ii. 66. 99. 118.) — Evelyn in his *Acetaria*, says of artichokes:

"'Tis not very long since this noble thistle came first into Italy, improv'd to this magnitude by culture; and so rare in England that they were commonly sold for crowns a piece."— Evelyn's *Misc. Writings*, by William Upcott. 4to. Lond., 1825. p. 735.

Zeus.

Bothwell's last Place of Confinement (2nd S. ii. 141.) — See *Pièces et Documents relatifs au Comte de Bothwell*, privately printed by Prince Lebanoff, St. Petersburg, 1856, royal 8vo.; and relative *Notice sur la Collection des Portraits de Marie Stuart appartenant au Prince Alexandre Lebanoff*, also privately printed in royal 8vo., same place and date. These may, perhaps, be obtained from Mr. Dolman, 61. New Bond Street. M. L.

"*Think of me*" (2nd S. ii. 109.) — Although unable to inform X. H. where the poem may be found, I can, I think, assign the date of its first publication as 1828–29, from the following circumstance. The late Thomas Hood commenced the publication of his *Comic Annuals* in 1830, and the first of them (written in 1829) contains many parodies on songs and poems which were then popular. One of these parodies is headed "Lines to a Lady, on her Departure for India," and consists of ten verses, of which I send the first, the similarity of which to the verse sent by X. H. is apparent:

"Go where the waves run rather Holborn-hilly,
And tempests make a soda-water sea;
Almost as rough as our own Piccadilly,
And think of me!"

Juverna.

The lines in question will be found in a volume entitled *The Garden of Florence; and other Poems*, by John Hamilton (a writer who deserves to be better known), published by John Warren, Old Bond Street, London, in 1821.

H. E. Carrington.

Bath.

Posies on simple heavy Gold Rings (2nd S. ii. 58.) — The following additions to the collection already preserved in your pages have been made since my communication.

1. "Joye sans cesse. — B. L."
2. "Loue alway, by night and day."
3. "Filz ou fille. — Anthony Bacon, 1596."
4. "To enjoy is to obey."
5. "Loue for Loue."
6. "Post spinas palma."
7. "Liue to loue, loue to liue."
8. "All for all."
9. "Mutuall forbearance. — 1742."
10. "In loue's delight, spend day and night."
11. "Love's sweetest proofe."
12. "En bon foye."
13. "Truth trieth Troth."
14. "Beare and forbeare."
15. "Lett nuptiall joye, our time employe."

E. D.

Husbands authorized to beat their Wives (2nd S. ii. 108.) — Your correspondent Henpecked may be informed that, according to *Blackstone*, the power of moderately correcting the wife, by the old common law, belonged to the husband. The *civil* law allowed him for some misdemeanours, *flagellis et fustibus acriter verberare uxorem*, for others only *modicam castigationem adhibere*. This right began to be doubted in the reign of Charles II., and latterly fell into disuse, except among "the lower rank of people, who still claim and exert their ancient privilege." I am sorry to say that the same class in our day show as much fondness for their ancient privilege as in Blackstone's. This information, given almost exactly in Blackstone's words, may be found in *Commentaries*, vol. i. p. 444., London, 1836, ed. Hovenden.

Eralc Lahl.

Presentiments of Death (2nd S. ii. 149.) — I hope that none of your "numerous readers" will think it worth while to reply to the requisition of R.; and I trust that, if any do, you will not insert their communications. No other effect can be produced by them than the excitement of morbid sensibilities; without one grain of utility to the inquirer into natural phenomena, or even a profitable suggestion to the moral instructor. R.'s own language shows how useless would be the investigation, for he says that some entered the field with presentiments that were fulfilled, and some that were falsified; while others, who had no presentiments at all, met their deaths notwithstanding. The latter, of course, comprehended the thoughtless and indifferent; the former, such as from religious and considerate feelings prepared for what was very likely to be the fate of any who entered into the fearful strife. I am sure that most of your "numerous readers" will feel that this is not a subject for "N. & Q." D. S.

Device of a Star and a Crescent on Seals (2nd S. ii. 89.) — The devices of sun, moon, and star, whatever may be the allusion, are not confined to ecclesiastical seals. The following are examples to which I can immediately refer: —

Southwark Priory: Sun and moon.
Abbey of Tavistock: Sun and moon.
Borough of Ashburton: Sun and moon.
Corporation of Exeter: Sun, moon, and star.

Common seal of Lyme-Regis: Sun, moon, and star. J. D. S.

Bottles filled by Pressure of the Sea (2nd S. i. 493.; ii. 114.) — Mr. Woodman has obliged me by his communication. The question "how does the water enter the bottle" seems, however, to be yet *sub judice*.

Several mariners have presented me with bottles filled in the manner indicated by the statement of Captain Spowart: in each the wax covering the cork and mouth of the bottle remained unbroken. Gold has been proved by the Florentine Academicians to be pervious to water. Has water by any experiments been squeezed through glass? It has occurred to me that if hollow globes could be so graduated as to be filled at depths of 100, 200, 1000, 2000 fathoms, &c., the mariner could in deep sea soundings ascertain upon hauling in the sounding line whether it had been affected by currents, on observing how many of the globes attached to the lead were filled. Perhaps Maury may induce some captain to fill one column more of his *abstract log* with observations on the subject. John Husband.

Berwick.

Names of the Days of the Week (2nd S. ii. 133.) — If your correspondent B., who asks for the name of the heathen deity, &c. to which each day was dedicated, would only refer to the first vol. of *Clavis Calendaria*, from pp. 100. to 131. he will find some interesting information on the subject; as well as a table exhibiting the presumed superintending influence of the planets over the twenty-four hours of the day, or Nychthemeron, throughout the week. B. S.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Hymni Ecclesiæ e Breviariis Rom. Sarisb., etc. Oxford, 1838. Two Copies.
——— e Brev. Parisiensi. Oxford, 1838. Two Copies.
George Whitefield's Works. 7 Vols. 8vo. 1771.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "Notes and Queries," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

George Petter's Commentary on St. Mark's Gospel. Two Volumes, folio. 1662.
Wanted by *Rev. J. C. Ryle*, Helmingham Rectory, Stonham, Suffolk.

Cuvier's Animal Kinodom. by Latreille. 1834. Nos. 1. 3. 4. 29. 33.
Macreight's Manual of British Botany.
Bentham's Works. 1840. Parts XV. XVI. XVIII.
Grainger on Spinal Cord.
Gray's Supplement, by Redwood.
Carpenter's Zoology. 2 Vols.
Capper's Poems on Devon.
Wadsworth's Factors' Guide.
Alison's Europe. Vol. X. (of the Ten Vol. Edit.)
Salter's Scripture Illustration.
Owen's Homologies of Vertebrate Skeleton.
Wanted by *Thomas Kerslake*, Bristol.

The Secret Revealed of the Autrorship of the Letters of Junius. Holdsworth & Ball, St. Paul's Churchyard. 1830.
Wanted by *Rev. G. Jennings*, Elm House, Upper Holloway.

Partridge's Opus.
Smith's Natural History of Nevis in West Indies. 1745.
London Labour and London Poor.
Clergy List. 1856.
Claret's Freemasonry.
Wanted by *Thomas Millard*, Bookseller, 70. Newgate Street.

Notices to Correspondents.

Among other interesting Papers which we are compelled to postpone until next week are Mr. Gairdner's *Note* On the Death of Clarence — Doucæana, &c.

The number of Replies to Minor Queries *waiting for insertion obliges us also to postpone our usual* Notes on Books.

Memor. *We have a Letter for this Correspondent. Where can we address it?*

T. B. *There is* No Charge *for the Insertion of Queries.*

E. H. A. *The* Lines on Sleep *are by Thomas Warton. See several translations or imitations of them in our* 1st S. x. 356. 412.

J. H. *On the origin of the name of the bird called Turkey, see* 1st S. vii. 550.

R. J. *Dr. William Smyth was Master of Clare Hall in* 1598. *His predecessor was Dr. Thomas Binge.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "Notes and Queries" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, SEPTEMBER 20, 1856.

Notes.

THE DEATH OF CLARENCE.

The curious and well-known story of the Duke of Clarence, brother to Edward IV., having been drowned in a butt of Malmsey wine, has been received with considerable scepticism by some of our historians; and certainly it would be difficult to conceive a fact *à priori* more improbable. Clarence had rebelled against his brother and been forgiven; but his discontented spirit made him again obnoxious to Edward's resentment, and he was impeached of treason. The case was tried before the House of Lords, and Clarence was condemned to death. Edward had been his sole accuser; but, after the sentence was passed, there appears to have been a struggle in his mind between the offended majesty of the king and the natural affection of the brother, and some time elapsed before the law was allowed to take its course. At last the Speaker of the Commons went up to the House of Lords, and desired that the sentence might be executed. Edward caused it to be done in secret, not wishing that his brother should suffer the ignominy of a public execution. The method of his punishment was not made known; but if we may believe the chroniclers, the general impression of the time was that he underwent the penalty of his treason by being suffocated in a cask of wine!

The only contemporary, or nearly contemporary, authorities for this extraordinary tale are Fabyan and Comines; but their testimony would undoubtedly have been held amply sufficient to establish anything a degree more credible. Comines, it is true, was a foreigner; and, though he appears to have credited the story, qualifies his testimony with "comme on disoit." But Fabyan was an Englishman and a Londoner, and had no doubt about it whatever. "The Duke of Clarence," he says, "was secretly put to death and drowned in a barrel of Malvesye within the Tower." Nor is there any contradictory testimony; the Continuator of the Croyland Chronicle only says, "Factum est id, qualecunque erat, genus supplicii," showing that he himself was not acquainted with the circumstances. What, then, are we to think of the affair? Are we to believe that this extraordinary mode of punishment was actually had recourse to? Or, if not, are we to believe that it was the general opinion of the time? The report must have spread far to reach Comines, and must have appeared to him to rest on tolerably respectable authority, otherwise so intelligent a historian would scarcely have mentioned it in the way he has done. However extraordinary then it may appear to us, one would think the nineteenth century ought to distrust its judgment of a fact which contemporaries appear to have had so little difficulty in believing.

A solution of this riddle has occurred to me, the value of which I leave better judges to decide. I shall be happy to meet with anything confirmatory of my theory; but should any of your correspondents see arguments against it, they can do me no greater favour than by demolishing my speculations. Meanwhile the following remarks may, I hope, be not uninteresting.

If I were to ask, Did they kill him first and drown him afterwards? I suppose I should be considered guilty of something like an Irish bull. Yet this is exactly what is implied, if the expression of Fabyan above quoted be construed strictly: "The Duke of Clarence was put to death, *and* drowned in a barrel of Malvesye." Of course we must not look for a rigid adherence to grammar in such a writer; but if it can be satisfactorily made out that the word "drown" was used in old English authors in such a manner that it would have been no absurdity to talk of *drowning a dead body*, then Fabyan's grammar is in this instance vindicated, and we have got a new version of the death of Clarence.

I find in Shakspeare two instances which I think go some way to prove this. The first is in the well-known speech of Prospero in *The Tempest:*

> "I'll break my staff,
> Bury it certain fathoms in the earth,
> And, deeper than did ever plummet sound,
> I'll *drown* my book."

Burying and drowning here appear to be quite analogous processes. The thing that is to be drowned has no more life in it than the thing that is to be buried. But it may be thought that the word "drown" is here used by poetic licence, with a slight departure from its strict signification. The next instance is plain prose. When Parolles, in *All's Well that Ends Well*, having undertaken to recover his drum, is deliberating by what device he shall excuse himself for not accomplishing his task, he says:

> "I would the cutting of my garments would serve my turn; or the breaking of my Spanish sword . . . . or, to *drown* my clothes and say I was stripped."

If inanimate objects could be "drowned," why not dead bodies?

I am the more inclined to this theory because it explains another instance — the only other instance I know of — of a death concerning which there was a similar report. In a certain ballad or rhyming history of the "Ladye Bessie," or Princess Elizabeth of York, queen of Henry VII., the heroine alludes to the murder of her brothers, Edward V. and the Duke of York, by their uncle Richard III., in these words:

"He dyd my brethren to the deathe on a daye
In their bed where they did lye.
He drowned them both in a pype of wyne."*

I can see no way of reconciling this startling inconsistency except in the manner in which I have attempted to account for the story of Clarence. And it is remarkable that the fate of Clarence and the fate of the princes were alike shrouded in mystery. The body of Clarence was never shown to the public, and nobody knew what ultimately became of it; the bodies of the princes were not discovered for many generations. But the world is never content to remain ignorant of the fate of those who have once been prominently before it; and in the absence, probably, of any certain information about the disposal of the bodies, rumour had recourse to the ingenious contrivance of a wine cask.

Thus, I venture to think, we may possibly divest these two rumours of the improbability connected with the mode of death. But we have still to consider the "drowning" or immersing of the bodies. That this should have been done in wine, either in the case of Clarence or the princes, appears unlikely. Immersion in wine would, no doubt, have preserved the bodies, but the object, both with Edward IV. and with Richard III., would have been rather to annihilate them, or secrete them beyond the possibility of after-discovery. With regard to the bodies of Edward V. and his brother, Rastell gives a story which most probably obtained currency before the confession of the murderers, that they were carried out to sea, and there sunk. May it not have been supposed that they were committed to the deep in a wine cask? The idea was not unnatural. A wine cask taken out to sea as part of a ship's cargo would create no suspicion. A wine cask might be tossed overboard and nobody be one whit the wiser. To this fate popular rumour may have consigned the bodies both of Clarence and the princes; and it seems just possible that Fabyan may have meant no more when he said that the former was "drowned in a barrel of Malmsey."

I know not, indeed, if it can be at all made out that in mediæval English "a pipe of wine," or "a barrel of Malmsey," ever meant the vessel without the liquor; but I may remark that modern grammatical usage differs more from ancient usage in the matter of prepositions than in any other part of speech. Of this Horne Tooke gives an instance from the old play of the *Sad Shepherd:*

"*Marian.* Come, Amie, you'll go with us.
Amie. I am not well.
Lionel. She's sick *of* the yong shep'ard that bekist her."

In this case "of" is used where we should say "for," the difference being easily accounted for, as explained by the author of the *Diversions of Purley*, by extending the expression thus, "She is sick *for love of** the young shepherd." Ancient usage abbreviated the expression by omitting "for love;" modern usage would rather omit "love of." Now may we not deal with the words "a barrel of wine" in a manner somewhat similar? In our day they mean "a barrel *full* of wine;" but who knows that Fabyan may not have meant "a barrel *for the holding* of wine"?

But if this philological explanation will not serve, it may at least be conceded that the wine cask could easily have been converted into a cask of wine by the natural love of the marvellous, and that though both Fabyan and Comines got the story on what seemed very reliable authority, the tale might have been slightly modified before it came to them. But the "drowning" *of the corpse* is what I principally seek to establish, not that it was immersed in water instead of wine.

James Gairdner.

* *Harl. MSS.* 367. f. 89.

BRIEFS.

Before seeing Mr. Blencowe's notices on the East Bergholt parish books (2nd S. ii. 121.), I had intended to draw attention to the lists of the sums formerly collected under royal authority by means of "briefs," which are prefixed to many ancient parish registers, as they contain various scraps of information regarding the repairs and rebuilding of churches, accidents, &c., the dates of which are likely to prove useful to the topographer and historian. A vast storehouse of facts of this kind already exists in the pages of "N. & Q." I shall therefore add an abstract of the list in my own parish register as a supplement to Mr. B.'s communication, which example may be followed by other contributors.

Collected in Ormsby St. Margaret.

	£	s.	d.
Jan. 2nd, 1675. Collected by vertue of a letter patent or briefe for ye building the Parish Church of Newent in Gloucestershire the sume of nineteen pence - - -	00	01	07
Jan. 16, 1675. Collected for ye Parish Church of Oswestree in ye County of Salop, demolished in ye late Civil War, the sume of three shillings and nine pence - -	00	03	09
September 24th, 1676. Collected for ye Towne and Porte of Topsham in Devon the sume of one shilling nine pence hafpeñy -	00	01	09½
Feb. 4, 1676. For a burning at Eatō, near Windsor, in ye County of Bucks - -	00	01	08
July 19th, 1677. For Blithburgh in Suff., briefe for a fire happening about June 22, 76 -	00	03	06
July 22, 77. Cottenham in Cambs. - -	00	05	00
Augst 5, 77. Towcester in Northampton, fire -	00	01	07½
March 17, 77. Burning in Rickmersworth -	00	01	06q
March 31, 78. Do. Harlington in Middlesex -	00	01	08
Septem. 8, 78. Do. Wem in Salop - -	00	01	06

* Or, "*of* love *for*."

	£	s.	d.
Septem. 29, 78. Do. Uffington in Lincolnsh. -	00	01	10
March 9, 1678. Do. Horsham, St. Faith's -	00	01	7½
March 23, 1679. Do. Pattinghā in Stafford -	00	01	02
June 1, 1679. Do. in Towne and Port of Dover - - - - - -	00	01	01
Septemb. 7, 1679. Do. Lurgishal in Wilts -	00	01	09½
Jan. 17th, 1680. Collected for the Redemption of slaves in Turky, etc., y^e^ sume of 1^l^ 12^s^ 5^d^			
March 13, 1680. Burning of Tadcaster, Yorks.	00	00	10½
April 10th, 1681. Do. at Roxford in Cambs. -	00	03	03
August 21st, 1681. Collected to a brief for y^e^ poor Protestants in Poland - -	00	07	00
September 18, 1681. Burning in Stafford -	00	01	08
September 28, 1681. Do. in y^e^ Town of Bishton, in y^e^ Parish of Colwich, Stafford -	00	02	01
ffebruary 19th, 168½. Do. Hansworth, Yorks.	00	02	08
ffebruary 26, 168½. Do. East Budly in Devon	00	02	05
March 5, 168½. Do. East Peckham in Kent -	00	01	10
March 25, 168½. Collected to a brief for y^e^ Relief of the French Protestants, the sume of one pound fourteen shillings and nine pence.			
Collected y^n^ to a brief for repairing a great church in St. Albans in Hertfordshire, y^e^ sume of thirteen shillings.			
April 9th, 1682. Burning in Caister, Linc. -	00	01	08
July 16, 1682. Collected y^n^ to a brief for a burning in a place called y^e^ Maze, in y^e^ Parishes of S^t^ Thomas y^e^ Ap'le and S^t^ Olave, in y^e^ Towne and Burrough of Southwark, in the County of Surrey - -	00	02	02
September 24, 1682. Burning of New Windsor, Berks. - - - -	00	01	03
Do. For a burning in London - -	00	02	03
9ber 19th, 82. Do. at Preston, Candever, in y^e^ County of South-Hampton - -	00	02	04
Dec. 3, 82. Do. at Stoke, near Clare, in Suff. -	00	02	06
Dec. 17, 1682. Do. at Ensham in Oxfordsh. -	00	01	07½
July 17, 1683. Do. at Wapping in London -	01	12	06
Septem. 23, 1683. Do. at Colomptō, Devon -	00	02	01
Septem. 30, 1683. Do. at Bassingborne, Cambs. - - - - - -	00	01	06
March 25, 1684. Do. at New Market in Suff.	00	09	03½
Also to a burning in Channel Row, in y^e^ City of Westminster in Middlesex - -	00	06	00½
Septemb. 28, 1684. Collected y^n^ a brief for rebuilding a greatly dilapidated Church in Portsmouth, in y^e^ County of Hampshire -	00	03	06
ffebr. 10, 84. Burning at Sutton in Caister in Northhampt. - - - -	00	02	00
ffeb. 22, 1684. Do. in Castor w^th^in Ryley, in y^e^ County of North Hampton - -	00	02	00
March 1st, 84. Do. in Ely - -	00	02	06
April 5, 85. Do. at Elsewas in Staffordsh. -	00	03	06
April 19, 85. Do. at Staverton in . . . . -	00	02	08½
May 3, 1685. Do. in Swaffam (Norf.) -	00	01	06
May 31, 1685. Collected y^n^ to a brief for Market Deeping in Lincolneshire - -	00	03	10½
April 26th, 1685. Burning at Saresden in y^e^ County of Norff. (?) - - -	00	01	10
June 8, 1685. Collected y^n^ to a petition for y^e^ burning of Stody Parsonage, in y^e^ County of Norff., the sume of three and fifty shillings and three pence.			
July 5, 85. Burning at Beamister, C° Dorset	00	03	04½
July 19, 1685. Collected for an inundation of water at Kirkcanton in y^e^ County of Cumberland - - - - - -	00	02	08
Aug^st^ 2, 1685. Burning at Haxby in Yorkshire - - - - - -	00	02	10
Aug. 16, 1685. Do. in . . . . C° Wilts -	00	03	04
Aug. 30, 1685. Do. at Ilfreston, C° Sussex -	00	03	11
Oct. 25, 1685. Do. at Stantō in Suff. -	00	01	00
May 9, 1686. Do. in Hereford - -	00	01	09
Septemb. 12, 1686. Collected y^n^ to y^e^ repairing y^e^ Church of Eynsbury in y^e^ County of Huntingdon - - - - -	00	01	08½
October 21st, 1688. Collected to Mr. Hutton's petition for his burnt Vicaridg in Norff. -	00	04	10
March 25, 1690. Collected to a brief for a burning in East Smithfield, in the parish of S^t^ Botolph without Aldgate, in y^e^ County of Middlesex, the loss being 6060^li^ -	00	09	06½
It^m^. Burning at New Alresford in Hampsh. -	00	05	04
Oct 19, 1690. Do. at S^t^ Ives, C° Huntingdon	00	02	07
Nov. 2, 1690. Do. in Stafford - -	00	02	09
Nov. 30. Do. at Bishops Lavington in Wilts	00	01	00
Dec. 14, 1690. Do. in Southwark - -	00	09	07
April 5, 1691. Do. at Morpeth in Northumberland - - - - - -	00	01	07
April 12, 1691. Collected to a Briefe for the loss of Mr. Clopton of Norwich, one peny.			
July 20, 1691. Burning in East and West Teingmouth and Shaldon in y^e^ County of Devon - - - - - -	00	08	06
Septem. 20, 1691. Do. in Thirske in y^e^ North Riding of Yorksh. - - - -	00	01	08½
March 6, 1692. Do. in Bealt, C° Brecon -	00	03	09½
August 18, etc., 1692. Collected y^n^ to a Briefe for Redemption of Captives in Algier, Sally, and Barbary - - - -	ii	09	04
Oct. 9th, 1692. Burning in Ledbury, C° Hereford - - - - -	00	01	05
Novemb. 6, 1692. Burning at Hedon in Yorksh. - - - - -	00	01	02
Decemb. 11, 1692. Do. in Havant in Southamptonshire - - - -	00	02	07
January 8th, 1692 [3]. Do. in Ellesworth, C° Cambs. - - - - -	00	02	09
ffebr. 5, 1692. Do. at Tunbridg Wells, C° Kent - - - - -	00	03	00
April 3, 1693. Collected then to the Burning and plundering of Druridg Weddrington and Chebborne in Northumberland -	00	03	04
April 30, 1693. Burning in Lambeth, C° Surrey - - - - -	00	02	01
July 9th, 1693. Do. in Churchill, C° Oxon -	00	02	03
August 6th, 1693. Collected to a double burning at Dennis Gunton's of Wickmer in y^e^ Co. of Norffolk - - - -	00	03	01
Decemb. 3, 1693. Burning at Wooller, C° North. - - - - -	00	02	07
August 5th, 1694. Do. in Yalding, C° Kent -	00	01	01
Novemb. 29, 1694. Collected to a Briefe for the ffrench Protestants - - -	01	05	05½
April 10th, 1695. Burning in y^e^ Citie of York	00	10	06½
It^m^. ———— Do. in Nether-Haven and ffiddleton, C° Wilts - - -	00	04	03½
July 28, 95. Do. at Grand-Cester, Cambs. -	00	00	07½
Aug. 25, 1695. Do. at Gillingam in Dorset -	00	02	02
Sept. 22, 1695. Do. at Trinitie House, Kingston upon Hull - - - -	00	01	06
ffeb. 23, 1695. Do. by lightening in Holbeach, in Holland in Lincolnshire - -	00	01	09
Aug. 31, 1696. Burning in Broughton, C° S^th^Hampton - - - -	00	01	10
September 13th, Do. in S^t^ Olave, Southwark, C° Surrey - - - - -	00	01	00
Octob. 18, 1696. Do. of Robert Barker of Aby in Lincolns. - - - -	00	01	04

	£	s.	d.
Nov. 1, 1696. Do. at Streatham in y^e Isle of Ely	00	00	09
ffebruary y^e last, 1696. Do. at Mildenhall in Suff.	00	00	04
Septemb. 28th, 1697. Collected y^n to the repaire of the Church of West Halton in y^e County of Lincolne	00	00	03
Octob. 10th, 97. Burning in . . . . . in Staffordsh.	00	03	08
April 3, 1698. Collected y^n to y^e Burning of y^e houses of Rich^d Uriel of Cockermouth in y^e County of Cumberland		1	3
Apr. 17, 1698. Burning in Litch-field, Staffordsh.		1	2
October 2^d, 1698. Collected for Redemptiō of Thomas Rose of Lynn, a Slave in Morocco		3	10
8^ber 16, 1698. Burning in Newbury, C° Berks.		1	4½
February 5th, 1698. Do. at Minehead in Somersetsh.		1	0
March 5, 1698. Do. at Derby-Court in Westminster		1	0
March 19, 98. Do. in y^e Parish of S^t Giles in y^e Fields		2	0
April 17, 18, 19, 20, 27. Collected to persecuted Protestants in Piemont, Sauoy, &c., and French Protestants Refugees in Switzerland	2	19	0
April 13, 1699. Collected y^n to a Brief for a Burning at Lancaster	0	0	0
Octob. 3, 1700. Collected y^n to a Briefe for Ransoming Captive Seamen from y^e King of Fez and Morrocco in Turky	0	18	7
Octob. 19, 1701. I published a Briefe for a fire at Hormonden in y^e County of Kent, y^e loss being above 1000^li, and being after y^e expiration of y^e time for gathering, there was nothing given to it.			
December 26, 1701. Collected y^n to the Repair of Bromley Church in Staffordshire		2	8
ffebruary 7th, 1701. Collected y^n in y^e Parish for y^e Burning of Leominster Church in y^e County of Hereford	0	4	0½
ffebruary 15th, 1701. Collected y^n in y^e Parish Church for y^e Damage of Rye Church in y^e County of Sussex		2	3
June 10th, 1702. Collected y^n in y^e Parish of Orm'sby S^t Margaret towards y^e Reparation of Chester Cathedrall		2	2
Aug. 16, 1702. Burning in Ely		2	0½
Septemb. 13. Burning at Rolleston in Staffordsh.			9½
Septemb. 20. Collected in y^e Parish Church to y^e ruines of Chepstow Church in y^e County of Monmouth		1	2
January y^e 17th, 1702. Collected in y^e Parish Church to y^e Damage of Corn-Mills by fflouds, &c. in Congleton in y^e County of Chester		0	6
ffeb. 7, 1702. Fire at Shutsford in y^e County of Oxon, *i.e.* Oxford		0	6
Mar. 7, 1702. Collected in y^e Parish to repairing S^t Giles Church in Shrewsbury in y^e County of Salop			7½
April 11th. Do. to y^e Briefe of Monks Harby, seaventeen pence ha'peny.			
July 18, 1703. Fire at Wrottesley in Staffordshire		1	3
Aug. 1, 1703. Burning in Spittlefields Hamlet in Stepney		1	2½
Aug. 29, 1703. Burning at Faringdon, C° Berks.		0	5
7^ber 12, 1703. Do. at Fordingbridg, C° Southampton		1	11
8^ber 10, 1703. Do. at Tuxford, Nottingham		2	2
1707.			
May 4th. Burning at North Marston, C° Bucks.			5
And Collected to y^e repair of Broseley Church in the County of Salop			2¼
June 29. Burning of Towcester			5
July 13. Do. of Joseph Wakelin at Hartly Green in y^e County of Stafford			5
July 27. Do. in Spilsby, C° of Lincoln.			
August 10. Do. in Shire-lane, C° of Middlesex			1
November 16. Collected to y^e rebuilding of Dursley Church and steeple fallen downe in y^e County of Gloucester, one peny.			
November y^e 9. Burning at Heavitree, C° Devon			3¾
November y^e 23^d, 1707. Collected to the rebuilding of y^e Parish Church and Tower of Orford in Suffolk		1	9
Novemb. 30. Burning at Southam, C° Warwick			10
May 2^d, 1708. Burning at Bewdly, C° Worcester			3
May 9th. Do. at Woodhurst, C° Huntingdon			3
May 16. Do. at Wincanton in Somersetsh.			6
May 23. Do. at Alcōbury cum Weston, C° Huntingdon			3
July 25th. To a Robbery by the French and a burning			10

The above entries are made and mostly signed by Geo. Cowper, first currate and then vicar of the parish, and are countersigned by the churchwardens. They show that our ancestors had no lack of calls at any rate on their charity. There seems to have been a considerable falling off in their contributions after 1695; perhaps owing to pressure on account of war prices, a cause which acts in the same direction at the present time.

E. S. Taylor.

Ormesby St. Margaret.

DR. JOHN CLAYTON AND COAL GAS.

This gentleman has received the credit of being *one* of the first, if not the first, who experimented on the nature of coal gas. Mr. Thos. S. Pickston, in his *Practical Treatise on Gas Lighting*, says (p. 69.): —

"That a permanently elastic and *inflammable* aeriform fluid is evolved from pit-coal appears to have been first *experimentally* ascertained by the Rev. Dr. John Clayton, Dean of Kildare. With the exact date of the discovery, we are not acquainted; but as the communication made to the Earl of Egmont, F.R.S., in 1739, by Dr. Robert Clayton, Bishop of Cork and Orrery, purported to be an extract of a letter from the discoverer to the Hon. Robert Boyle, who died in 1691, the discovery must have been made prior to that event, though not published in the *Philosophical Transactions of the Royal Society* till the year 1739."

But no mention is made in the published por-

tions of his letter to prove that the author had discovered the property it possessed of burning after it had passed through water. This fact was mentioned in the second volume of the *Chemical Essays* published by Dr. Watson (afterwards Bishop of Llandaff) in 1767. And Mr. Samuel Hughes, in his *Treatise on Gas Works*, London, 1853 (p. 9.), says: —

"To the celebrated Dr. Watson, Bishop of Llandaff, we are indebted for the first notice of the important fact, that coal gas retains its inflammability after passing through water into which it was allowed to ascend through curved tubes."

Dr. Clayton, having omitted to mention his knowledge of this peculiarity in coal gas in his letter to the Hon. Robert Boyle, it was but reasonable to suppose that he was ignorant of it. But I find, in the *Miscellanea Curiosa*, London, 1705–6–7, in vol. iii. p. 281.,

"a letter from Mr. John Clayton, Rector of Crofton, at Wakefield, in Yorkshire, to the Royal Society, May 12, 1688, giving an account of several observables in Virginia," &c. —

in which, after describing some of the severe storms he had witnessed during his residence in the colony, he adds:

"Durst I offer my weak reasons when I write to so great Masters thereof, I should here consider the nature of thunder, and compare it with some sulphurous spirits which I have drawn from coals, that I could no way condense, yet were inflammable, nay, *would burn after they passed through water*, and that seemingly fiercer, if they were not overpowered therewith. I have kept of this spirit a considerable time in bladders; and tho' it appeared as if they were only blown with air, yet, if I let it forth, and fired it with a match or candle, it would continue burning till all were spent."

The wording of this extract resembles the published portion of the communication made public in 1739 so closely as to leave no doubt that they were both written by the same person; and I presume it establishes beyond a doubt Dr. John Clayton's claim to the discovery of gas retaining its inflammability after passing through water.

T. H. W.

Richmond, Virginia, August 23, 1856.

NATURE, AND HER MOULD, OR DIE, FOR MAN.

When Byron, in his *Monody on the Death of Sheridan*, laments —

"That Nature formed but one such man,
And broke the die,"

he perhaps does not mean to imply that such is not the ordinary procedure of nature in her handiwork, at least so far as the human race is concerned, but that it is a matter of regret that in this so successful instance she did not stamp a duplicate impression. This, however, she has only done most rarely, and by accident as it were: witness the one or two cases of mistakeable identity recorded in the *Causes Célèbres* and elsewhere, — exceptions which serve at once to illustrate and prove her rule to the contrary. Yet the eloquent egotist, J. J. Rousseau, seems to fancy that men in general are made by the dozen, while he, as to be paralleled by none but himself, is the result of an experiment of questionable expediency in the way of separate manufacture:

"Si la nature a bien ou mal fait de briser le moule dans lequel elle m'a jeté, c'est ce dont on ne peut juger qu'après m'avoir lu." — *Les Confessions*, chap. i.

The figure, whatever it may imply, has been a favourite one with eulogists. The biographer of a comedian who amused the public in his day not less successfully than Sheridan winds up with —

"L'on peut dire sans hyperbole, que la nature, après l'avoir fait, en cassa la moule." — *La Vie de Scaramouche*, 12mo., 1690, p. 107.

Again, I find it in Ariosto:

"Non è un si bello in tante altre persone,
Natura il fece, e poi roppa la stampa."
Orl. Furioso, cant. x. stanz. 84.

and, returning to the north, in the work of our ancient Scottish poet:

"Her arms are lang, her shoulders braid,
Her middil gent and small:
The mold is lost wherein was maed
This *a per se* of all."
Alexander Montgomery's *Poems*.

Here my memory fails me; perhaps others may be able to indicate an earlier, if not the original, use of the figure.

WILLIAM BATES.

Birmingham.

DOUCEANA.

Notes by F. Douce in his copy of Thos. Greenhill's Νεκροκηδεια, *or the Art of Embalming*, 4to., Lond., 1705:

"A Copy in Longman's Suppl. Catal., 1817, No. 9503, at 1*l.* 16*s.* Query, if Mr. Greenhill was aware that his subject had been already discussed in Penicher, *Traité des Embaumemens selon les anciens et les modernes*, Paris, 1699, 12mo. ?

"There is a receipt for embalming bodies in Jordan, *Recueil de Littérature*, p. 22.

"See some good remarks on embalming in *Voyages de M. du Mont*, tom. ii. lettre ix.:

"'Les Rois d'Egypte et de Syrie
Vouloient qu'on embaumât leurs corps
Pour rester plus long-tems morts:
Quelle folie!
Avant que de nos corps
Notre ame soit partie
Avec du vin embaumons-nous
Pour rester plus long-tems en vie.'

"It has been ingeniously imagined that the practice among the early Christians of embalming the bodies in

their crypts and catacombs originated to prevent the consequences that might otherwise have ensued from the corruption of the flesh when they were engaged in their religious meetings in those places.

"On the 6th of April, 1833, I was present at the opening of a mummy at the Charing Cross Hospital by Mr. Pettigrew and assistants. It was No. — in the Egyptian sale at Sotheby's, March, 1833, and cost £ —.

"It was taken from a rude coffin of sycamore wood, and was enwrapped in many linen or cotton folds and bandages, that caused much trouble in removing. The body was in a dried state, with much of the flesh in a shrivelled state, and extremely perfect and free from any dislocation of the limbs. The mixed materials of asphaltum and linen had several fragments of gold leaf very finely beaten. On the feet and head were spots of gold leaf, but it had not been gilt all over, as Mr. P. seemed to think had been the case. The flesh had become black. Nothing was found in the mummy, at least during the process of opening. There were present Sir Henry Halford, Ottley, Hawkins and Barnwell of the British Museum, Dr. Richardson, Mr. Gage. Mr. Pettigrew delivered a very appropriate lecture on the occasion, chiefly extracted from Herodotus, Diodorus Siculus, &c. He stated, but erroneously, that coins were found in the mouths of mummies. This could not be, previously at least to the Greek dynasty in Egypt. The coin of Hadrian, said to have been found in a mummy, and of which Schlegel has given some account, is of a very doubtful nature. Pieces of gold have been found in the mouths of mummies, and Coxe had a gold idol which he was told had been so found."

Notes by F. Douce in his copy of S. Gregory's *Dialogues translaté de Latin en Francoys*, printed by Pierre Leber, 4to. Par.:

"See what Mr. Turner has said of these dialogues in his *Saxon History*, vol. ii. p. 317., and see particularly Davies's *Icon libellorum*, p. 184.

"There is a very fine MS. of Gregory's Homilies and Dialogues in the French language in Bibl. Reg. 15 D. v.

"Reasons for supposing that this work was not written by S. Gregory the Great, but by a later pope of that name. See Archbp. Abbot's *Description of the World*, p. 217.

"More on these dialogues in Fabricii, *Bibl. Med. Ætat.* iii. 250.

"In the cathedral library at Autun is a Merovingian MS. of S. Gregory's dialogues, whence Millin justly infers that they were written by Gregory himself. See his *Voyage dans les Départemens du Midi*, tom. i. p. 329."

Notes by F. Douce in his copy of *Abregé des Douze Livres Olympiades, composez par le S. Jehan Vander Noot, Patrice d'Anvers*, fol.: Anvers, 1579: —

"In Balthazar's *Genealogies des Contes de Flandres*, Antwerp, 1598, folio, are verses addressed to the reader, in French, by 'Jean Vander Noot, patrice d'Anvers.'

"He was in London in the reign of Eliz., where, in 1569, he published *A Theatre wherein be represented as wel the Miseries and Calamities that follow the Voluptuous Worldlings, &c.*, 12°, with many very curious cuts and sonnets. The work is ded. to Queen Eliz. From this dedication it appears that he had, in company with many of his countrymen, taken refuge in England to avoid the persecutions for religion in Holland and the Low Countries. The work consists of Petrarch's Visions, as in Spenser; of Du Bellay's sonnets (in blank verse, and nearly in the same words as Spenser's rimes): 'the authors declaration upon his Visions, &c. Transl. out of French into English by Theodore Roest.' Q. therefore, who wrote the above 'Visions' and 'Sonnets'?

"In his *Olympiades*, 1579, he calls himself 'Patrice d'Anvers.' In this is a good portrait of him in copper.

"Another work by him is *Hymne de Braband*, 1580, folio. With his portrait in wood.

"Another, *Divers Œuvres poetiques*, 1581, folio. With his portrait in wood.

"I conceive the copper cuts in this very rare volume to have been done by Coornhaert. — F. D."

W. D. M.

Minor Notes.

Extraordinary Births. — The following appeared in many papers; I take it from *The Globe* of April 16, 1856:

"Sunday Morning, the 13th April, between the hours of 8 and 10, Mrs. E. Phinn, the wife of Edward Phinn, a guard in the service of the London and North Western Railway Company, residing at 144. Scofield Street, Bloomsbury, Birmingham, was safely delivered of five children, three boys, born alive and doing well, and two girls born dead."

The following is a cutting from the *Sunday Times* of August 17, 1856:

"*A Doubtful Story.* — The *Journal des Annonces* of Lisle announces that a married woman, residing in a commune near that town, and who has twice been brought to bed of twins, has just been safely delivered of five children, three boys and two girls. All the children are well formed, but small, and are in good health. A singular particularity is stated by the journal to have attended the pregnancy of this woman. During the last two months all the objects before her eyes appeared to be several times repeated, but since her delivery her sight has returned to its natural state."

Perhaps the detail of the woman's sight in the last would not succeed in giving credit to the "doubtful story;" but I fear that the extreme circumstantial detail of the first case has induced many readers to yield their belief to that narrative. Fortunately I have had the opportunity of testing its truth, and I find that the account is perfectly trustworthy in all respects, except the matter of the five children! Mrs. Phinn had only *three* children at one birth, and all three were born dead. As a rule, *all* extraordinary stories in newspapers may be taken as fact, *except in their extraordinary details.*

C. Mansfield Ingleby.

Birmingham.

The Charter Oak of Connecticut. — The following from *The Times* of Sept. 9, 1856, ought to be preserved in "N. & Q."

"The old 'Charter Oak' of Connecticut, which stood near the city of Hartford, was blown down on the 21st by a gale of wind, to the great regret of the inhabitants. In 1686 James II. dissolved the government of the colony, and demanded the surrender of the original charter granted by Charles II. in 1662 — a very liberal one, so much so that it would never have passed through the 'proper department' of a much more recent age. When

required to surrender it the Governor and Council refused, even resisting the terrors of three several writs of *quo warranto*. Whitehall was a long way off in those days. On the 31st October, 1687, Sir Edmund Andross and a guard of sixty soldiers entered Hartford to seize the charter by force, if necessary. The sitting of the Assembly was judiciously protracted till evening, when the Governor and Council appeared about to yield the precious document; it was brought in and laid on the table. Suddenly the lights were put out and all was darkness and silence; when the candles were again lighted the charter had vanished. The Council had not refused to give it up, but it was gone. The Governor was deposed, nevertheless, and the royal orders carried out; the charter had in the meantime been concealed in a gigantic oak; on James's abdication the instrument was reproduced, the old Governor re-elected under it, and it remained the organic law of the colony till 1818. From this incident sprung the veneration of the people for the 'Charter Oak.' It is supposed to have been a very old tree when America was discovered. The day after the tree was blown down the city band played solemn music over its trunk for two hours, and the city bells tolled at sunset in token of the public sorrow."

T.

Dress. — The following paragraph appears in the *Morning Chronicle and London Advertiser* of Saturday, July 29, 1780:

"A few days ago, a Macaroni made his appearance in the Assembly-room at Whitehaven in the following dress: a mixed silk coat, pink sattin waisteoat and breeches, covered with an elegant silver nett, white silk stockings with pink elocks, pink sattin shoes and large pearl buckles, a mushroom coloured stock, covered with a fine point lace; his hair dressed remarkably high, and stuck full of pearl pins."

Robert S. Salmon.

Neweastle-on-Tyne.

First Edinburgh Review. — The world hardly knows that the earliest review of books published in Britain was an *Edinburgh* review, an *Historical Account of Books and Transactions in the Learned World*, which eommeneed in 1688. The earliest English review, *Weekly Memorials, or an Account of Books lately set forth*, began a few months later, in January, 1688–89. M.

Sayings about the Weather. — I have lately met (in Worcestershire) with the following weather sayings, which are *apropos* to the present season, and are (I believe) as yet unreeorded:

"A Saturday's change, and a Sunday's full,
Once in seven years, is once too soon."

Rain is foretold by the appearanee of snakes and the shining of glow-worms.

Cuthbert Bede, B.A.

Mr., M., Herr, Signor, Señor, &c. — No one thinks in Vienna or Berlin to introduee an Englishman as *Mr.* this and that, but of eourse, speaking *German*, we titulate German, and eall him Herr. Whether the above silly parlances have originated in the pride (!) or politeness (!) of the English, I will not decide; but they are of a comparatively reeent date. In the playbills and announcements of 1760 (or thereabouts) of the performance of *Le Divin du Village*, at London, the author is styled *Mr.* J. J. Rousseau, and *not* M. J. J. R. Still earlier, in 1637, in the books on Comenius, the author is called Mr. C. I trust this *Note* will leave no further *Quere* on the relinquishment of such ludierous absurdity. J. L.

Gower Street.

A long Sleep. —

"The 27th of Aprill [1546], being Tuesdaie in Easter weeke, W. Foxley, potmaker for the mint in the tower of London, fell asleep, and so continued sleeping, and could not be wakened with pricking, cramping, or otherwise burning whatsoever, till the first day of the next Terme, which was full 14 dayes and 15 nights, for that Easter terme beginneth not afore 17 dayes after Easter. The eause of his thus sleeping eould not be knowne, though the same were diligentlie searched for by the king's phisitions and other learned men, yea the king himselfe examined ye said W. Foxley, who was in all points found at his wakening to be as if he had slept but one night, and lived 41 yeeres after, to witte, till the yeere of Christ 1587." — Stow's *Chronicle.*

Abuba.

Queries.

OXFORD EDITION OF PAPPUS.

Dr. Edward Bernard (1638—1697), who was Savilian Professor of Astronomy (1673—1691), eoneeived the plan of publishing, by the assistance of the University, a collection of the ancient geometers. He prepared the text of Euclid, and especially of the *Data*. He proposed fourteen volumes, as follows:

"I. Euclid and Proclus. II. Apollonius and Serenus. III. Archimedes and Eutocius. IV. Pappus and Heron. V. Athenæus and Vitruvius. VI. Diophantus. Theon, and Nicomachus. VII. Theodosius, Autolyeus, Menelaus, Aristarehus, Hypsicles. VIII. and IX. Ptolemy and Theon, the Almagest; Cleomedes, Psellus, Manilius. X. Ptolemy, Theon, Heraclius, *Canones;* Ptolemy and Proclus on the Sphere. XI. Ptolemy περι φασεων, &c., and *de Annalemmate;* Geminus and Aratus; Ptolemy *de speculis;* Heliodorus. XII. Ptolemy, Astrology; and Firmicus. XIII. Ptolemy's Geography. XIV. Ptolemy's Harmonies, with Porphyry, Bryennius, Aristoxenus, Nicomachus, &c."

With these, a large number of minor writers, ancient and modern. Bernard's list, published in Dr. Smith's edition (1704) of his works, as *Veterum Mathematicorum Synopsis*, and reprinted, I think I remember, by Fabricius, is in itself a learned catalogue of suggestive memoranda.

By mere eoineidenee the University of Oxford published the three first volumes (but without Bernard's proposed additions) in their order. Gregory (1703) published the Euclid (without Proclus), making use of Bernard's collations; and this is still the only Greek text of *all* that is at-

tributed to Euclid. Halley (1710) published the Apollonius and Serenus, and this is still the *only* Greek text. In 1792 appeared the Archimedes and Eutocius, purchased from the executor of Joseph Torelli. This is by far the best edition extant.

I have, I dare say in a dozen places, reminded the University that it is quite time the edition of *Pappus* should be thought of. The three folios above-mentioned have placed Oxford at the head of all learned corporations, as publishers of the Greek geometers. Thanks to Halma and Peyrard, Paris runs nearer to Oxford than it ought to do: and it is time to make the balance decidedly in favour of the University by a good *fourth volume*. I never knew till now that some attempt at the *Pappus* had been made. Horsley (Nichols's *Anecdotes*, iv. 675.), speaking of the woodcuts for his edition of Newton, writes thus (July 6, 1776):

"I shall find out the person who cuts the figures for the Oxford *Pappus*. As that is to be a splendid work, I dare say the curators of the press have some able workmen in this way."

I have never seen nor heard of this splendid work, and am afraid it never was published. Why it failed, is clear enough: it was taken out of order. What is the history of the plan? Who was the editor? Are any of his collections in existence? And when does the University intend to resume the undertaking? A. De Morgan.

CHARLES COTTON.

It is curious how little we know of this voluminous writer and translator. That he was of a gentleman's family, well allied, heir to a landed estate, Beresford Hall in Derbyshire, educated at Cambridge, and travelled on the Continent, are known: that he was a man of genius is beyond question; his translation of Montaigne has all the ease and fluency of an original work; and so far as I know he was as free from vice and profligacy as might be expected in the friend of Izaac Walton. Clarendon, I think, mentions that his father was engaged in some law proceedings, which probably hurt his fortune; but the estate, whether encumbered or not, descended to the son, who was twice well married, — the first time to the daughter of Sir Thomas Hutchinson of Owthorpe, sister to Colonel Hutchinson, a man of fortune and influence in his time, though now remembered only by the Memoir written by his admirable wife; secondly, to the Countess-Dowager of Ardglass, who, we are told, had a jointure of 1500*l.* a-year. Cotton, it is true, lived in ticklish times, but I am not aware that he suffered from either party, and it is certain that he had powerful friends in both. Yet Cotton would appear to have worked almost as a literary drudge, to have done the hurried bidding of the booksellers, after the established hack fashion, or to have adventured on like speculations of his own. I remember, indeed, one amusing proof of haste, where he translates so literally that he calls Buckingham "*Bouquinquam*, the English general." Cotton appears to have been always involved, — sometimes in gaol, — not unfrequently indebted for his liberty to the wild inaccessible hills in the neighbourhood of Beresford Hall. How was this? I throw out the question in the hope that we may gain some information from the many well-informed correspondents of "N. & Q."* C. H. C.

Minor Queries.

The Mincio. — The Lago di Garda, the Benacus of classical writers, is described in Murray's *Handbook for Northern Italy*, as "formed by the river Mincio descending the Alps of the Italian Tyrol," and this is in accordance with Pliny's account; the Mincio, however, is no longer the source, but only the outlet, of the Lake of Garda. Its principal feeder is now called the Sarca, which is crossed as you wind round the head of the lake from Riva to Torbole. A small town of the same name is found some ten miles to the north, about equidistant between Riva and Trent, and is supposed to be the ancient Sarraca, which is only recorded by Ptolemy. Cramer does not mention the Sarca, and I should feel obliged if one of your many learned correspondents could inform me when the Upper Mincio lost its name, and assumed that by which it is now alone known.

John J. A. Boase.

Alverton Vean.

How do Oysters make their Shells? — Shakspeare makes the fool ask King Lear this query, and the king does not answer it. Will some one inform me whence is the lime derived of which the oyster shell is composed? Can it be obtained from the sea water only? A. Holt White.

Fact or Allegory? — Dr. Castell, the learned Orientalist, got into trouble with his diocesan (Lincoln), and was extricated by the good offices of the Bishop of London, whom he writes to thank, *inter alia*, as follows, in 1684:

"By your Lordship's signal and singular favour, I waded out of that trouble, though with no small difficulty. It cost me little less than 300 miles' riding, in which I saw not the least foot of land all the while I was upon my horse. . . ."

As the Doctor *waded* out of his trouble, it may be

[* Much of Cotton's literary history is told in Kippis's *Biographia Britannica*, &c., but the curious points how he came to be a bookseller's hack, in debt and in gaol, raised by our correspondent, are well deserving of investigation. — Ed. "N. & Q."]

that all this water was nothing but the water of affliction; but the sentence is so positive, and the reference so limited — for the water of affliction would have been seen round his table and bed as well as round his horse — that a fair doubt exists. The fenny counties were very wet in those days; could a man have done the three hundred miles literally in water? M.

Saracens. — What may be the derivation of this name? Abhba.

Armorial. — To what name do the following arms appertain? Gu. on a chevron or, between three roses ar. slipped, barbed, and seeded ppr., three torteauxes. The tincture of the torteauxes is uncertain. Cheverells.

Continuation of "Candide." — I wish to ascertain when the continuation of *Candide* was published? It is not in my edition of Voltaire, and I have seen it stated that it was completed after his death from an unfinished MS., which from its inferiority appears likely. I have heard also that there is an English translation, with some valuable matter in the preface, but I have never seen it. Can you assist me on these points? J.

Edward Birch, Serjeant-at-Law. — Wanted the parentage of Serjeant Edward Birch, who was living towards the close of the seventeenth, or the commencement of the eighteenth, century. J. B.

"*A Peep at the Wiltshire Assizes.*" — *A Peep at the Wiltshire Assizes, a Serio-Ludicrous Poem*, by One who is but an Attorney. Can any of your readers inform me who is author of the above, a 12mo. publication of ninety-two pages, printed by Brodie and Dowdney, Salisbury; no date, but *circa* 1820? R. H. B.

Bath.

"*Parliamentary Debate on a Resolution for the Admission of Ladies to the Gallery of the House of Commons*, 1840."—Who is the author of this *jeu d'esprit?* It was written for school recitation at Christmas. Also of the following work, *Prometheus Britannicus, or John and the Rural Police;* by a Rugbæan, 1840? R. J.

"*Stanzas in Continuation of Don Juan.*"—Who is the author of this poem, contained in a volume entitled *Rodolph, a Dramatic Fragment, &c.*, by a Minor, 1832? R. J.

Bennet, &c., Families.—Have any of your numberless readers any documents, heraldic paintings, pedigrees, or notes, in their possession, relating to any of the following families? Bennet of Somerset and Wilts; Bower of Yorkshire; Hallam of Essex; Strode of Somerset; or Chapman of Somerset. If they have, and would kindly allow me a copy of them, they would confer a very great favour indeed upon me. J. G. H. S.

The Battle of Brunnanburh. — In Sharon Turner's *History of the Anglo-Saxons*, it is stated that "Anlaf commenced the warfare by *entering the Humber* with a fleet of 615 ships." (See pp. 177, 178., edit. 1823.) Probably some of the more favoured readers of "N. & Q." will oblige me with the authorities who have said that Anlaf *sailed up the Humber?* T. T. W.

Coventry God-cakes. — Can any of your readers give me information respecting the ancient custom in the city of Coventry of sending God-cakes on the first day of the year. They are used by all classes, and vary in price from a half-penny to one pound. They are invariably made in a triangular shape, an inch thick, and filled with a kind of mince-meat. I believe the custom is peculiar to that city, and should be glad to know more about its origin. So general is the use of them on January 1, that the cheaper sorts are hawked about the streets, as hot-cross-buns are on Good Friday in London. J. W. S.

Hoxton.

Order of St. Michael in France. — Is there any particular history of this order of knighthood? or any list of the early knights to be consulted? The order was founded in 1469, and the knights originally limited to thirty-six. It was conferred on King Edward VI. in 1551; and on the Duke of Norfolk and Earl of Leicester in 1566. Query, Whether on any other Englishman? J. G. N.

Troia. — Is there any published account of the remains of a town called by the Portuguese *Troia?* The ruins extend for upwards of a Portuguese league on the strip of sand which forms the sea boundary of the harbour of Setubal. R. M.

Villa Nova, Sept. 29, 1856.

Physiology. — How is the effect that the presence of a cat in a room has upon certain people, although they have no means of knowing of its presence by any of the five senses, to be accounted for? J. E.

Portrait of Merrick. — Is there any known and authenticated portrait of James Merrick, the poet, and where it can be found? The latter part of his life was spent at Reading. Οὖτις.

The Indefinite Article "an." — Lately perusing the Rev. R. Chenevix Trench's *Lessons in Proverbs*, I was struck with the frequent use, or as it seemed to me misuse, of the indefinite article *an* before words beginning with an aspirate; as, for instance, *an* house, *an* happier title, *an* higher meaning, &c. In the course of a hasty perusal I

noted down no fewer than ten instances. Surely there is no sufficient warrant for this. If it be pleaded that such is the older form of writing, and of frequent occurrence in the Bible and other books, the plea might be admitted if Mr. Trench's practice were consistent with itself, but numerous as are such examples, they are yet exceptional with him, Mr. Trench following for the most part the generally recognised rule. Can such an arbitrary preference be defended? J. B.

Prestwich.

Minor Queries with Answers.

St. Tudno.—Can any of your correspondents, learned in Cambrian Archæology, give me, or direct me where I could find, any information with respect to St. Tudno, to whom some churches in Wales are dedicated? A. G. H.

Clifton.

[We are indebted to a gentleman well versed in Cambrian antiquities for the following curious notices of St. Tudno and his family:—

"An inundation—probably the third which had occurred—of the Lowlands now submerged beneath the waters of Cardigan Bay, is thus commemorated in the 37th Triad (*Triads of the Isle of Britain*):—'Three capital drunkards in the Isle of Britain: Geraint (Gerontius, Angl. Grant), the drunkard King of Siluria, who in a fit of intoxication committed to the flames the whole extent of ripe grain in his territories, whence ensued a famine of bread. Second, Vortigern Vorthènau, who, in his drunken revelry, for permission to take his daughter Ronwen (Rowena) for his mistress, made over to Horsa the Saxon the Isle of Thanet: whence originated the treason against the race of the Kymbri. The third, Seithènin the Drunkard, the son of Seithyn Saidi, King of Dimetia, who, in his intoxication, let in the ocean through the flood-gates, over the Cantrev y Gwaelod (the Lowland Hundred), and thus destroyed sixteen of the noblest cities of Cambria, inferior to none in the kingdom but Carleon-on-Uske. The Lowland Hundred was the patrimony of Guyddno Garantûr (Venutius Longshanks), and the inundation took place in the reign of Ambrosius the British Emperor. (A.D. 470.)'

"In consequence of the loss of their hereditary estates, and of the odium excited in the public mind by the act of their father, the children of Seithenin embraced a religious life: taking the monastic vow in the monastery of Great Bangor on the Dee. These children were:—1. Gwynodl, son of Seithenyn, the founder of Llan-Gwynodl, Carnarvonshire. Festival, January 1. 2. Merin or Merini, son of Seithenyn, founder of Llan-Verin, Monmouthshire. Festival, January 6. His residence for many years, as a popular instructor to as many as chose to attend his school, was at Bod-verin, now the name of a chapel under Llaniesten, Carnarvonshire 3. Senèvyr, a saint: no memorial. 4. Tudglyd, a saint: no memorial. 5. Tyneio, founder of Llan-dyneio, a daughter-church under Llanvarn, Carnarvonshire. 6. Tudno, founder of Llan-dudno, Carnarvonshire. Commemoration, June 5th, obiit circiter A.D. 540.

"The close of St. Tudno's life was spent at the Hermitage, which, after his demise, was erected into a church named after him, and a grant of land by way of endowment made over to it by Malgon, King of Britain and Prince of Wales, who at the same time elevated the monastery of Bangor on the Menai into an episcopal see. Edward 1st attached the manor of St. Tudno to the Bishopric of Bangor. It was usual with the British missionaries and recluses to select for their retreat and school some spot hallowed in the popular estimation by its prior associations with Druidism; many tenets of which were incorporated by them, as the writings of Taliesin abundantly evince, into their system of Christianity. St. Tudno selected the precipitous eminence now known as the Great St. Orme's Head, on which the sacred fire, after being borne across the Menai from Anglesey, was first exhibited on the vernal festival of 1st May; and from which, by the enactments of the Druidic religion, every family in the kingdom was obliged to re-kindle its hearth-stone or domestic fire, extinguished under the operation of the same laws the preceding night. The usage was in full force in Bretagne in the 11th century, and probably supplied William the Conqueror with the first notion of the 'Couvre-feu' regulation. The Druidic monument by which St. Tudno was accustomed to take his stand and address the concourse that flocked to his preaching remains pretty much in its original condition. Being 'a Logan,' an oscillating or rocking stone, the peasantry have named it Cryd Tudno, 'Tudno's Cradle.'"]

Uthwait Family.—Can you inform me what are the armorial bearings of the family of Uthwait, of Great Linford, co. Bucks? They appear to have come into possession of the estate about the commencement of last century, in accordance with the will of a relative, Sir William Pritchard, an Alderman of London. Where was this family settled previously? Is Uthwait the same name as Huthwaite, only differently spelt? E. H. A.

[The name is spelt Uthwatt by Lipscomb (*Bucks*, vol. iv. p. 222.), who states that Sir William Pritchard bequeathed the manor, after his lady's decease, to his two nephews, Richard Uthwatt and Daniel King, Esqs. Richard Uthwatt having purchased Daniel King's interest, died possessed thereof in 1719; and it descended to his eldest son and heir, Thomas Uthwatt, Esq, who held the same in 1742; and dying in 1754, left an only daughter, Catharine, who was married to Matthew Knapp, Esq., of Little Linford. Henry Uthwatt, Esq., of Great Linford, having married the daughter of Sir John Chester, Bart. of Chicheley, and having no issue, bequeathed this estate, after the decease of his wife, to his godson and relation, Henry Uthwatt Andrewes, Esq., who thereupon took the surname of Uthwatt only. *Arms:* Quarterly: 1. Az. a lion ramp. arg. 2. Arg. a bend S. cotized charged with three mullets of the first; between two cotizes. 3 as 2. 4. as 1.: impaling party per fess arg. and S. a chev. S. and arg. between three rams' heads erased, counter changed, armed Or.]

"*Gradus ad Parnassum.*"—Can any of your correspondents furnish me with the date and place of printing of the first edition of the *Gradus ad Parnassum*; if he can add the compiler's name so much the better. I have seen the book many years since in London, but do not know into whose hands it may now have fallen. It is a thick well printed quarto volume. Ovtis.

[The author of *Gradus ad Parnassum* was Paul Aler, a learned French Jesuit, born in 1656 at St. Guy in the Luxemburgh. He was professor of philosophy, theology, and

the belles lettres at Cologne until the year 1691. He afterwards delivered a course of lectures on theology at the University of Treves, and was appointed in 1703 regent of the gymnastic school. He died in 1727 at Dueren, in the Duchy of Juliers. According to Barbier he published the *Gradus ad Parnassum* at Cologne about 1680.]

"*Dr. Hookwell.*" — Can you inform me who wrote the novel *Doctor Hookwell*, three volumes, London, 1842? R. J.

[The authorship of this work has been given to several clergymen of literary repute, in addition to the more distinguished names of Bishop Wilberforce, the Right Hon. W. E. Gladstone, Mr Monckton Milnes, and Lord John Manners; but we are enabled positively to state that it was written by the late Rev. Robert Armitage, of Easthope, Salop. Mr. Armitage was the author of two other works of fiction, namely, *Ernest Singleton*, and *The Penscellwood Papers*, and of two books of a graver character, *The Religious Life of Dr. Johnson*, and *The Primitive Church in its Episcopacy*. Mr. Armitage died on Feb. 2, 1852.]

Pedigrees. — I am desirous of tracing the descent of a person now living from ancestors who flourished in the time of Queen Mary. What course shall I adopt? O. Malley.

[Our correspondent would do well to consult the very useful *Manual for the Genealogist, Topographer, and Antiquary*, by Mr. Sims of the British Museum, recently noticed by us. It will direct him how to search the various Repositories of Genealogical information. He would also find Mr. Sims's *Index to the Heralds' Visitations* of great assistance.]

Replies.

CHATTERTON'S PORTRAIT.

(2nd S. ii. 171.)

J. M. G. remarks that he happened to know the history of the presumed portrait, and that it was not painted for Chatterton, but some youth in Bristol, *name unknown*, and that it was picked up at an old clothes' shop in the Pithay in that city. The above statement is partially correct, but not wholly so, presuming the information contained in the following letter to be correct, which for my own part I can see no reason to doubt.

"Sugar House, Back Street,
"Nov. 23, 1837.

"My dear Miller,

"For a wonder I did not come to town yesterday, or I would have replied to your note by the bearer. You therein ask me to state what I know concerning the portrait of Chatterton, lately published by Mr. Dix. I will tell you. About twenty-five years ago I became impressed with the notion that I had a taste for pictures, and fancied, like all so impressed, that I had only to rummage brokers' shops to possess myself of gems and hidden treasures without number; which illusion a little practical knowledge soon 'dismissed with costs.' It happened that a gentleman in whose house I then resided, being at that time a bachelor, became also touched with the same mania, and in one of his peregrinations *picked* up the *picture* you mention of at a *broker's* in Castle Ditch, at a house now the Castle and Ball Tavern. The broker's name was Beer. At the back of the portrait was written with a brush, 'F. Morris, aged 13.' As well as I can recollect, the gentleman who purchased it, in a playful mood, said, 'This portrait will do for Chatterton,' and immediately placed the name of Chatterton over that of F. Morris. What became of it afterwards, or how it came into the hands of the present possessor, I am quite ignorant of. While in the hands of the gentleman abovementioned, I showed it to Mr. Stewart, the portrait painter, who recognised it at once as the portrait of young Morris, the son of Morris the portrait painter. This is all I know, and you are at liberty to make what use you please of it.

"I am, yours truly,
"Geo. Burge.

"Mr. Miller sent the above to the Rev. John Eagles, who gave the letter to me (Richard Smith, Surgeon)."

The above appeared in the *Gentleman's Magazine* for December, 1838, together with a long article from the pen of the late Richard Smith, Esq., the eminent surgeon of this city; a gentleman who preserved with much care everything connected with Bristol. J. D. L.

Stapleton Road, Bristol.

It is with something like a painful feeling that I learn from J. M. G. that the portrait given by Dix in his *Life of Chatterton* as that of the "marvellous boy" is spurious. If such be the fact with regard to the portrait in the work alluded to, implying, as it seems to do, a want of caution somewhere, if nothing worse, may I be permitted to ask J. M. G. whether the biographical narrative to which the portrait is prefixed is to be trusted as generally correct? I have no objection to fiction in its place; but in reading what is published in the form of a serious memoir, one does not like to be abused by the introduction of incidents which had no existence, except in the imagination of the author. D.

OLD HOUSE AT POPLAR.

(2nd S. ii. 129.)

The question of Mr. Sinister is an interesting one to *local* antiquaries, and I venture to write a line in reference to it, although I am not Mr. Hart. The extensive and ancient shipyard to which Mr. Sinister alludes was once far more extensive. It has been divided into three portions: one being included in the East India Docks, a second forming the establishment of Messrs. Green, and the third constituting that of Messrs. Wigram. On the premises of the latter is a building which is old, but not so old as your correspondent states. A stone let into the wall,

with the monogram of H. J. = Henry Johnson, has inscribed upon it, "Built Anno 1612, rebuilt 1678." The natural inference from this would be, that the dockyard took its rise in 1612; but Mr. S. states that he knows the dock to have been in existence before the house. I for one should take it as a special favour if he would communicate the facts. In preparing some time since a History of Millwall, I endeavoured to obtain information about these premises. A map of 1588 is without the dock; but in 1593, Warden, under the head of Blackwall, says: "neere which is a harbour in the Thamis for shipping; the place taketh name of the blacknes or darkenes of the water bankes or wall at that place." This reference is evidently to the river, and the natural conclusion is, that the dock was originally constructed for the use of the shipping there. Mr. Pepys speaks of the place under date Sept. 22, 1665, at Blackwall: "Here is observable what Johnson tells us, that in digging the *late dock*," *&c.* It would appear from this, that a dock was constructed at Blackwall about 1665. The pedigree of Johnson's family will be found in the Harleian MS. 1468, in the Visitation of Middlesex, 1664, by W. Ryley and Henry Dethicke; the latter of whom resided at Poplar, in a house which stood on the ground now occupied by that in which Mr. Westhorpe lives.

On the exterior of the building to which your correspondent refers, there is a coat of arms carved in wood. Mr. Wigram informed me that these were the arms of the old East India Company. In the offices is preserved a painting by Hillman, representing these docks as they appeared in 1784. I believe there is a coloured engraving of this picture, a copy of which may be seen in the King's Library at the British Museum, vol. xxi. It would not be very difficult to furnish a few particulars of the history of these docks. I shall be happy to assist Mr. Sinister if he will communicate with me. B. H. Cowper.

East India Road.

GREAT EVENTS FROM SMALL CAUSES.

(2nd S. ii. 43.)

"The Mission of Augustine is one of the most striking instances in all history of the vast results which may flow from a very small beginning, — of the immense effects produced by a single thought in the heart of a single man, carried out conscientiously, deliberately, and fearlessly. Nothing in itself could seem more trivial than the meeting of Gregory with the three Yorkshire boys in the market-place at Rome: yet this roused a feeling in his mind which he never lost; and through all the obstacles which were thrown first in his own way, and then in that of Augustine, his highest desire concerning it was more than realised. . . . . Let any one sit on the hill of the little church of St. Martin and look on the view which is there spread before his eyes. Immediately below are the towers of the great Abbey of St. Augustine, where Christian learning and civilisation first struck root in the Anglo-Saxon race; and within which now, after a lapse of many centuries, a new institution has arisen, intended to carry far and wide, to countries of which Gregory and Augustine never heard, the blessings which they gave to us. Carry your view on, — and there rises high above all the magnificent pile of Canterbury Cathedral, equal in splendour and state to any the noblest temple or church that Augustine could have seen in ancient Rome, rising on the very ground which derives its consecration from him. And still more than the grandeur of outward buildings that rose from the little church of Augustine and the little palace of Ethelbert have been the institutions of all kinds of which these were the earliest cradle. From Canterbury, the first English Christian city — from Kent the first English Christian kingdom — has by degrees arisen the whole constitution of Church and State in England, which now binds together the whole British empire. And from the Christianity here established has flowed, by direct consequence, first, the Christianity of Germany,—then, after a long interval, of North America, — and lastly we may trust, in time, of all India and all Australasia. The view from St. Martin's church is indeed one of the most inspiriting that can be found in the world; there is none to which I would more willingly take any one who doubted whether a small beginning could lead to a great and lasting good,— none which carries us back more vividly into the past, or more hopefully to the future." — Stanley's *Historical Memorials of Canterbury*, p. 33.

A. A. D.

PREMATURE INTERMENTS.

(2nd S. ii. 103.)

To the curious list of works on this subject given by Mr. Bates may be added a very singular sermon, preached in the Presbyterian Chapel of Lancaster, July 17, 1803, by the Rev. S. Girle, and subsequently printed, entitled *The Duty of the Relations of those who are in Dangerous Illnesses, and the Hazard of hasty Interments.* It is dedicated to Dr. Wm. Hawes, by whose encouragement it appeared in print. The preacher quotes the passage that follows from an address issued by Dr. Hawes as a member of the Royal Humane Society:

"*The custom of laying out the bodies of persons supposed to be dead*, as soon as respiration ceases, and the *interment* of them before the signs of putrefaction appear, has been frequently opposed by men of learning and humanity in this and other countries. Mons. Bruhier in particular, a physician of great eminence in Paris, published a piece, about 30 years ago, entitled *The Uncertainty of the Signs of Death*; in which he clearly proved from the testimonies of various authors, and the attestations of unexceptionable witnesses, that many persons who have been buried alive, and were providentially discovered in that state, *had been rescued from the grave*, and enjoyed *the pleasures of society* for several years after. But notwithstanding the *numerous and well authenticated facts* of this kind, the custom above mentioned remains in full force. As soon as the *semblance of death* appears, the bed clothes are removed, and the body is exposed to the air; which, when cold, *must extinguish the little spark of life* that may

remain, and which, by a different *treatment*, might have been kindled into flame."

There is an elegant allusion in the closing words of Dr. Hawes to the motto of the medal given by the Humane Society: "Lateat scintillula forsan." I cannot gather from the sermon that Mr. Girle had been attracted to the subject by any known instance of hasty interment having occurred at Lancaster. The "proofs" that he quotes are the case of Mrs. Godfrey, Mistress of the Jewel Office, and sister of the great Duke of Marlborough, who lay in a trance, apparently dead, for seven days; and was even declared by her medical attendants to be dead. Colonel Godfrey, her husband, would not allow her to be interred, or the body to be treated in the manner of a corpse; and on the eighth day she awoke, without any consciousness of her long insensibility. The authority assigned for this story is Mr. Peckard, Master of Magdalen College, in a work entitled *Further Observations on the Doctrine of an Intermediate State.*

Stories are also told of a Mr. Holland, improperly treated as dead, who revived, however, only to die from the effects of exposure to cold in the grave dress; and of a Mrs. Chaloner, a lady of Yorkshire, who was buried alive, and who was found, on the re-opening of the vault in which she was interred, to have burst open the lid of her coffin, and to be sitting upright in it. Mr. Girle makes use of the statement, that on his birth Dr. Doddridge showed so little signs of life that he was thrown aside as dead, but one of the attendants perceiving some motion took the infant under her charge, and, under her treatment, the flame of life was gradually kindled. Mr. Girle, in mentioning the Humane Society, states that it was at the outset exposed to much ridicule: it being supposed that it was impossible to recover to life in the case of persons drowned.

R. Brook Aspland.

Dukinfield.

Dr. Graham, who is mentioned by your correspondent C. Mansfield Ingleby, acquired great wealth and an unenviable notoriety by his pretensions to a power of indefinitely extending the length of human life. His boasted remedies were the "Bath of Warm Earth," and an "Elixir of Immortality," to which many wealthy persons became dupes. The history of his career would be amusing, and might be instructive, but would occupy too much of the valuable space of "N. & Q." The following account of one of his proceedings appears in a periodical publication of 1791:

"Aug. 2. — Dr. Graham last week informed the inhabitants of Newcastle-upon-Tyne 'that he and a young lady intended to be buried on Saturday next for positively the last time!' The Doctor and his fair partner accordingly stripped into their first suits about twelve at noon, and were each interred up to the chin, their heads beautifully dressed and powdered, appearing not unlike two fine full-grown cauliflowers. These human plants remained in this whimsical situation six hours."

Arterus.

Dublin.

The Rev. Thomas Crane, M.A.

(2nd S. ii. 124.)

The following account of the Rev. Thomas Crane, taken from Palmer's *Nonconformist Memorial*, will probably interest your correspondent G. N.

"Mr. Thomas Crane, M.A., of Exeter College, Oxford, born at Plymouth, where his father was a merchant. Upon his removal from the university he became assistant to Mr. H. Allein, and at length was put into the living of Hampesham, in Dorsetshire, by Oliver Cromwell, from whence he was ejected at the Restoration. He afterwards settled at Beminster, where he continued till his death, which was a few days after that of Queen Anne, 1714, aged eighty-four. He was indicted in King Charles I.'s time, at the sessions at Bridport, where he was publicly charged with *coming* to divine service, &c., the word *not* being omitted; which caused the indictment to be dismissed, so that he escaped. From the known character of the officer concerned, it was plain that this was not the fruit of any design to do him service; it could be imputed to nothing but the interposition of that Providence in his favour, the honour of which he had so earnestly studied and endeavoured to promote. For he was so great an observer of the steps of Divine Providence towards himself and others, and so frequent in his remarks thereon, that he was commonly called *Providence*. He at length published a treatise upon it which is commended by Mr. Flavel in the PS. to his book upon the same subject. Mr. Crane was an hard student and had a penetrating genius. His composures were remarkably judicious. He was a good textuary, and an excellent casuist, but much inclined to solitude: a mirror of patience, and one of remarkable charity to his bitterest enemies, if he found them in want. He continued the constant exercise of his ministry till within a month of his death."

Works:

"A Prospect of Divine Providence. A Dedication of a posthumous piece of Mr. Lyford's (his father-in-law), upon Conscience."

A. S. Smith.

If your correspondent is right in speaking of the Rev. Thomas Crane as a Puritan, the small contribution I now send cannot relate to the same person. G. N. may have good grounds, in the internal evidence of the volume he mentions, for thus characterising the author; but the dates given in the MS. note quoted would render it more probable that he was ejected as a Nonjuror, at the age of fifty-nine, than as a Nonconformist, at the age of thirty-two.

I have a small 4to. volume, of which the following is the full title:

"Job's Assurance of the Resurrection. A Sermon at Winwick, in the County Palatine of Lancaster, June 25,

1689, at the Funeral of the Reverend Richard Sherlock, D.D., late Rector there. By Tho. Crane, M. A. Licens'd June 2, 1690, Z. Isham. London: Printed for Philip Barton, Bookseller in Warrington, 1690."

In the address to the reader the author speaks of the sermon as having been imposed upon him by this pious and good man the reverend the deceased, and it contains abundant evidence of a full coincidence with his religious views.

A portion of the sermon is reprinted (from my copy) in the edition of Sherlock's *Practical Christian*, published at Oxford, in 1841, by his descendant, the Rev. H. H. Sherlock, Incumbent of Holy Trinity, at Ashton, in the parish of Winwick. The editor speaks of Crane (I know not on what authority) as Dr. Sherlock's friend *and curate*.

J. F. M.

ARMS IN SEVERN STOKE CHURCH.

(2nd S. ii. 112. 159.)

Mr. Cooper Hill asks for authorities showing the Berkeley arms with any other crosses than crosses patée?

The following may assist in coming to a conclusion as to the arms in question: —

Before the reign of Edward I. the arms of this family consisted of a *chevron only*: indeed, all the very ancient arms consist of very simple devices.

In that reign, Thomas Lord Berkeley, who died in 1321, added the *ten crosses patée* to his arms on the occasion of Edward I.'s Crusade. (Smyth's *Lives of the Berk. Fam.*, edited by the Rev. T. D. Fosbroke, p. 111.)

This portion of the arms appears to have been varied by different members of the family.

Thus, Mr. Smyth states (*Id.*, p. 112. 113.) that Sir Thomas, second son of this lord, and founder of the Wymondam branch of the family, bore at Caerlaverock, Gules, a chevron between *ten cinquefoiles*.

In the *Roll of Arms* temp. Hen. III. (edited by Sir Harris Nicolas), p. 15., is "Moris de Barkelæ, goules *ung cheveron* d'argent." The crosses had not then been added.

In the "Roll of Arms of the Tournament at Stepney," 2 Edw. II. (edited by Mr. Charles Edward Long, and published in the 4th volume of the *Collect. Topog. et Geneal.*), is —

No. 178. "Sr Thomas Berkeley. Gu. a chevron between 10 roses arg."

In the *Roll of the Bannerets* of the reign of Edw. II., edited by Sir Harris Nicolas, is —

P. 5. "Sire Moris de Berkeleye de goules a les *crusules pates* de argent e un cheveron argent."

P. 77. "Sire Thomas de Berkeleye de goules od *les rosettes* de argent e un cheveron de argent."

"Sire Johan de Berkeleye de goules a *iij crois patées* de or e un cheveron de argent."

In the *Roll of Arms* temp. Rich. II. (an illuminated Roll, with all the arms coloured, edited by Mr. Willement), is —

No. 57. "Le Sr de Berkele. Gules, a chevron between six *cross croslets* in chief and four in base argent."

No. 380. "Monsr. Moris de Berkele. Gules, a chevron ermine between six *crosses patonce* in chief and four in base argent."

No. 382. "Monsr. James Berkele. Gules on a chevron between six *crosses patonce* in chief and four in base argent, a crescent azure."

No. 516. "Monsr. John de Berkele. Gules, a chevron between six *cinquefoiles* in chief and four in base argent pierced."

And in Gwillim's *Heraldry* (edit. of 1724), p. 138., a coat is given. A coat, "a chevron between ten *cinquefoils*, four, two, one, two, and one argent. This coat armour pertaineth to the worshipful family of Barkley of Wymundham, which descended out of the right Noble Progeny of the Lord Barkley."

The arms of the Berkeley family, with the crosses patée, and with the chevron only, as they exist in Bristol Cathedral and on their seals, will be found in Mr. Lysons's *Gloucestershire Antiquities*.

Mr. Smyth, the historian of the Berkeley family, was M.P. for Midhurst *temp.* James I. F. A. C.

There can be no doubt but that these are the arms of the Beauchamps, who were a very influential family in the county of Worcester as well as that of Warwick, of which they were earls. One branch of the family is now represented by Lord Beauchamp, who bears a shield of the Beauchamp arms suspended to the collars of his supporters, to perpetuate his descent from them. The reason the arms are in the cathedral at Gloucester (as mentioned by Mr. Cooper Hill) is, because the Earls of Shrewsbury, one of whom married a daughter and co-heir of Richard Beauchamp, Earl of Warwick, were benefactors to Gloucester Cathedral, and the Beauchamp arms will be found there impaled with those of Talbot. Of the Worcestershire Beauchamps was Sir John de B. of Holt, who was created Baron of Kidderminster in 1387 by *patent*, being the first on record so created. Another branch was of Powyke, in the county of *Gloucester*. A number of churches in Worcestershire are decorated with these arms, and many of the family lie buried in Worcester Cathedral. The branch of the family represented by Lord Beauchamp varied their coat by changing the *crosslets* to *martlets*. Concerning the variations of the Beauchamp coat, *vide* Lower's *Curiosities of Heraldry*, p. 44. *Vide* also for pedigrees, &c. of the Beauchamps Nash's *History of Worcestershire*.

C. J. Douglas.

Replies to Minor Queries.

Brawn, or Braun (1st S. xi. 366.; 2nd S. ii. 196.)—That this man was a famous cook, and kept a house of entertainment, there can be no doubt: and from contemporary references, the house appears to have been one of a somewhat equivocal character. In the *Court Poems* (Part II.), Cloe says —

"Did I for this my garter'd B—— disdain,
Th' alluring dessert, and the bright champaign?
Where he, still aiming at his former station,
Gave to Favillia a grand collation.
Braun's was the house—where many a favorite toast,
Has found a lover, and her honour lost.
Beware, ye Belles, of *Braun's luxurious skill!*
Nature's nice store, and *Braun's luxurious art*,
Conspir'd in vain to captivate my heart."

Henry Carey too, if he wrote the *Dissertation on Dumpling*, assumes Braun, or Braund, as he calls him, to have been the direct descendant in the male line of his imaginary Brawnd, knighted by King John for his unrivalled skill in making dumplings, and who subsequently resided, as he tells us, at "the ancient manor of Brands *alias* Braund's, near Kilburn, in Middlesex." Curious the accident that found Beau Brummel's "Aunt Brawn" a resident at Kilburn a century after the *Dissertation on Dumpling* was written. Carey dedicates to Braund.

"Let mercenary authors," he says, "flatter the great, &c., but—

'Tu mihi Mecænas Eris!'

"O Braund, my patron! my pleasure! my pride! . . . suspend a while your momentous cares, and condescend to taste this *fricassee* of mine. I write not this *to bite you by the ear* (i. e.) flatter you out of a brace or two of guineas: No, as I am a true dumpling-eater, my views are purely epicurean, and my hopes center'd in partaking of some elegant *quelque-chose* tost up by your judicious hand. I regard money but as a ticket which admits me to your delicate entertainment. . . The plague and fatigue of dependance and attendance, which calls me so often to the Court-end of the town, were insupportable but for the relief I find at Austin's, your ingenious and grateful disciple, who has adorned New Bond Street with your graceful effigies."

Here then we have not only Braun himself, but his very "effigy," in proof of his celebrity. No wonder that a descendant was celebrated for savoury pies.

Austin must have been an early inhabitant of New Bond Street, the building of which was begun only in 1720–1, and the *Dissertation* was published in 1726. B. O.

Figure of the Horse in Hieroglyphics (2nd S. ii. 87.)—Mr. Hackwood may like to see the explanation which Swedenborg has given of the symbolism of the horse, whether occurring in the hieroglyphics, in the mythologies, or in the Scriptures.

It may be noted that Swedenborg, in assigning his symbolisms, does not treat them as being anything arbitrary, but *natural and necessary*, as is the case with those universally admitted symbols of the *will* and the *intellect*, the head and the heart, or heat and light:

"In the prophetical parts of the Word, much mention is made of horse and horseman; but heretofore no one has known that horse signifies the principle of intelligence, and horseman an intelligent person. . . . . .

"The signification, as denoting the intellectual principle, was derived from the ancient church to the wise round about, even into Greece. Hence it was, that in describing the sun, by which is signified love (see n. 2441. 2495.), they placed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses; and in describing the god of the sea, inasmuch as by seas were signified sciences in general (see n. 28. 2120.) they also allotted horses to him. Hence too, when they described the birth of the sciences from the intellectual principle, they feigned a flying horse, which with his hoof burst open a fountain, where were virgins, who were the Sciences: nor was anything else signified by the Trojan horse but an artful contrivance of the understanding to destroy walls. At this day, indeed, when the intellectual principle is described, agreeable to the custom received from the ancients, it is usually described by a flying horse, or Pegasus, and erudition by a fountain; but it is known scarce to any one, that horse, in a mystical sense, signifies the understanding; and that a fountain signifies truth. Still less is it known that these significations were derived from the ancient church to the Gentiles."—*Arcana Cœlestia*, vol. iii., numbers 2761, 2762.

A. R.

Can Fish be tamed? (2nd S. ii. 173.)—The following extract is from Jesse's *Country Life*:—

"I was ordered to take the cutter I commanded to Port Nessock, near Port Patrick. On landing, I was informed of Colonel McDowell's sea fish-pond, and went to look at it. On arriving, I fed the large Cod out of my hand, from some mussels which I had in a basin. . . . . This fish allowed me to pat it on the back, and rested its head on the stone upon which I was standing, just like a dog. The other fish came to me, and fed on the mussels I threw to them; but would not let me handle them, though I patted some of them."—P. 62.

I have myself often heard gentlemen in Scotland speak of Colonel McDowell's fish-pond, and do not believe the above account to be at all exaggerated. I ought to state that Mr. Jesse quotes the above from a correspondent. I do not know if this pond still exists. Sigma Theta.

I lately saw gold and silver fish at Bordeaux, which regularly come to be fed. I have also observed a similar occurrence at Brussels. I remember to have read in an old book on angling, that fish in ponds could be taught to come at stated times to be fed. This is as much as we can expect fish to do. B. H. C.

Masvicius' Virgil (2nd S. ii. 174.)—Having had occasion, at an early age, to read through the whole of the text, the minor pieces excepted, of that edition of Virgil respecting which Oxoni-

ensis inquires, which was printed in two volumes quarto at Leuwarden, in the Netherlands, in 1717, and goes by the name of Masvicius's, I can assure him that it is both correct and esteemed. It has, amongst others, the valuable notes of Servius (respecting which one of your correspondents, some time since, made many inquiries), with an Index to them, and the Index of Erythræus to Virgil.

The work was handsomely reprinted at Venice in two quarto volumes in 1736, but Brunet says this edition is not so good as the first. To the eye it is by no means inferior. Oxoniensis Alter.

Singular Plant (2nd S. ii. 173.) — The curious plant alluded to by F. C. H. was probably the so-called "Rose of Jericho" (*Anastatica hierochuntica*), of which a description will be found in any modern encyclopædia.* It is the subject of an interesting passage in Browne's *Vulgar Errors*, who, however, can hardly have seen the plant, since after describing it he says, "suitable to this relation in almost all points is that thorn at Glastonbury," &c. The latter, "St. Joseph's Tree," as it was called, was, I believe, a hawthorn. In my copy of Browne's work there is the following marginal note in an old hand:

"The thorn by Glastonbury was no way like this, for it was a great and old tree, and blossomed on Christmas Eve; but by too much conceit of the thornes growing out of it, superstitious folks taking them for toothpickers, it much decayed, and within these few years an humourous fellow cut it down and carried it into the windmill: but that it did blossom at that time I know."

D.

The plant that F. C. H. had under his examination was, I have no doubt, from his description, *Selaginella lepidophylla* of Spring and *Lycopodium lepidophyllum* of Hooker. It is a native of Mexico, and forms a source of traffic on account of its singular hygrometric property. The first specimen that Mr. Hugh Cuming, the conchological and botanical collector, obtained he gave its weight in gold for. There is an admirable figure of the plant in Hooker's *Icones Plantarum*, tt. 162, 163.

There is another plant that has similar hygrometric properties, — the better known *Anastatica hierochuntica* of Linnæus, or Rose of Jericho, a native of Egypt, of which there is a very good figure, both in a state of flower as well as fruit, in Lindley's *Vegetable Kingdom*. I have no doubt, however, that the plant F. C. H. describes is the Mexican *Selaginella lepidophylla*. R. H.

Kensington.

Person referred to by Pascal (2nd S. ii. 58.) — Your correspondent G. N. gives me credit for an amount of ingenuity to which I can lay no claim. I must say that he who can translate the French of our author into "the person who *possessed*," &c., displays more ingenuity than I. My conviction that a possible case, and not a real circumstance, is alluded to is founded on no historical or biographical knowledge, but merely on the admitted meaning of a certain form of a verb. And "Qui aurait eu" is not French for "he who had or possessed." The force of the verb is what grammarians call *conditional*, and the expression, rendered into the *idiom* of English, should be translated "If a man had possessed," &c. It is perhaps worth adding that while all the annotations on the passage which I have seen name the three sovereigns, not one takes the least notice of the person, who, if real, would have been so remarkable. C. H. S.

Kalends (2nd S. ii. 110.) —

"Kalenda . . . . initium cujusvis rei: locus ubi territorium aliquod incipit."

"Veniunt iterum ad primas metas in loco superius nominato, Kalenda viz. nominatæ." — *Du Cange, in verbo.*

The "Kalends" being the first day or entrance of the month, the term was thence applied to the commencement or entrance of any locality. λ.

The word *Calends* is not peculiar to the pathway at Bromyard in Herefordshire; a similar path to that described by Mr. Pattison leads to the church at Bredon in this county, and is called by the same name. Might it not be derived from *Calendæ*, rural chapters or conventions of the clergy, so called because formerly held on the calends of every month, as being the road to the church or place where these meetings were held? or can it derive its name from *calcea*, a paved or trodden path? J. M. G.

Worcester.

With reference to Mr. Pattison's Query respecting "*Calends* or *Kalends*," though not able to give a full reply to the inquiry, I can inform him that such use of the word is not peculiar to Bromyard. There is a similar application of it at Ludlow. The footpath, paved with flag-stones, leading from the street to the principal entrance to the church, is so called; or, as I remember when a boy, corrupted into *Kallings*.

The word *Kalends* occurs twice in Chaucer, as signifying the "beginning of anything:" and the word *Kalender*, in the sense of "a guide or director." At least the Glossary so interprets the words. It is possible that this application of the word denotes the beginning of a path consecrated, *i. e.* set apart from the common street, directly to the house of God? It is at Ludlow, as most likely at Bromyard, a *foot*-path only. S. S. S.

Nearsightedness (2nd S. ii. 149.) — If Bellisarius will go into a national *girls'* school, when

[* See also "N. & Q." 1st S. xi. 72. 449., &c.]

they are *marking*, or doing fine work, he will find as many *nearsighted* as amongst an equal number of ladies; and also he will find many nearsighted in manufactories, such as lace-making, where good sight is required; but in agricultural work, or cottage employments, a moderate degree of sight is all that is required. In my own village school (containing from forty to fifty children), there is about one nearsighted out of every thirty; and of imperfect vision, such as not distinguishing between red and green, &c., about one in seventy or eighty: these are chiefly boys, and the defect is discovered in using coloured maps.

In fourteen years, I have had two cases of children who could only read with the book upside down. One learnt with much difficulty to hold her book upright: the other read well, but always with the letters upside down, and she invariably spelt backwards. X.

Devon.

"*Rand*" (2nd S. ii. 138.) — After I had despatched my Note (2nd S. ii. p. 97.), I recollected that I had erroneously stated Fishlake to be situated on the *south* bank of the river Don, instead of the north. I wrote up *instanter* to the office of "N. & Q.," to rectify this; but the correction does not appear to have been made as I requested. Regarding the word *Rand* as a surname, the suggestion intended to be offered by me was, not that the land designated as "The Rands" derived its name from the Rev. Richard Rands, the benefactor of Fishlake, but that the latter probably in some way owed his name to the land. For instance, a resident on such a spot, in early times, would be known as "John at the Rands," or "John, son of William of the Rands," &c. C. J.

This is a term used by bootmakers, and applies to the upper edge or border of a boot heel. There is a village named Raunds in Northamptonshire, upon the banks of the Nen. It is probably of Danish origin, like several others near it.

Rand, in Danish, is the same as in German, and is used of the borders of a river, &c.

There are families named Rands in Northamptonshire.

These facts may help to assist in the solution of the difficulty. B. H. C.

"*Swang*," "*Wang*," "*Wong*" (2nd S. i. 47.; ii. 79.) — Between Attleborough and Rockland, Norfolk, according to the Ordnance Map, is a "Swangey Lane" and "Swangey Fen;" and near Hethersett a *Wong* farm. In Suffolk is a village called *Wang*ford, and in Yorkshire one called Wet*wang*. Sufficient instances of the occurrence of this word have, however, been mentioned, nor should I have referred again to the subject, had I not found in Halliwell's *Dictionary* (*voce* "Stunt") the following Lincolnshire proverb: "He's as *stunt* as a burnt *wong*, there's no turning him." He defines *stunt* "fierce and angry, also sulky and obstinate," but professes himself unable to explain the proverb. Perhaps some Lincolnshire correspondent can illustrate it.

E. G. R.

"*Sewers*," "*Blawn-sheres*" (2nd S. ii. 65.) — These, without doubt, are the *sewells* described by Halliwell as feathers tied to a string to prevent deer from breaking ground by frightening them. This was the *formido* of the Romans, and the *fear* of Isaiah, xxiv. 17, 18., and Jeremiah, xlviii. 44, 45. E. G. R.

Your correspondent, Mr. Walcot, says, "The word is *sewells*, not *sewers*;" but he does not name his authority. Skinner has the word *shewres*, which he explains *brunts* or *rubs*; but it seems more probably a different form of *scare* (the interchange of the hard *sc* and *sch* is not unusual).

Nares quotes from Sir P. Sidney an example of *shewell*, used in the same manner — *sewer*, *schewre*, or *scare*, and derives it from the verb, to *shew*, from which Halliday dissents.

The readers of our old books on hunting might throw some light on the true origin and meaning of these words. Q.

Bloomsbury.

"*A dog with a bad name*" (1st S. x. 88.) — Nobody having produced any proof, or citation of proof, that the 1709 edition of Leland's *Commentarii*, &c. deserves the bad character it bears, I may presume that it is a faithful representation of Leland. I should not, however, have troubled you with this remark, if I had not accidentally found what may be an answer to my own query. Tanner (Nichols's *Anecd.*, vol. v. p. 356.) writes to Dr. Samuel Knight, January 26, 1719-20, as follows:

"If it please God to spare my life, I shall not forget to put together what I have collected for the improvement of Leland, *De Viris illustribus*; but they having ten years since printed the text at Oxford (scarce with fair usage of me, whom they knew to be engaged about it before) I did cool a little; but when I get through this edition of *Notitia Monastica*, I shall resume the other."

We know that nothing hurts an edition more than the knowledge that a better editor has been arrested by its publication. And if that better editor, being such a one as Tanner, should spread a complaint and an impresssion that the work is much less than it might have been, this would easily become an opinion that it contains positive faults. If it should happen that this edition, by cooling Tanner for the moment, ended by bracing him, so that we have the *Bibliotheca* instead of a somewhat augmented Leland, it may then be said to have great consequential merit. M.

The Great Heat (2nd S. ii. 131.) — Your correspondent Karl has been misinformed as to the year of the great heat, which occurred in 1826, *thirty*, not twenty, years ago. Though I cannot furnish him with details as to the number of weeks during which no rain fell, I can fully confirm what he has heard stated regarding the condition of the crops in that memorable year. The heat of this year, though of extraordinary intensity while it lasted, was trifling in duration, compared to that of 1826. In the west of Scotland, where I then resided, the pastures and cereal crops were literally burnt up. So short were the corn-stalks, and so thinly scattered, that the sickle was in most places useless. Some had recourse to the expedient mentioned by your correspondent, of plucking the stalks, others used the scythe. The *bulk* of the crops was in many cases almost incredibly small. I remember one wheat field of two or three acres which yielded one miserable scurvy-looking stack. In 1836 the contrast was as complete as can well be imagined. It is as memorable as the former year, but for the very opposite reason. Returning northwards from Derbyshire in a pretty smart fall of snow on October 20, I was struck with the amount of corn, nearly or quite green, which was still standing between Buxton and Liverpool. Much of it stood till it rotted, or was cut down near Christmas, to be used as bedding for cattle, or converted into manure. I have for many years been in the habit of referring to 1826 and 1836, as exemplifying the extremes of our changeable climate.

A. P. S.

Imp, used for progeny (1st S. viii. 443. 623.; ix. 113. 527.) — To the instances already given by your correspondents may be added the following from Bishop Parkhurst's *Letter to the Norwich Aldermen*, justifying his rejection of the Puritan, Robert Harrison, as being an unfit person for the mastership of the free-school at Aylsham :

"Being for mine own part, in respect of my place, as also for duty and discharge of my conscience, bound to have a special care of the youth of the diocese, as the *imps* that by God's grace may succeed us, by good bringing up, and become worthy in the common-wealth, I cannot be easily persuaded to admit Mr. Harrison to any such charge over them." — Strype's *Annals of Reformation*, an. 1573, ch. 29, vol. iii. p. 454. ed. Oxon., 1824.

J. Sansom.

Dick's Hatband (2nd S. ii. 189.) — The various qualities of this *hatband* are alluded to in different adages in several parts of the country. Thus in Pembrokeshire (see p. 189.) it is noted for its being *tight*. In Cheshire (see Wilbraham's *Cheshire, Glossary*, p. 32.) we have "As *fine* as Dick's hatband;" and it is added "this must be very local." In Lincolnshire, anything ridiculously comical is said to be "As *queer* as Dick's hatband," and this explanation is added, "which went nine times round and would not tie." Mr. Halliwell says, *Dictionary of Archaisms*, &c., "Dick's hatband is said to have been made of sand," and that "it has afforded many a comparison." I know nothing about the person to whom this famous hatband belonged. I have made a collection of more than twelve hundred provincialisms, local adages, proverbs, comparisons, &c., used in the Fen district of Lincolnshire, which will be enumerated in my *History of Boston*, now on the point of publication; and shall be glad of the assistance of your readers in their elucidation.

Pishey Thompson.

Stoke Newington.

Forensic Wit (2nd S. ii. 168.) — Jekyll's couplet on the "tough old jade" is, I think it will be found, not correctly quoted. It has often been printed, and was recently again brought into notice in consequence of appearing in Moore's *Memoirs and Diary*, edited by Lord John Russell. I have always before seen the lines thus given, and without any *Italics* — (Garrow being the counsel and not Serjeant Pell) : —

"Garrow forbear! That tough old jade,
Can never prove a tender made."

A Hermit at Hampstead.

Door-head Inscriptions (2nd S. i. 519.) — Many characteristic and interesting citations under the above title having appeared at different times in your columns, your insertion of the following *jeux d'esprit*, on seeing the words "Domus ultima" affixed to the vault belonging to the Dukes of Richmond in Chichester Cathedral, may gratify some of your readers :

"Did he, who thus inscribed the wall,
Not read, or not believe St. Paul,
Who says there is, where'er it stands,
Another house not made with hands?
Or may we gather from these words,
That house is not a house of lords?"

N. L. T.

Inscription over the door of Dinton Church, Bucks : —

✠ "Premia pro meritis siquis despēt habenda
Audiat hic precepta sibique sit retinenda." ✠

F. C. H.

House Inscriptions (2nd S. ii. 26.) —

"In the Eddystone Lighthouse, on the course of granite under the ceiling in the upper store-room, is the following verse from the 127th Psalm, wrought in by a pick :

"'Except the Lord build the House,
They labour in vain that build it.'" *

— Brayley's *Graphic Illustrator*, Lond. 1834, p. 394.

C. W. L.

Foreign English (1st S. viii. 137.) — Passing through Rouen some years since, I saw the follow-

* These two lines are in small capitals.

ing words painted on the gable-end of a corner house on the quai:

"Içi se vend Stoughthonlondon
par Tripotet Constant."

At Versailles the following specimen was lately to be found:

"Au Rendez vous du Musée
Place d'Armes, 9.
Lapresté, Restaurateur,
A l'honneur de prevenir MM. les voyageurs qu'on est servi, chez lui, à la carte ou par tête, au choix.
A Versailles."

"To Rendez-vous of Museum.
Arms-place, 9.
Lapresté Restorer,
Has the honour of preventing the travellers that they will be helpt at his house, or a head, or at choice.
At Versailles."

JUVERNA.

"*Take a hair of the dog that bit you*" (1st S. vi. 316. 565.) — This advice, which is now only given in a figurative sense, by "Take a cool draught of ale in the morning after an excess over night," was given and taken seriously and practically by our forefathers. In an old recipe book dated 1670, I find it written, "Take a hair from the dog that bit you, dry it, put it into the wound, and it will heal it, be it never so sore." R. W. B.

"*Par ternis suppar*" (2nd S. ii. 189.) — There are two senses, I conceive, in which these words may be taken: first, that a pair (alike and acting together) are nearly equal to three (who are not paired nor acting together); and, second, that a peer of the realm is nearly equal to three other persons, being by birth (1) a member of parliament, (2) an adviser of the Crown, and (3) having as a peer the benefit of clergy, although unable to read. (Blackstone, III. ch. 12. p. 401., IV. ch. 28. p. 367.) T. J. BUCKTON.

Lichfield.

What is Lord Northwick's coat of arms? His motto admits of being rendered thus, "A pair equal almost to three pairs;" or more freely, "A pair who may be said to be equal to any three such." In this motto *par* is a noun; and since it has not *tribus*, but the distributive *ternis*, it is plain that the sense intended was to assert this noble pair to be equal to any three pairs who might be brought to confront them, at one and the same time. A. N. D.

Scotland.

"*The Bard O'Kelly*" (2nd S. ii. 107.) —

"In a recent number of *The Star* you copied from 'N. & Q.' an account of the presentation of the *soi-disant* Irish bard O'Kelly to George IV., when that royal personage visited Ireland. The account in 'N. & Q.' is imperfect, and I shall supply the omission. His Majesty was greatly amused at the cool impudence with which O'Kelly assumed the position of national poet of Ireland, and placed himself on an equality with Byron and Scott, ignoring altogether the claims of Tom Moore. After gravely listening to O'Kelly's description of himself, his Majesty asked for a specimen of his poetical powers, and the royal request produced the following modest effusion from the 'Irish bard:'

'Three poets in three countries born —
One for the rose, another for the thorn,
One for the shamrock, that never will decay,
While rose and thistle yearly pass away.
'Twould take a Byron and a Scott, I tell ye,
Packed up in one, to make the *bard O'Kelly.*'"

From the *Morning Star*, Sept. 3, 1856.

ANON.

Were Charles I. and Oliver Cromwell distant Cousins? (2nd S. ii. 111.) — Noble, in his *Memoirs of the Protectoral House of Cromwell*, vol. ii. p. 204., gives the following pedigree to prove the relationship of Oliver Cromwell with Charles I. through his mother, Elizabeth, daughter of William Steward, Esq., and widow of William Lynne, Gent.

Alexander, Lord High Steward of Scotland.

James, Lord High Steward of Scotland.
Walter, Lord High Steward of Scotland. = Marg., sister and heiress of David II. K. of Scotland.
Robert Stuart, K. of Scotland.
K. Robert III.
K. James I.
K. James II.
K. James III.
K. James IV.
K. James V.
Q. Mary.
K. James VI. of Scotland and I. of England.
K. Charles I.
K. Charles II.

Andrew Steward, Esq.
Alexander Steward, Esq.
Sir John Steward, Knt.
Sir John Steward, Knt.
Thomas Steward, Esq.
Richard Steward, Esq.
Nich. Steward, Esq.
Nich. Steward, Esq.
William Steward, Esq.
Elizabeth Steward = Robert Cromwell, Esq.
Oliver Cromwell, Lord Protector.
Richard Cromwell, Lord Protector.

"By this table of descents it appears that K. Charles I. and Elizabeth, wife of Mr. Robert Cromwell, the mother of the Protector Oliver, were eighth cousins; K. James I. and that Protector were ninth cousins; and K. Charles I. and Oliver were ninth cousins one remove; and consequently K. Charles I. and the Protector Richard were tenth cousins. It may be observed that the royal line, as constantly marrying at an early age, had got one descent of the younger branch."

Noble gives all the authorities from which he derives the descent, and an account of the different individuals. EDWARD FOSS.

Germination of Seeds (2nd S. ii. 117. 198.) — Lime will produce white clover in some soils, and so will sand in others. This may be seen on the sides of roads; where the soil has been removed and the road sand is washed down, there will frequently spring up a thick mat of white clover. Some seeds will not vegetate at all without being

in contact with sand. Furze is one: sow it on a newly made bank of clay and it will rarely grow; put a little gritty sand on the seed, and it will certainly vegetate. There is no end to the vitality of some of the round oily seeds when covered in the earth. In most or all of the Essex Marshes, wherever a new ditch is dug, brown mustard will spring up, although it has not been seen before in the memory of man. Where it has once been cultivated, a crop is frequently obtained by ploughing deeper than usual, and a full plant will arise in the spring.

Certain states of the atmosphere produce certain weeds in abundance, and some will grow only in spring, others in autumn. In what way sand in contact with seed causes it to vegetate is, I believe, a mystery. Gardeners know well that without silver sand many of the nicer operations of their craft will not succeed. A. Holt White.

Southend.

The Deluge (2nd S. ii. 191.) — The argument that the Deluge (Gen. vii. 20—24.) did not extend over the whole world, but only over the then inhabited portion, may be thus stated: —

1. The declared intention of Jehovah was to destroy man, who had sinned, and not every species of animated beings. Before the deluge, man occupied only the country of the Tigris and Euphrates. There existed, therefore, no necessity for a deluge in any other part of the world.

2. The word כל does not prove that the deluge extended over the whole surface of this planet. Compare Gen. ii. 19, 20., xli. 57.; Deut. ii. 25.; Ezech. xxxi. 6.

3. For the entire inundation of this globe the waters of the sea, together with those of the clouds, were insufficient.

4. The remains of fishes and other animals, and of aquatic plants, found at the top of high mountains do not prove the Mosaic deluge to be universal; but only that such parts of the earth were anciently covered with water for a long period of time, much beyond the duration of this deluge. There may exist nevertheless remains of the Noachic deluge.

This hypothesis harmonises with the existing facts ascertained in natural history, as to the distribution of plants and animals, and with the measurements detailed by Moses.

Further investigation will lead the inquirer to such works as *Jerusalem's Betrachtungen über die vornehmsten Wahrheiten der Religion*, P. II. Comment. iii. s. 1.; Hensler's *Animadv.*, p. 331. &c.; and Eichhorn's *Allg. Bibl. der Bibl. Litteratur*, P. I. Fas. i. pp. 38, 39.

The above is abridged and modified from Rosenmüller *in loco*. T. J. Buckton.

Lichfield.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Transactions of the Royal Society of Edinburgh. Vol. XVII.
Lindley's Genera and Species of Orchideous Plants. Text, page 1 to 134. 336 to 553.
Prentice's History of the Anti-Corn Law League. 2 Vols.
Transactions of the Horticultural Society. 4to. Second Series. Vol. III. Part 3., and following.
Hill, the Vegetable System. Lond. Folio. Vols. XXII. to XXVI.
Loddiges' Botanical Cabinet. 8vo. Vols. XIII. to XX.
Masson, Stapeliæ Novæ. Lond. Folio. Tabul. XXI. to XLI.
Rajus, Historia Plantarum. Vol. III. Supp. Lond., 1704. Fol.
Ralfe's British Desmidiaceæ. Lond., 1848.
Blackburn's Nineveh.
Playfair's System of Chronology.
Oleaginous Plants. By F. du Cock-Kenifeck.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Taylor's Holy Living and Dying. 2 Vols. Demy 8vo. Pickering. Boards.

Wanted by *J. & T. Cornish*, Booksellers, Manchester.

Viroilius. Pickering's Diamond 48mo. Edition.
The Conquerors of the New World and their Bondsmen. Vol. II. Pickering.
Memorials of Captain Hedley Vicars. An early copy with the steel engraved portrait.

Wanted by *John Weston*, Northwich.

The Naturalist's Miscellany. By Shaw & Nodder. The last seven Vols., viz. from XVIII. to XXIV. inclusive.

Wanted by *James Stewart, Esq.*, Librarian of Belfast Library.

London Labour and the London Poor. By Mayhew. Any quantity of odd Numbers.

Wanted by *Geo. Newbold*, 304. Strand.

Winkle's Cathedrals. Vol. III.
Asoill. — A work mentioned by Coleridge, in which he proves that people need not die unless they like.
Professor Wilson's Poems. Second-hand.
Horne on the Scriptures. Last Edition. Second-hand. 5 Vols. 8vo.
Shakspeare. By Stevens. 10 Vols. 18mo., large paper. Vol. I. The rest are dated 1823.

Wanted by *Charles F. Blackburn*, Bookseller, Leamington.

Notices to Correspondents.

We are compelled by want of space to postpone until next week a very valuable Macaulay Illustration, *being an unpublished* Letter by Bishop Burnet; Mr. Salmon's *Note on* Wager of Battle; Popiana; Human Leather; *and other communications of interest, together with our usual* Notes on Books.

E. H. A., *who asks us as to the authorship of a certain work, will probably, on consideration, agree with our doubts as to the propriety of publishing, without his consent, the name of an author, who may have very good and sufficient reasons for maintaining his incognito. We have not had an opportunity of communicating with the gentleman whom we believe to be the writer of the work enquired after by* E. H. A., *and do not feel justified therefore in giving his name.*

M. O. J. (Glasgow) *may consult for the derivation of* Theodolite, "N. & Q.," 1st S. iv. 383. 457.; 2nd S. i. 73. 122. 201.

A Constant Reader. *If you will inform us what is the sum expected for the volume, we may probably find you a purchaser.*

G. Gervais. *No more than* Part I. *of Jones's work* On the Distribution of Wealth *was ever published.*

Photographic Notices *in next week's Number.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of "Notes and Queries" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, SEPTEMBER 27, 1856.

Notes.

WAGER OF BATTEL.

"The personal combat offered in bar of an appeal of murder seems to have been admitted as legal some years since, and was only abolished of late by positive statute."

A reperusal of Sir Walter Scott's *Essay on Chivalry*, from the concluding paragraph of which the above extract is made, has induced me to inquire into the later instances in which Wager of Battel was offered. The two last cases appear to have occurred in the second decade of the present century; and although they seem to have been merely legal-technical affairs, and somewhat dull, it is not a little curious to find that a remnant of the semi-barbarous mode of trial by single combat, introduced to this country by William the Conqueror, should have been held lawful so recently as the years 1815 and 1817. The case that occurred in the former of those years evidently arose from a free exercise of professional cunning; and as an illustration of the then morality of the Irish bar may be briefly related here.

A man named *Clancy* in open day, and in the presence of several lookers-on, murdered a gentleman called *Brian O'Reilly*. A full confession of the fact was obtained from the murderer, and it was signed and sworn to by him. His trial came on at the Mullingar Summer Assizes, 1815; and from the nature and fulness of the confession, the prosecuting counsel summoned no witnesses to prove the crime. Shrewdly observing this, Mr. McNally, the prisoner's advocate, objected to the confession being received in evidence, and the Court ruled in favour of the objection; and, inasmuch as the prisoner was actually in charge of the jury, the trial could not be either delayed or postponed. Regardless, therefore, of the prosecutor's prayer for time to produce witnesses, the judge ordered Clancy to be acquitted. Upon this a brother of the murdered gentleman, as next of kin, appealed to the Court of King's Bench, Dublin, within the allotted "year and a day" from the date of the first trial; and after much discussion and many adjournments, Clancy, advised by his counsel, offered to "wage battel" with the appellant—an offer which is described as having caused a strong sensation in court. The matter, however, proceeded no farther. A compromise was effected between the counsel; and the prisoner pleading guilty, submitted to transportation in order to save his life.

A clever trick therefore, and the taking advantage of an obsolete statute, caused in this instance a "failure of justice."

Before detailing any particulars of the next offer to "wage battel," (that of 1817, and which was the last, as it caused the statute to be repealed), it may be worth while to relate in what the "wager of battel" consisted: and the following extract, taken from a local newspaper of the period in question, seems correctly to embody all the required information:—

"According to the barbarous and unrepealed statutes on which Trial by Battel is founded, unless the accuser can counterplead a legal exception,—such as his being a monk, a minor, a citizen of London, &c.,—he must either give up his charge against the defendant, and be liable to him in damages, or a day of battle must be appointed. The battle must be in the presence of the Court, in the following form:—At sunrise the parties assemble; the lists are set out by the Court; the accuser and the accused are to be bare-armed, bare-legged, and each armed with a wooden truncheon of an ell long, and a square wooden target. They then take each other's hands, and each swears—the accuser that the accused did kill the deceased, and the accused swears that he did not. They then both swear 'that they have about them ne bone, ne stone, ne charm of any sort, whereby the law of the devil may be exalted, or the law of God depressed.' They then fight it out. If the accused can make good his defence till the stars appear in the evening, it is an acquittal; but if he is beaten, or cries '*Craven*,' the infamous word of surrender, he is to be hanged."

With this preface I will now condense, as much as is consistent with clearness, the account of the last offer of "battel:"—Abraham Thornton was tried at the Warwick Assizes, August 8, 1817, for the murder of Mary Ashford. Mr. Justice Holroyd presided, and the trial lasted the whole day. The evidence against the prisoner, though strong, was entirely circumstantial. His defence was well got up; and the jury, to the infinite dissatisfaction of the people of the locality, acquitted him. This dissatisfaction was so loudly expressed, that the brother of the unfortunate girl was induced to obtain a writ of appeal. Thornton consequently was again taken into custody, and, on November 17, placed at the bar of the Court of King's Bench, in Westminster Hall: two of the presiding judges being Lord Ellenborough and Mr. Justice Bayley. Mr. Reader, as counsel for the prisoner, commenced the proceedings by moving that he "do now plead." By order of the Court, the record was then read to the prisoner; it of course charged him with the murder of Mary Ashford, by casting her into a pit of water; and he was asked "What he pleaded to the charge?" He at once rose up: his counsel placed in his hands a pair of large horseman's gloves, one of which he immediately put on; and a paper, from which he read: "My Lords, I am not guilty, and I am ready to defend myself with my body." He then waved the other glove, and flung it into the middle of the court; where it lay until the close of the day's proceedings, when it was handed up to the care of the officer for the crown. The "gage" having been flung, William Ashford, the appellant, was formally called. He appeared: a mere stripling, of short stature, apparently weak, and about the age of twenty-two years. Mr.

Clark, his counsel, then expressed surprise that the charge against the prisoner should be put to issue in this way; he submitted that the Court had a right to restrain the defendant from his plea, and adduced the appellant's weakness of body as a circumstance cogent enough to warrant the interference of the Court. This however was declined; and time, until November 21, given to the appellant to counter-plead. The counter-plea merely recapitulated the facts of the case, and concluded thus: "Wherefore, the said William Ashford prays the judgment of the Court that the said Abraham Thornton may not be permitted to wage battel on his the said Abraham's plea." Time was now granted to the defendant to reply; and on January 24, 1818, he delivered in a long replication, in which he quoted the evidence used at his former trial, asserted his innocence, and repeated his prayer to be allowed to wage battel with William Ashford. The sufficiency of this replication was denied on January 29, when Mr. Reader, for the prisoner, joined issue on the demurrer. The argument took place on, and occupied the whole of the 6th and 7th February, when the case was farther adjourned to April 16. At which time the Court decided that the law gave the defendant a right to his wager of battel. The appellant, Ashford, then craved until April 20, to consider the course he should adopt; and on that day his counsel gave up the appeal. "The appellant," said Mr. Gurney, "does not feel himself justified in accepting the challenge." The defendant was thereupon discharged from custody.

And in this prosaic manner terminated the last effort of judicial chivalry. Robert S. Salmon.

Newcastle-on-Tyne.

POPIANA.

Pope's "Letters to Cromwell" (2nd S. ii. 181.)—Your correspondent C. P. is under a mistake. There is no doubt whatever that Pope's *Letters to Cromwell* were published in 1726; or rather, according to date in title-page, in 1727. The book is scarce, probably because it was superseded by editions containing a *collection* of Pope's letters, and is worthless except to a few curious persons. Your correspondent is under other mistakes. The edition of *The Knights* from which he quotes was probably a London republication of the Scotch poem. I doubt, from internal evidence, whether the Address prefixed was written by Meston, the author; but cannot doubt that the P. S., to which your correspondent refers, was thrust in by Curll as an advertisement of his Cromwell letters, and a means of annoying Pope.

Your correspondent quotes from the Preface to *The Knight of the Kirk* what he considers may have been "the passage in the original letter;" then a variation from an edition of 1737, published by Roberts; and "another reading, making a third version," from Curll of 1735. But if he will examine carefully, he will find that the first and third are the same. The writer of the "Preface" desired to prejudice Pope by showing that he had slandered and insulted the clergy; and therefore he omitted from the passage every word that did not immediately illustrate the subject, or tended to qualify Pope's presumed contempt; but what he retained is, *word for word*, the same as in Curll 1735, except that the words "he has paraphrased" are introduced.

As to the variation in the edition published by Roberts, the facts, I believe, are these:—

Roberts, Cooper, "booksellers," all the pirates, if they may be so called, in the first editions followed Curll of 1735. Subsequently, and after the publication of the quarto, a new edition was published by Cooper, under the secret sanction of Pope. This edition, *mutilated to suit Pope's purpose*, was followed by Roberts in the edition of 1737, referred to by your correspondent.

There are no difficulties about the questions raised by your correspondent; but there are great difficulties about the original publication and subsequent publications of the *Letters to Cromwell*, which I hope future editors of Pope will clear up. It would lead me out of all reasonable bounds if I were to venture on this curious and interesting subject. P. L. C.

Pope and Warburton (2nd S. ii. 182.)—The volume described by P. A. W. is not rare. I have two copies, and I have seen it in the cheap-book catalogues of, I think, Mr. Kerslake at a moderate price. The separate paginations show that the three pieces were not intended to form a volume; but what Warburton's design was I cannot guess. Could he have contemplated selling them separately? C.

Unpublished Letter of Pope to Wanley.—

The following Letter, which is preserved in the Harleian MS. 3780. (Wanley *Letters*, vol. iv. p. 198.) does not appear to have been published. At least, it is not to be found in Roscoe's edition, which is the latest and most complete.

"To Mr. Wanley, at the Rt. Hon. the Earl of Oxford's, in Dorset Street, Piccadilly.

"Worthy Sir,

"I am greatly contented with your kind token of affection, although I meant not, in any wise, to have put you to so sudden a discharge of the trust I reposed in you; nor to have caused you a journey to a distant part of the towne; not to have obliged you to renew an acquaintance with Signor Alberto, after an intermission of divers

yeares. Signor Alberto may thanke me, but not you. I did verily thinke you had seen him daily, and do really beg your pardon. Notwithstanding the zeal, as well as punctuality, you have kindly shown herein, doth and ought much to oblige me. As an assurance whereof, I will again, as you admonish, renew your care and trouble, when these same bottles are on the rack, to refill them, and me, with such wholesome liquor of the like sort as to your judgment shall seem good, I paying the just price for the same.* I desire very truly to have some occasion of serving you, and that you will require it whenever opportunity shall offer, being sincerely,

"Sir,

"Your very affectionate faithful Servant

"and well-wisher,

"A. Pope.

"Twickenham, July 31, 1725."

Markland's Verses on Pope's Satire on Addison. — As these lines, which Curll has printed in The Progress of Dulness (see *antè*, p. 203.), do not appear to be generally known, it may be well to preserve them in the columns of "N. & Q." They will not occupy much space, and may be useful to future writers on this subject.

William J. Thoms.

"Verses presented to the Countess of Warwick.

"Occasioned by Mr. Pope's impudent Satire on Mr. Addison.

"WHEN soft Expressions Covert-Malice hide,
And pitying Satire cloaks o'er-weening Pride,
When Ironies revers'd right Virtue show,
And point which Way true Merit we may know:
When Self-Conceit just hints indignant Rage,
Shewing its wary Caution to engage;
In mazy Wonder we astonish'd stand,
Perceive the Stroke, but miss th' emittent Hand.
Thus, if old Homer's Credit may avail,
(And when was Homer's Credit known to fail?)
When stipulative Terms were form'd for Peace,
And Foes agreed all Hostile Acts should cease,
Sly *Pandarus*, the Battle to renew,
Amongst the adverse Ranks a Javelin threw:
The *Greeks* saw *Sparta's* injur'd Monarch bleed,
But saw not who perform'd the perjur'd Deed.
So the skill'd *Snarler* pens his angry Lines,
Grins lowly fawning, biting as he whines;
Traducing with false Friendship's formal Face,
And Scandalizing with the Mouth of Praise:
Shews his Intention, but his Weakness too,
And what he would, yet what he dare not do;
While launching forth into a Depth of Praise,
Whose kind Attempts the Mind attentive raise,
When suddenly the *Pyrate-Colours* show,
Beneath the Friend's Disguise, the lurking Foe.

"O Pope! forbear, henceforth, to vex the Muse,
Whilst forc'd, a Task so hateful, she pursues;
No more let empty Words to Rhimes be brought,
And fluent Sounds atone for want of Thought:
Still Addison shall live, and pregnant Fame
Teem with eternal Triumphs of his Name;
Still shall his Country hold him more endear'd,
Lov'd by this Age, and by the next Rever'd.
Or, if from good Advice you turn your Ear,
Nor friendly Words, imparted timely, hear;
Exert your utmost Energy of Spite,
And as each envious Hint arises, write:
So shall his deathless Glory never cease,
And you, by *less'ning*, will his Fame *increase*.

"J. Markland."

* It would appear that Humphrey Wanley combined an agency for wine and spirits with literary pursuits; for in a letter from Dr. Hickes to him, the Doctor says, "I am provided with wine, and so retract my commission."

BARON VON REICHENBACH AND REV. DR. MAITLAND.

Having recently taken up the Rev. Dr. Maitland's *Essay on Superstition and Science*, I learn from it, that in 1851 he propounded a question through your columns, to which he informs us he never received a satisfactory reply.

The question arose out of Baron von Reichenbach's assertion that "thousands of ghost stories would now receive a natural explanation from the spectral and luminous emanations from graveyards, or other spots containing decomposed animal matter, as seen by Billing, Mlle. Reichel, and other sensitives."

Dr. Maitland writes to ask, if any correspondent is aware of any ghost stories that will bear out the Baron's assertion?

Surely the nurseries of England, Ireland, Scotland, and Wales abound in them. Has the Doctor never heard of ghosts in churchyards, and of those ghosts being invariably in white? Now if the luminous phenomena do actually occur, as the Baron asserts, we have at once a solution of the white; for, according to the description of the luminous appearances as seen by Mlle. Reichel, they resembled "a dense vaprous mass of fire, holding a middle place between mist and flame;" which we take it, if visible at all, must produce the effect of white, and possibly of shining white, which latter is the usual popular accompaniment of an apparition. It is evident, therefore, that the Baron, from his point of view, had a right to assert that "thousands of ghost stories had received their solution."

Moreover, I have recollections of tales of ghosts with flaming eyes appearing in churchyards. And doubtless the flesh of many an Irishman has some day crept at thrilling stories of fires from ghostly eyes, gravely described as strong enough for Paddy to light his dhubeen with.

Theophilus.

HOPS A WICKED WEED.

Fuller, in his *Worthies* (Art. Essex), mentions a petition to parliament in the reign of Henry VI. against that "wicked weed called hops." He says,

"They are not so bitter in themselves as others have been against them, accusing hops for noxious; preserving beer, but destroying those who drink it. Their back-friends also affirm, the stone never so epidemical in England, as since the general reception and use of hops in the beginning of the reign of Henry VIII." This may be all very humorous, Master Tom Fuller, but your Note that hops were known in England in the reign of Henry VI. admits of a humble Query. Is not the old Rhymer, in 1546, a little nearer the mark in his parody of a well known distich, —

"Hops, Reformation, Bays, and Beer,
Came into England all in one year"?

According to the most credible accounts, the English were taught the cultivation of hops by some native of Artois, who, in 1524, introduced them into this country; but the physicians representing them as unwholesome, parliament was petitioned against hops as being a wicked weed, and in 1528 their use was prohibited under severe penalties. In Rastell's *Collection of Entries*, it is stated, that "an aleman brought an action against his brewer for spoiling his ale, by putting in a certain weed called a hop, and recovered damages against his brewer." Even Henry VIII., who loved a sparkling glass, appears to have been prejudiced against hops; for in a MS. dated Eltham, mense Jan. 1530, occurs an injunction to his brewer "not to put any *hops* or *brimstone* into the ale!" So that the adulteration of this exhilarating beverage is rather of long standing in our country, and not limited to these degenerate days of licensed publicans and sinners. In the reign of Edward VI., about the year 1552, the term *hop-grounds* first occurs in our laws. In 1603, a very considerable quantity of hops were already produced in this country; however, it was still necessary to import them from abroad, and by the adulteration of the foreign, as we learn from an act of parliament, the English were then defrauded annually to the amount of 20,000*l.* sterling.

J. Yeowell.

ILLUSTRATIONS OF MACAULAY.

Letter of Bishop Burnet. —

The following Letter of Burnet's is transcribed from the Harleian MS., 6798 (art. 49.), and forms an illustration both of Burnet's own *History* and that of Macaulay, which may well be added to those which have already appeared in "N. & Q." J. L. B.

Lettre de M. le Docteur Burnet, de lundy jusqu'au jeudy 26 *Novembre* 1688. *Escrite à diverses reprises selon que j'ai eu le loisir.*

Etant arrivé à Torbay le 5me Novembre, S. A. descendit à terre vers les trois heures apresmidy, et marqua à tous ceux qui étoient autour de lui, qu'il étoit plein de recognoissance de la grace que Dieu lui avoit faite de lui donner un si heureux voyage. Il me dit en partieulier, Ne croirai-je pas presentement la predestination? Je repondis, que j'estois tres persuadé de l'assistance en toute partieuliére que Dieu avoit donnée à S. A. en cette grande entreprise. S. A. accompagné [du duc de Seom-]berg monta aussitost à cheval, et alla decouvrir le pays à droite et à gauche pendant que le reste du jour, et toute la nuit furent employés au debarquement de l'infanterie. Le matin suivant on trouva heureusement un endroit fort près de la ville où l'on deseendit les chevaux, sans qu'il fût besoin de les faire nager trois fois le longueur de leurs corps. Tout fut à terre et prest à mareher le lendemain à midy. Le Prince fit eette nuit là une marche de quatre milles, et logea à un petit bourg appellé Neuton. Il pleuvoit toute la nuit; et bien qu'il fust dix heures du soir avant que tout fust arrivé, et que chacun fust et las et mouillé, le lendemain il n'y eut aucune plainte en toute l'armée qu'au seul sujet de je ne scay quoy qu'avoit esté ou perdu ou derobé, et que S. A. paya. Cette heureuse exactitude peut passer pour quelque chose d'assez rare dans une aussi grosse trouppe. Le peuple des environs, informé de notre arrivée, s'etoit rendu en grande nombre sur les avenues, plein de eris de joye et de benedietions, et nous cotoyoit; quantité s'avaneérent jusqu'au Prinee les pas, lui prenant la main et la baissant le genou en terre; les autres touchant et baissant seulement ses habits.

Sur le midy le Chevalier Courtney, le plus grand terrien et le plus puissant de la province de Devon, envoya son fils à S. A. pour la prier de venir eoueher ehez lui ce soir là. Le Prinee s'y rendit, et pour un imprévu eomme le fut eeluilà, on ne peut estre plus splendidement regalé que S. A. le fut. Le 8me elle envoya les Comtes de Shrewsbury, de Maeklefields, et de Wiltshire avee my lord Mordaunt et moy à Exeter avee des Lettres à l'Evesque du lieu et au Clergé, au Maire, et aux Eschevins; Mais l'Evesque et le Doyen s'étoient retirés dès le jour preeedent à quelques milles de Citté. Les Chanoines restés dans la ville, firent scruple d'ouvrir la lettre, quoy qu'adressée à eux en l'absenee de l'Evesque; Persuadès à la fin de le faire, ils demandérent du temps pour faire leur reponse. Le Prinee par sa lettre leur demandoit leurs prières à Dieu, et les prioit de se rendre aupres de lui pour y officier, et de tascher de desposer la ville à le recevoir en amy. Ils furent toute la nuit en eonsultation, dans une confcrence de quelques heures avec eux: Et aprés tout, on ne peut tirer d'eux autre chose, sinon qu'ils étoient resolus de vivre et de mourir bons Protestants; Qu'ils étoient au pouvoir de S. A., et qu'elle pouvoit faire d'eux ee qu'il lui plairoit; Que s'il leur commandoit de l'aller trouver, ils obeyroient. Le Maire et les

Eschevins, se mettant sur le pied ecclesiastique, alleguérent aussi qu'ils étoient les gens du Roy; Qu'ils distribueroient des logements aux soldats, si on le leur commandoit, mais que pour aller au devant du Prince, ils ne le feroient qu'à son exprès commandement. Tout le reste de la ville fut aussi plein d'ardeur et d'affection, qu'il avoit paru de reserve et de froideur en ceux dont je viens de parler. Leurs acclamations et leurs applaudissements furent tels, qu'il sembloit qu'ils fussent hors d'eux-mesmes.

Nous n'avions avec nous que deux Compaignies de Cavallerie et une de Dragons. Le Prince entra le jour suivant dans la ville, et il y fut receu avec un joye et des transports d'affection qu'on ne sauroit exprimer. Une foule incroyable de peuple se venoit offrir à lui; et il auroit peu sur le champ en former un corps de plus de dix mille hommes. Le lendemain de son arrivée, qui fut un Samedy, le Prince manda le Clergé, et leur dit fort tendrement, Qu'il étoit marri que leur Evesque se trouvast hors de la ville; Qu'il esperoit que cette absence ne l'empescheroit pas dans peu de temps avec toute la Grande Bretagne temoin qu'on n'etoit venu icy pour faire peur à personne; et qu'on n'avoit autre but que de prevenir la ruine de l'Eglise Anglicane, et de la remettre sur le pied de son ancienne splendeur. Il ajouta qu'il avoit appris qu'ils avoient agy en gens de bien du temps de leur denier Maire, (c'étoit un Papiste que la politique de la Cour avoit trouvoit bon de faire retirer de cet employ depuis peu de jours). Et qu'il esperoit d'eux qu'ils persisteroient à marquer toujours un pareil zèle pour la Religion. Toute la réponse fut qu'ils vivroient et mourroient bons Protestants. Sur quoy le Prince leur congedia, en leur disant qu'il leur envoyeroit ses ordres. Bien de gens trouverent à redire à cette conduite du Clergé d'Exeter; mais le Prince modera leurs ressentiments. Il ordonna qu'on chantast le *Te Deum* à midy. Un officier eut ordre d'y faire venir le Chœur; Aprés le *Te Deum*, on y leut la Declaration de S. A., qui fust reçue avec des acclamations extraordinaires du peuple. Je preschay dans la Cathedrale en presence du Prince sur le dernier verset du Psaume 107. S. A. a changé la Magistrature de la Ville, et en a mis le gouvernement en d'autres mains par provision. On leve cinq Regiments d'Infanterie, deux de Cavallerie, et un de Dragons. Il se presenta dix fois plus de gens qu'on n'en demande. On envoye de tous côtés des partis de Dragons pour amener des chevaux au camp. L'abondance y est grande. Je croy que nous serons icy environ dix jours en tout; mais la plupart de l'armée est desjà en marche et à quinze ou vingt milles d'icy.

J'oubliois à vous dire que le lendemain de l'arrivée du Prince en cette Ville d'Exeter, My Lord Colchester, Lieutenant d'une Compaignie des Guardes, avec divers Officiers et gentilhommes, se rendit icy: Mr. Russell fils du Comte de Bedford, Mr. Wharton fils aisné du My Lord de ce nom; le Colonel Godefrey, Mr. Jephson, Mr. Row, Mr. Boyle fils de My Lord Shanon, sont de ce nombre. Et tous renouvellent au Prince les assurances des bonnes intentions et de l'affection de la plus grande partie de l'armée.

J'avois ecrit jusqu'icy, quand on m'est venu dire qu'au lieu de deux Regiments de Cavallerie, Barwick autrefois Oxford, et St. Albans, et un de Dragons de My Lord Cornbury, que ce Seigneur commandant ces trois Regiments, comme leur Colonel, devoit amener icy, il n'en est arrivé qu'une partie; ils étoient venus jusqu'à vingt milles d'icy en un lieu appellé Exminster, et le (là) My Lord leur faisoit entendre qu'il venoit donner sur nous. Ils marchoient de nuit, lorsque quelques Officiers Papistes, qui étoient de la troupe s'apercevant où ils étoient, criérent alte, et mirent tout en confusion, en disant qu'ils alloient donner dans un ambuscade. Une partie rebrousserent chemin. My Lord Cornbury avec la moitié de son Regiment et tous les Officiers, excepté le Major, sont des notres; Tout St. Albans, à la reserve de dix Cavaliers, qui ayant refusé de prendre party, ont esté demontés et desarmés; avec 50 cavaliers du Regiment de Barwick, le plus ancien et meilleur regiment d'Angleterre, consistant en neuf compaignies de 50 hommes chacune, sont aussi à nous.

On apprend que depuis cela, le Capitaine Kerck s'est aussi rendu au camp à la teste de cent chevaux de vieilles trouppes. On presse fort S. A. d'avancer vers l'armée du Roy; et il est seur que l'armée entiére, à la reserve des Papistes et des Irlandois, se rangera du côté du Prince. On attend pour demain ou apres-demain la Declaration de Plymouth en faveur du Prince. Il en est venu quelques Officiers, qui assurent qu'on a refusé l'entrée de la Citadelle au My Lord Huntington qui y a son Regiment, et qu'il est obligé de coucher dans la ville. On scait presentement que si l'on avoit esté d'abord à Portsmouth, il se seroit rendu à nous, tant la division y est grande entre les Anglois et les Irlandois, qui y sont en garnison. Le Roy en a esté fort allarmée. Je tiens cecy de Mr Russell mesme Gentilhomme de la chambre que S. Me y envoya immediatement aprés avoir eu la nouvelle que nous étions entrés dans la Manche; et qui est presentement des nôtres.

Hier le Comte d'Abington, le frére du Comte de Westmerland, et plusieurs autres personnes de qualité, arrivérent icy; Il en arrive à toute heure; et j'espere que nous partirons dans 2 ou trois jours au plus tard. On nous dit icy, mais sans grande certitude, qu'on se remue dans le Nord, qu'on s'est emparé de la ville d'York, et qu'on s'est declaré pour le Prince. Un vaisseau arrivant

d'Irland à Plymouth a apporté des Lettres, qu'on reçue hier icy. Elles marquent qu'on a commencé un massacre vers Youghall; et il paroit vraisemblable qu'il y a du désordre dans ce pays-là; car les Lettres de Londres portent qu'on n'y a point eu de Lettres d'Irlande de six ordinaires, quoy que le vent n'est point cessé d'estre bon.

Une presse nous feroit icy plus de service qu'un Regiment; on ne sauroit fournir à faire des Copies; et le monde est fait d'une maniére que s'il ne void des imprimés, il n'ajoute pas foy aux choses les plus autorisées et les plus certaines.

S. A. a établi un Conseil composé de personnes de la premiére qualité qui sont autour de lui; Ce conseil reçoit toutes les plaintes, et y pourvoid. S. A. a aussi publié une nouvelle Declaration (en son nom et *de l'advis des Pairs du Royaume et Gentilshommes assistans prés de lui*), portant premiérement invitation à tous bons et fidelles Sujets des trois Royaumes d'embrasser la cause commune, leur offrant sa protection, et protestant que si qui que ce soit se mette en état d'embrasser le bon party, tombe entre les mains de l'enemy, ceux dés enemis qui tomberont entre ses mains, reçevront le mesme traitement qu'on aura fait aux gens de son parti: 2ment saisie de tous les deniers et revenus Royaux, pour estre payés entre les mains des Receveurs nommés par S. A. En 3me lieu, Etablissement d'un marché franc partout où l'armée de S. A. se trouvera.

Le Clergé reprend courage. On avoit donné des logements de gens de guerre à quelques uns. J'allai en parler à S. A., qui commanda aussitost qu'on les delogeast. Ils sont occupés présentement à dresser une Requeste au Roy, pour lui demander un Parlement libre pour la seureté de la Religion Protestante et des Loix et Libertés d'Angleterre. La Requeste commence par ces paroles. "*Que plusieurs entreprises ayant esté formées contre la Religion Protestante, nos lois et nos libertés* [add. *Et pour rétablissement de la Superstition Papistique, par la Grace de Dieu abolie et entierement interdite par les Loix fondamentales de ce Royaume*] *Trés sensiblement touchés, tant de desordres*, &c. Bien entendu que tous ceux qui signeront cette Requeste, seront regardés comme étant des nôtres.

S. A. a reçeu cette pensée du Clergé avec agrément. On travaille aux souscriptions de la Requeste: ce qui mettra tout le monde de nôtre côté; car chacun attend les mouvements du Clergé. Le Doyen envoya hier demander pardon au Prince de s'estre eloigné, et permission de le venir trouver. S. A. lui accorda sa demande, et il doit estre icy ce soir. J'apprens que S. A. fait partir un exprés pour Hollande. Il faut donc finir icy. Dans ce moment on vient de me dire que les Regiments qui se venoient rendre à nous, se sont debandés. Ils ne viendront pas en corps d'armée. Mais en detail, tout prendra le bon chemin; ce qui abrégera, Dieu aydant, les affaires; car desormais il en arrive à tout moment. Adieu. Vendredy à midy.

29th Novbre, 1688.

Minor Notes.

Devonshire Saying. — The following saying is often used by the South Devonshire peasantry on seeing anything particularly striking or beautiful: "That's extra, as the old woman said when she saw Kerton." Now I can remember Crediton when it was anything but a striking town; but it has been nearly rebuilt of late years, so perhaps the saying is a modern one.

William Fraser, B.C.L.

Alton, Staffordshire.

Poetical Epitaphs on Queen Elizabeth in London. — The queen is buried at Westminster, where were some versicles in her honour by Skelton, the laureate, but where they exist I know not. Her epitaph at St. Mary-le-Bow consisted of prose and verse, the latter running thus:

"Fame blow aloud, and to the World proclaim,
There never ruled such a Royal Dame.
The word of God was ever her delight,
In it she meditated Day and Night.
Spain's Rod, Rome's Ruin, Netherland's Relief,
Earth's Joy, England's Gem, World's Wonder, Nature's Chief.
She was, and is, what can there more be said,
On Earth the chief, in Heav'n the second Maid."

The following was at St. Michael, Wood Street, but in 1707 it had disappeared:

"Here lies her Type, who was of late
The prop of Belgia, stay of France,
Spain's Foil, Faith's Shield, and Queen of State,
Of Arms and Learning, Fate and Chance.
In brief, of Women ne'er was seen
So great a Prince, so good a Queen.
Sith Virtue her Immortal made,
Death (envying all that cannot dye)
Her earthly parts did so invade,
As in it wrack'd Self-Majesty.
But so her Spirit inspired her Parts,
That she still lives in Loyal Hearts."

At St. Saviour's, Southwark:

"St. Peter's Church at Westminster,
Her sacred Body doth inter;
Her glorious Soul with Angels sings,
Her Deeds live Patterns here for Kings:
Her Love in every Heart hath room,
This only Shadows out her tomb."

There were several more, as at Allhallows the Great and St. Mildred, Poultry. Threlkeld.

American-German English. — I make the following cutting from an American newspaper, *The Berks and Schuylkill Journal.* It should be observed that the German language is still generally spoken in and about Reading, the chief town of

Berks County, Pennsylvania, originally almost a pure German colony:

"*At Dr. Leisenring's Hermitage.* — On the 800 feet high Cushion Hill, (Berks County Cold Springs,) between Reading and Womelsdorf, on the Lebanon Valley Railroad, have been lately several family parties and pic-nics in the open air, on week days.

"The heavenly environs on the platform, under large shade trees, the amusement arrangements, and that a person can easy drive on the top of the hill, makes the abode here incomparably agreeable; near or far it is not so easy to find a place that offers such varieties.

"To secure the locality, in order to satisfy the wishes, a person will do well to give previous notice of it, under direction.

"LEISENRING'S HERMITAGE,
"Wernersville, P. O., Berks Co., Pa.
"August 9-2mo."

James Graves.

Kilkenny.

Large Oysters. —

"Alexander, with his friends and physicians, wondered to find oysters in the Indian seas a foot long; and in Pliny's time (*Nat. Hist.*, lib. xxxii. c. 6.), they marvelled at an oyster which might be divided into three morsels, naming it *tridacnon*. But I dare, and do truly affirm, that at my eldest brother's marriage at Aldham Hall, Essex, I did see a Peldon oyster divided into eight good morsels, whose shell was nothing less than that of Alexander's." — Monfet's *Health's Improvement*, London, 1655, p. 161.

In the University of Leyden an oyster shell is or was shown, weighing 130 lbs.

R. W. Hackwood.

"*John de Lancaster.*"—An elderly lady of my acquaintance lately related to me a singular fact in connexion with the above-mentioned novel. Mr. Cumberland, its author, called to her just as he was finishing its composition, and read aloud to her the contents of the last sheet. She said to him: "Your novel will not sell." "Why?" he asked, with surprise and some anxiety. "Because you drag us through three volumes, following the fortunes of your hero, and then you kill him." More was said to the same effect, and the consequence was, that the concluding chapters of the novel in question were materially altered.

Threlkeld.

Whistle. Tankards. — The following has gone the round of the papers: —

"Mrs. Mary Dixon, widow of a Canon residentiary of York, has presented two ancient silver tankards to the corporation of Hull. One of them is a 'whistle tankard,' which belonged to Anthony Lambert, Mayor of Hull in 1669. Mrs. Dixon 'has been frequently told that there is only one other whistle tankard in the kingdom.' The whistle comes into play when the tankard is empty; so that when it reaches the hands of a toper, and there is nothing to drink, he must, if he wants liquor, 'whistle for it,' — which possibly may be the origin of the popular phrase."

At this rate may not the phrase of "wetting one's whistle" be also referred to the filling of such tankard?

Where is the "other" tankard referred to?

R. W. Hackwood.

Queries.

MEANING OF LECKERSTONE.

What is the origin of the name *Leckerstone*, as applied to a farm-house near an abbey or monastery? The circumstances are these. There is a farm with a neat mansion-house of that name, about a mile from the town and abbey of Dunfermline, county of Fife; and still nearer the town, in the same direction, there is another farm, named the *Grange*, anciently, it is presumed, the granary of the abbey. May Leckerstone have received its name from monastic times and usages? I am informed that there is a somewhat similar name given to a spot in the parish of Abdie, also in Fife, near the Grange village and the abbey of Lindores, where there were two *licker-stanes*, as they were pronounced, one on each side of a foot-path leading to the Den, and thence to the Abbey, forming, as it were, posts or pillars at its entrance. They were about three feet high, square and flat on the top. They were not hewn, but merely boulders of a bluish colour, gathered from the land, and no doubt selected for the purpose. The uniform tradition is, that they were used at funerals, as a resting-place on which the coffin or bier was put, while being conveyed to the churchyard, and that there the priest or minister *read lessons* or *lectures*, or gave an address, and hence the name. They were removed nearly sixty years since, and are reported to have been put to some useful purpose near the Manse. It is believed, on the authority of a deceased* able antiquary, W. D. D. Turnbull, Esq., Advocate, that the abbey of Lindores once stood on the margin of the loch, and therefore near to the Grange, to which a monumental stone statue lately found on the bank of the loch gives some countenance. There is a portion of ground, jutting into the loch, called the *Licker Inch*, or as interpreted by some, *Lecturer's Inch*. There is a place, too, in the parish of Falkland (not far distant) called *Leckerstanes*, on the side of the road leading from the village of Fruchie in the parish to the churchyard.

As I have the prospect of going to press about a month hence with a second volume of my "Historical and Statistical Account of Dunfermline," published in 1844, your early reply, either by

[* We are happy to assure our correspondent that this accomplished antiquary is still among us, but practising in London instead of Edinburgh.—Ed. "N. & Q."]

letter or in your printed "N. & Q.," will much oblige. P. C.

ANCIENT REPRESENTATIONS OF THE TRINITY.

Happening lately to be inspecting the very pleasant little Musée at Rypres, I noticed a wood carving; one of three large old medallions, which, in connexion with another similar curiosity, may interest your readers.

The carving had for its subject a representation of the Trinity. The Father, a reverend old man, sitting, supports the cross; on which is stretched our Redeemer, his head (as is usual in early representations) declining to the right.

In extreme suffering, the figure resembles the painting of the same painful subject by the Byzantine artists: the limbs long and extenuated, the face hollow, and full of agony.

From the mouth of the Father proceeds the dove, the third person in the Trinity being thus symbolised, in full wing; flying towards the bowed head of the suffering Christ. The whole reminded me forcibly of a carving in Morwenstow Church, Cornwall, carefully preserved with true antiquarian zeal by the learned vicar, the Rev. R. S. Hawker.

On the right hand, in this carving, the Son is shown — a face with some rude notions of beauty; from His mouth proceed two curious strings, ornamented with pellets. On the higher of these two the dove is seen attacking the dragon, who, in his turn, is attempting to demolish the church, symbolised by a tower: on the other side of which, previous to its destruction by some local barbarian, the Father, the reverend aged head, might have been seen.

I shall, perhaps, succeed better in describing this fragment of ecclesiastical ornamentation by adding the explanation with which the vicar of the parish kindly furnished me: —

"The turret, or tower, is the symbol of the Church Universal.

"The assailant of the Church is the dragon; type of Satan, the foe.

"The defender of the Church is the Holy Ghost, the Dove; which proceedeth from the second person of the Trinity, God the Son."

I should suppose neither of these carvings date earlier than the fourteenth century; on this point, however, I should be glad of information.

T. H. Pattison.

[For a notice of the bosses in Morwenstow Church, see "N. & Q.," 1st S. x. 123.]

Minor Queries.

Who wrote the Letter to Lord Monteagle? — On visiting a short time since the interesting church of Ightham, near Sevenoaks, my attention was caught by a mural monument containing the bust of a lady, who was traditionally reported to have written the letter which proved the cause of discovering the Gunpowder Plot. Behind the monument was some of her needlework suspended. The following was the epitaph:

"D. D. D. To the pretious name and honor of Dame Dorothy Selby, the Relict of Sir William Selby, Kt. the only daughter and heire of Charles Bonham, Esq.

"She was a Dorcas
Whose curious needle wound the abused stage
Of this leud world into the golden age.
Whose pen of steël and silken inck enroll'd
The acts of Jonah in records of gold.
Whose arte disclosed that plot, which, had it taken,
Rome had tryumph'd, and Britain's walls had shaken.
She was
In heart a Lydia, and in tongue a Hanna,
In zeale a Ruth, in wedlock a Susanna.
Prudently simple, providently wary,
To the world a Martha, and to heaven a Mary.

Who put on immortality in the year of her Pilgrimage, 69. Redeemer, 1641."

Magdalenensis.

Has the Papal Condemnation of the Copernican System been retracted? — In various books I have seen statements that the Pope has retracted the prohibition of the Copernican theory. Thus Sir Francis Palgrave, in *The Merchant and the Friar* (1837), p. 304., says:

"Pope Pius certainly showed great kindness to us heretics: he acted much like a gentleman, and behaved very handsomely, when, in 1818, he came into the consistory, and repealed the edicts against Galileo and the Copernican system."

And Admiral Smyth, in his *Cycle of Celestial Objects* (1824), vol. i. p. 65., says:

"The Newtonian doctrines, softened by the term *hypothesis* instead of *theory*, had been taught in the Roman Catholic Universities of Europe; until at length, in 1818, the voice of truth was so prevailing, that Pius VII. repealed the edicts against the Copernican system, and thus, in the emphatic words of Cardinal Toriozzi, 'wiped off this scandal from the church.'"

Can any of your readers tell me what is the foundation of these assertions, and where the "repeal" here spoken of can be found? W. W.

Resuscitation of the Dead. — There is not a subject of greater importance for physiology (and, *perhaps*, therapeutics!), than the method of the Fakirs of India to "put a person bye for a number of months, and then to take him up again." Has that process ever been properly (scientifically) ascertained and described? Dr. Lotsky.

15. Gower Street.

Mystery. — Is it true, as has frequently been stated, that the word Μυστήριον was formerly inscribed on the front of the Pope's tiara?

Abiba.

Heraldry. — What means exist for ascertaining to what family a particular coat of arms belongs? I am aware that the family and county being known, Burke's *Armoury*, or any other similar work, will enable me to find the arms, if the family be entitled to bear them. But I want to know how to perform the reverse operation, *i. e.* the arms only being known, to ascertain the family or families by whom they were borne — an application of heraldry very useful for the topographical historian. R.

Macclesfield.

Heraldic. — If in 1600 a grant was made of a coat of arms to John Jones and his descendants, and on the grant were included also the descendants male of the grandchildren, grandfather, &c., with those of the collaterals, could a person descended from the same branch as John Jones, but very distantly related to him, legally use the same crest, &c.? O'Malley.

Hogarth's Crest. — What is the meaning of the device Hogarth, the caricaturist, placed upon the panels of his chariot? The following is as good a description of it as can be given without an engraving. On a shield azure the letters C. Y. in chief, and P. R. U. S. in base; and for crest a pyramid or cone encircled with wavy lines on a wreath. Probably these wavy lines were intended to illustrate his theory of the *line of beauty*.

C. J. Douglas.

Bradshaws of D'Arcy Leven. — Can any of your correspondents furnish information as to the Bradshaws of D'Arcy Leven, in Lancashire (a branch, I believe, of the Bradshaws of Bradshaw, in the same county), more especially as to the family of James Bradshaw, who lived about the close of the seventeenth century? What are the armorial bearings of the family? E. C. B.

Master Masons of Antwerp. — Having met with the following paragraph in an interesting volume recently published, called *Flemish Interiors*, I should be glad if any of your readers could say whether the practice to which it refers is confined to the masons of Antwerp.

"A curious and, I believe, peculiar custom still exists at Antwerp among the guild of masons. Henri Conscience, the great Belgian writer, who was perambulating the town with me, informed me as we passed their hall, that whenever a new master-mason was to be elected, it was necessary that, previously to being initiated into his somewhat important position, he should prove himself worthy of the dignity about to be conferred on him, by pulling down and rebuilding with his own hands the façade of one portion of the building, which has consequently been re-erected innumerable times, though the remainder of the edifice is sufficiently venerable. If the candidate shrunk from this trial, there was no alternative but to yield his claim." — *Flemish Interiors.*

An Oddfellow.

Kemeys Family. — G. S. S. wishes to inquire if any Irish correspondent of "N. & Q." can inform him who was the first of the ancient Welsh family of Kemeys that settled in the Queen's County, and founded the very respectable house of Kemmis there? Was the first Kemmis a follower of Cromwell?

King's School, Chester. — I am desirous to make known, through the medium of "N. & Q.," that I am collecting materials for a history of this school, and that I shall be happy to receive communications from all who may be able and willing to assist me in my labours. The field is, in every respect, an unploughed one; hence the greater necessity for intelligent labourers to aid me in the task. Old "King's Boys," whether educated on "the foundation" or as private pupils, are invited to contribute their quota of information, especially anecdotes of the school or its more distinguished scholars, at their earliest convenience, to

T. Hughes.

4. Paradise Row, Chester.

Brewer's Will. — I have seen somewhere or other that in a brewer's will it was directed that his heirs should always keep a cask of ale and drinking vessel on the public road, for the free use of all travellers. Can you tell me whether this bequest is attended to, and where the ale is?

Humilis.

Family of Brydges. — Can any of your readers give me any information respecting the family of Brydges, more particularly of that branch of the family settled in Gloucestershire and Herefordshire? Who are, or were, the descendants of Anthony, third son, and also of the younger sons, of John Brydges, 1st Lord Chandos? After which of the family are Brydges and Chandos Streets, Covent Garden, and Chandos Street, Cavendish Square, named? Any information will be thankfully received. R. C.

Judge Jessopp. — Can any of the readers of "N. & Q." inform me if there was a judge of the King's Bench or Common Pleas of this name, about the middle of the last century? or how I should be able to ascertain the fact, and obtain particulars of his history and family? I believe he was a Derbyshire man. J. B.

Cavendish Club.

Dr. Bloxam? — A book is before me entitled

"A Collection of Receipts in Physic, being the Practice of the late eminent Dr. Bloxam: containing a Complete Body of Prescriptions answering to every Disease, with some in Surgery. To which are added by the Editor a General Account of the Operations of all Kinds of Medicines: also Occasional Remarks, Directions, and Cautions, suited to the different stages of Distempers, in order to render this Work particularly useful in Families. The Second Edition. London. 8vo. Printed for Lockyer Davis at Lord Bacon's Head, near Salisbury Court, Fleet Street, MDCCLIV,"

The editor, whose name does not appear, gives no account in the preface of "this eminent physician lately dead," any information respecting whom will be most welcome to Magdalenensis.

Minor Queries with Answers.

"*Etitis.*"—What is the stone *Etitis*, mentioned by Aristotle? T. W. W.

Brighton.

[Ætites, or Eagle-stone, is a flint, or crustated and hollow stone, found in slates of our common pebbles; it rattles on being shaken, and contains a nucleus. Many miraculous properties were attributed to it by the ancients; such as the prevention of abortion, the discovery of thieves, &c. There is also an idle popular story, that the female eagle (ἀετός, whence its name, ætites), takes up this stone into her nest, while she is sitting, to prevent her eggs being rotten. They are at first soft, and become hard by their exposure to the atmosphere. Near Trevoux, in France, they are very numerous.—*Ency. Metropolitana.*]

Rhyming Dictionary.—Has there ever been published a Dictionary to assist poets in the selection of rhymes? If there has not, I should think it would be a good "spec" for some of your learned correspondents to undertake the manufacturing of one. If one has been published, perhaps you can inform me who is the *publisher* and the *price* of it. C. J. Douglas.

[The Muses have already provided for their embryo pupils the following works: Walker's *Dictionary of the English Language, answering at once the Purposes of Rhyming, Spelling, and Pronouncing*, 8vo., Lond., 1775; and Bysshe's *Art of English Poetry, with a Dictionary of Rhymes*, 5th edit., 2 vols., Lond., 1714.]

Quotation wanted: "*Thinking*," *&c.*—Who is the author of these lines?

"Thinking is but a useless waste of thought,
For naught is everything, and everything is naught."

Anon.

[The lines are from *The Rejected Addresses*, from *Cui Bono*, a poem in which Byron was cleverly imitated, and run thus:

"Thinking is but an idle waste of thought,
For nought is everything, and everything is nought."]

Wills, a Portrait Painter.—About the middle of the last century flourished a painter of the name of Wills, and on one of Faber's mezzotints (1748), I observe that he is called T. Wills. I have a letter, written in 1764, signed James Wills, who, by the subject of his communication, was evidently a painter also. Query, Whether there were two painters of this name flourishing about the same time? Were they father and son, or otherwise connected? When did they die, particularly T. Wills? Patonce.

[A notice of the Rev. James Wills, portrait painter, will be found in Pilkington's *Dictionary of Painters*, by Allan Cunningham.]

Replies.

human skin tanned, etc.

(2nd S. ii. 68. 119. 157.)

The Royal Infirmary at Bristol boasts of a valuable anatomical museum, formed by the late Mr. Richard Smith, who was senior surgeon of that institution from 1796 until his decease, which took place at Clifton, Jan. 24, 1843. He was one of the leading men of his day, as well known for his high professional character and attainments in metropolitan circles as he was in his own neighbourhood. In the west of England he might be termed "the Bristol Cheselden," quaint and curious, a frequent contributor on historical subjects to the *Gentleman's Magazine*, as also to *Felix Farley's Journal*, a local paper imbued with much of the spirit of Sylvanus Urban. His contributions to these serials exhibit neither inconsiderable merit nor inaccurate research. Amongst his peculiarities, Mr. Smith had almost a morbid curiosity in criminal cases; a trait of character that may be veiled as a *love of forensic medicine*. This is well seen in his museum,—a small but sombre apartment containing a valuable collection of pathological and anatomical preparations. Amongst them, an assortment of calculi, well arranged and clearly catalogued, is second, I believe, to none in value and interest. The most striking feature, however, indicating the bias of the founder's mind, is the memorabilia of criminals who have expiated their crimes upon the scaffold, and contributed to science by yielding their bodies to the scalpel. Articulated skeletons of these seem to grin the more horribly from the juxtaposition of the fatal cap and rope. Whilst to complete the scene, relics of the victim lie near in the shape of fractured vertebra or battered and trephined skull. Amidst other subjects none is more interesting than that of John Horwood. He was a youth of eighteen, the first criminal hanged at Bristol New Drop, April 13, 1821, for the murder, under aggravated circumstances, of his sweetheart, Eliza Balsum, at Hanham, by hurling a stone at her. In a case against the wall of the museum hangs the skeleton of this malefactor. Near it lies a book compiled by Mr. Smith, evidently "con amore," in which are enshrined the most minute details of the murder. And I venture to say that a peep into it will repay the curious for the scrutinising research displayed, worthy a nobler theme. Cuttings from newspapers:—the actual indictment; briefs of the counsel; correspondence, of which I give a specimen below; broad-sheets in the Catnach style, not excepting prints of the judge, the chaplain, pencil sketch of the corpse, chart of phrenological development, and disquisition, &c., altogether forming a collection that exhausts the repulsive

subject and displays in a marked manner the *penchant* of the compiler. This collection of Horwoodiana is half-bound in folio, and on the back is a label (about 6 in. by 3 in.) of the human cuticle tanned. It is somewhat of the texture of light-coloured Russia leather, with tooled border lines in gold, as ornament, "a skull and cross-bones" stamped in each corner, and the following inscription in old English character, also gilt:

"*Cutis Vera*
Johannis Horwood."

A memorandum within the book sets forth that "the bones were macerated and the skin tanned at the infirmary." Bearing upon a topic that of late has been much before the public mind, whether, in the words of a defunct Edinburgh reviewer, capital punishment cannot be made "dull as well as deadly," may I insert the following correspondence which passed upon the occasion of Horwood's execution? It distinctly shows what dread, what thrilling fear, that sad sequel to an ignominious death, the dissecting-room, produced upon the lower manifestations of human character.

The solicitors concerned in the above case, Messrs. Browne and Watson, made a feeling appeal to Mr. Smith to obtain a remission of the latter part of the sentence, as contained in the following copy of the receipt, &c., given to the sheriffs, for the body:

"The delivery of Our Sovereign Lord the King's Gaol in the City and County of Bristol, of the Prisoners in the said Gaol being held in the Guildhall in and for the said City and Co., on Saturday the 2nd April, 1821, before George Hillhouse, Esq., Mayor; Sir Robt. Gifford, Knight, Recorder, and others their Associates Justices assigned, &c.

"John Horwood, convict[d] of the wilful murder of Eliz. Balsum.

"Let him be hanged by the neck until he shall be dead, and let his body be delivered to Mr. Rich[d]. Smith, of the City of Bristol, Surgeon, to be dissect[d] and anatomized."

"Received this 13th day of April, 1821, from Thomas Hassell and Rob[t]. Jenkins, Esqs., Sheriffs of the said City of Bristol, and Co. of the same City, the body of the above-named John Horwood, deceased, for the purposes mentioned in the above Fiat or sentence.

Richard Smith, Surgeon."

A second appeal on behalf of the parents of Horwood elicited the following rejoinder:

"Gentlemen, 15 April, 1821.

"I have placed before the surgeons of the Infirmary your second letter respecting the body of John Horwood. We have in consequence reconsidered the matter in the most serious and deliberative manner; and I am under the unpleasant necessity of saying that we can see no reason for altering the opinion expressed to you in a former communication. The father and brother of the unfortunate malefactor have probably informed you that I have had with them at my house this morning a most painful interview, and certainly if I had permitted my feelings to have assumed the mastery over the sense of duty in this miserable affair, the tears of so respectable an old man would, as far as I was personally concerned, have prevailed and forced me to yield to his solicitations. I trust, however, that even this afflicted parent went away satisfied with the rectitude of the motives which alone actuated the surgeons, and convinced that they were prevented from being free agents by a due sense of the obligation due from them to their fellow-citizens. I need scarcely, gentlemen, point out to you, that although I am alone named in the order of the Court, yet I consider myself in trust for my brethren conjointly; and that I do not feel at liberty to act without their concurrence. Allow me also to observe that an attentive and unprejudiced consideration of the wording of the Warrant to the Sheriffs, and the guarded Receipt, which I was under the necessity of giving, appear to me imperative as to the fulfilment of the latter part of the sentence. It is, as you know, not merely for dissection that it was delivered to me by the Magistracy, but to be anatomized, — the real meaning and intent of which can scarcely be misunderstood. How far the body might be *legally* given up for interment I shall not take upon me to determine (although it must be conceded that the Act of Parliament is very strongly featured), yet after the obligation incurred by the *conditional* Receipt given to Mr. Ody Hare, the Under-Sheriff, I cannot but feel myself *morally* bound to complete its intentions. It is therefore clear to me, that after having given to the Professional Students of Bristol, and to as many Gentlemen as may please to honour me with their presence, a summary course of Lectures, the remains ought to be formed into a skeleton, and deposited by the side of the two unfortunate Infanticides who after execution were delivered to the late Mr. Godfrey Lowe, for the same purpose a few years since. The Surgeons, Gentlemen, feel fully satisfied that you have on your part done only your duty in your strenuous endeavours to alleviate the mental sufferings of your client; and they trust that in return you will give them credit for acting upon no other principles than those which ought to actuate all persons holding public situations.

"I remain, Gentlemen,
"Your most obedient servant,
"To Richard Smith.
"Messrs. Browne and Watson."

Stratagem was resorted to in order to remove the body from the gaol; for the friends of the criminal had mustered in strong force, and lay in ambuscade, with a determination to rescue the body from the surgeons. Mr. Smith, in his MS. book, details very graphically the personal risk he ran in conveying the corpse to the infirmary. Here the senior surgeon, through its medium, exemplified the functions of the circulation and respiration in a course of lectures "ad populum."

F. S.

Churchdown.

I find from an article in Chambers's *Papers for the People*, entitled "The Microscope and its Marvels," that at the meeting of the Microscopical Society, on April 26, 1848, a most curious paper was read by Mr. J. Quekett, upon the application of the microscope to a very singular sort of antiquarian research:

"Early in the month of April, 1847, Mr. Quekett was asked by Sir Benjamin Brodie whether it were possible to determine if skin which had for many years been exposed to the air were human or not? He replied in the af-

firmative if any hairs were present. It was then mentioned that Mr. Albert Way was very desirous of ascertaining whether certain specimens of skin stated to have been taken from persons who had committed sacrilege, and which for centuries had been attached to the doors of churches, were unequivocally human. Subsequently, a communication from Mr. Way, containing a specimen of skin, together with an account of the tradition which narrated the circumstances of its having been taken, was made to Mr. Quekett. The tradition, which resembles many others of a similar kind, exists in Worcester, that a man having been caught in the act of committing robbery in the cathedral, was flayed, and his skin nailed upon the doors as a terror to the sacrilegious. The doors have recently been replaced by new ones, but they are still to be seen, and a portion of the skin which was found under the iron hinges and clamps of the door was submitted to microscopical examination. With a power of a hundred diameters, it was found that the skin was *really human*, as it had two hairs on its surface, and very probably the unfortunate wretch from whom it had been taken had light hair. A piece of skin, traditionally given to a Danish pirate, existed for nine hundred years on a door of a church in Essex. In 1848, the microscope revealed the fact, that it was in all probability taken from the back of the Dane, and that he too was probably a light-haired individual."

A more singular application of this instrument than that in question can scarcely be imagined. Besides showing its great scientific value in bringing to light otherwise hidden truths, these specimens establish the wonderful power of skin and hair to withstand for centuries atmospheric influences, and serve to point out that, next to the bones, they are the most durable parts of the human frame. JOHN PAVIN PHILLIPS.

Haverfordwest.

While at Leyden, in 1818, I remember seeing in a museum, amongst Boerhaave's surgical collection, a pair of lady's shoes, with high heels, made of human leather from the skin of a man who had been executed. The nipple was placed as an ornament in front of the instep.

HENRY STEPHENS.

In addition to the various instances already recorded in "N. & Q.," permit me to add another. In 1829 the now notorious William Burke was executed at Edinburgh for the murder of several individuals, whose bodies he afterwards disposed of to a surgeon for dissection. A portion of his skin was tanned. It was very thick, of a dark blue colour, and much resembled that of Morocco leather. I remember well that the publisher of Burke's Trial at the time had a good piece of it, which he cut up and gave to various of his friends. If I mistake not, a portion of it will be found amongst the extraordinary collection of papers, &c. &c., relating to Burke and Hare which was formed for the late Sir Walter Scott, and is now in the library at Abbotsford. T. G. S.

Edinburgh.

COCKER'S ARITHMETIC.

(1st S. xi. 57.)

PROFESSOR DE MORGAN is apparently inclined to throw grave doubts on the genuineness of this oft-referred-to manual; and would rather, we are led to infer, ascribe its authorship to John Hawkins, who, "it seems, as soon as the breath was out of Cocker's body, constituted himself his editor and continuer." For the sake of comparing dates, it may be noticed that the period of Cocker's death is not exactly known, but your learned correspondent fixes it between 1671 and 1675.

I have now the "Second Impression" of the *Arithmetick* before me, printed in 1679, which bears on the title-page, in reference doubtless to the original publication of the work, — "Licensed Sept. 3. 1677. Roger L'Estrange." After a Dedication "To his much honoured Friends Manwering Davies of the Inner Temple, Esquire, and Mr. Humphry Davies of St. Mary Newington Butts, in the County of Surry," follows an Address "To the Courteous Reader," subscribed "Thine to Serve thee John Hawkins; From my School near St. George's Church in Southwark, Nov. 29. 1677," wherein the writer says, without in any way intimating that "Cocker had been dead some time," as stated by the author of the article in the *Penny Cyclopædia*, "I having the happiness of an intimate Acquaintance with Mr. Cocker in his life time, often sollicited him to remember his Promise to the world of Publishing his Arithmetick, but (for Reasons best known to himself) he refused it, and (after his Death) the Copy falling accidentally into my hands, I thought it not convenient to smother a work of so considerable a moment, not questioning but it might be as kindly accepted as if it had been presented by his own hand." This Address further informs the reader that he may speedily expect the publication of Cocker's "Decimal Logarithmetical and Algebraical Arithmetick." It is succeeded by what professes to be "Mr. Edward Cocker's Proeme or Preface," to which his name is attached, but no date. It is a quaint, pedantic, self-laudatory composition, and, as a specimen of its style, I quote from it the concluding sentences:

"For you the pretended Numerists of this vapouring age, who are more disingenuously witty to propound unnecessary questions, than ingeniously judicious to resolve such as are necessary. For you was this book composed and published, if you will deny yourselves so much as to invert the streams of your ingenuity, and by studiously conferring with the Notes, Names, Orders, Progress, Species, Properties, Proprieties, Proportions, Powers, Affections, and Applications of Numbers delivered herein, become such Artists indeed, as you now only seem to be. This Arithmetick ingeniously observed, and diligently practised will turn to good account to all that shall be concerned in Accompts. All whose Rules are grounded on Verity, and deliver'd with sincerity. The examples are built up

gradually from the smallest consideration to the greatest. All the Problemes or Propositions are well weigh'd, pertinent and clear, and not one of them throughout the Tract taken upon trust; therefore now,

"'Zoilus and Momus lye you down and dye,
For these inventions your whole force defy.'"

Now, although this Preface can scarcely be the production of the same hand which wrote the preceding Address, still there is nothing in all this which militates against the doubts of Professor De Morgan that Cocker was the author of the *Arithmetick*, which Hawkins gave to the world in his name. This, however, is only half the case, and I would now request attention to so much of the remainder of it as is drawn alone from the contents of the book before me.

The Preface is followed by a Certificate and a Commendation. Upon the latter I do not lay any particular stress; but the former, to my mind, offers strong, if not wholly conclusive, evidence that Hawkins was, in truth, simply what he professed himself to be, the publisher only, and not the writer, of the manual in question. I transcribe these documents *in extenso*:

"Courteous Reader. Being well acquainted with the deceased author, and finding him knowing and studious in the Mysteries of Numbers and Algebra, of which he had some choice Manuscripts, and a great Collection of Printed Authors in several Languages, I doubt not but he hath writ his Arithmetick, suitable to his own Preface, and worthy acceptation, which I thought to certifie on a request to that purpose to him that wisheth thy welfare, and the progress of Arts.

"John Collins.

"Novemb. 27th, 1677.

"This manual of Arithmetick is recommended to the World by us whose names are subscribed, viz.:

Mr. John Collins,
Mr. James Atkinson,
Mr. Peter Perkins. } Math.
Mr. Richd. Noble of Guilford,
Mr. Rich. Laurence, Sen." And twelve others.

Passing over the latter of these documents, which, though not wholly unimportant, only remotely touches the point at issue, by offering a negative testimony to the fact that its subscribers, at any rate, believed the *Arithmetick* to be the genuine work of Cocker, I would insist upon the consideration that Collins, a well-known and honourable man, an early F.R.S., and the friend and correspondent of the most celebrated mathematicians of the day, would not certainly have given the sanction of his name to such a declaration as the above, if he had not been personally cognisant of the entire circumstances of the case. He was, unquestionably, as well acquainted with Cocker's handwriting as he was with his mathematical attainments, and could not have been deceived, either in whole or in part, in the matter; for, be it observed, this manual was professedly left complete and ready for the printer by its alleged author, and Collins only does not expressly say that it was seen by him, in such form, during Cocker's lifetime. Nor can the idea be for a moment entertained, that Hawkins, with the certainty of immediate detection and exposure, forged this certificate; for Collins did not die until 1683, after the fourth, if not the fifth, edition of the *Arithmetick* had been published.

I may add that my copy, though partially injured by damp, and much soiled by the unwashed hands of its former possessors, is, as applies to the letter-press, quite perfect from "Title-page to Colophon." It numbers 334 pages; and on one of its well-scrawled-over fly-leaves, we have,

"Samuell Winn his booke ann. 1690.

"Whosoever on me look,
I am Samuel Winn his booke;
And whatsoever on me you say,
I pray you bear me not away;
For here my owner did me lie
And will come fetch me by and by."

At the end is an advertisement by the publisher, setting forth that "there is in the Press, and will be speedily published Mr. Cocker's Decimal Arithmetic," &c. "As also his Artificial or Logarithmetical Arithmetic," &c. "To which will be added his Algebra," &c.

It is also made known that "on Rotherith-wall, against Cherry garden stairs, are taught Arithmetick, Geometry," &c., "by James Atkinson," the second name in the foregoing list.

There are likewise the bookseller's advertisements of Kersey's *Algebra*, Newton's *English Academy*, and Cocker's *Morals*.

Wm. Matthews.

Cowgill.

BATH CHARACTERS, 1808.

(2nd S. ii. 172.)

The following is a key to the characters, and the author of the work is still living:

Ramrod. Mr. King, M. C. New Rooms.
Sir Gregory Croaker. Sir George Colebrooke, who suffered by a speculation in alum, personified as "Pshaw Alum," p. 23.
Rattle. Captain Mathews.
Mrs. Vehicle. Mrs. Carr.
Bufo. Mr. Balthoe.
Signora Rattana. Miss Wroughton.
Sir Clerical Orange. Rev. Mr. Lemon.
Lady Lofty. Lady Belmore.
Dr. Vegetable. Dr. Gardiner.
Dr. Faddle. Dr. Gibbes, afterwards Sir Geo. Gibbes.
Mixum. Mr. Bowen, apothecary.
Rev. Mr. Chipp. Rev. Mr. Wood.
Bow-Wow. Rev. Mr. Bowen.
Dick Sable. Rev. R. Warner.
Drawcansir. Dr. Daubeney, D.D.
Gaffer Smut. Rev. Stafford Smith.
The Gemini, Messrs. Boissiers.
Counsellor Morose. Counsellor Morris.
Dr. Skipper. Dr. Sheppard.

Lord Patterboard. Lord Peterborough.
Dick Merriman. R. Brinsley Sheridan.
A Little Linnet. Miss Linley.
Cercle Le Bas. Mr. Le Bas, M.C. Old Rooms.
Miss Speakplain. Miss Stamer.
Dr. Mixall. Rev. Dr. Maxwell.
Lady Nettle. Mrs. Leslie.
Mrs. Broadbottom. Mrs. W. Prideaux.
Old Hircus. Rev. Mr. Moreshead.
Madame de Villarois. Mrs. Villiers.
Lady Carmine. Lady Burton.
Dr. Borecat. Dr. Burkitt.
Dr. Sourcrout. Dr. Crawford.
Lady Orange. Mrs. Lemon.
Dr. Turbot. Dr. Murray.
Dr. Fœtus. Dr. Perry.
Mr. Gripes. Mr. Foster.
Dr. Vellum. Dr. Falconer.
Dr. Harmony. Dr. Harrington.
A Worthy Citizen. Mr. Dawson, compounder of "Dawson's Lozenges."
Mr. Type. Mr. Meyler, printer of the *Bath Herald.*
Dr. Fleecem. Dr. Moysey.
Sir Timothy Humbug. Unknown.
Lord Ghastly. Unknown.
Resin. Rauzzini.
Catsqualli. Madame Catalani.
Col. Mitten. Col. Glover.
Squintum. Mr. Sabatier.
Billy Sonnet. Rev. W. Bowles.
Meed. Mr. Mead.
Dr. Vineyards. Dr. Haweis.
His Lordship of the Feus. The Bishop of Lincoln.

With one exception (the Rev. R. Warner) all the above are dead. ANON.

DEATH AT WILL.

(2nd S. ii. 147.)

An account of the case of Colonel Townshend may be found in *A Dissertation on the Disorder of Death; or that State of the Frame under the Signs of Death called suspended Animation, &c.*, by the Rev. Walter Wither, Rector of Hardingham, Norfolk, 1819, 8vo., p. 179., where it is quoted from Dr. Cheyne's *English Malady*, p. 307. The latter work I have not seen, but Mr. Wither gives Dr. Cheyne's own words, and from the manner in which the story is told there seems no reason to doubt its truthfulness. Another instance of the power of dying at will is given in the same book:

"There is a curious story of a French girl, Mary Isabeau by name, who had acquired the art of dying to such a pitch of dexterity, and was so addicted to its exhibition in the most perfect state, that she suffered herself to be carried from her home three times, in order to be interred, before she could persuade herself to exert her craft in the process of her own revival. Nay, so determined was she in doing justice to the perfection of her art, that at the third time of the exhibition she remained under the semblance of death till the bearers were actually letting her down into her grave. According to the sequel of the story, when she really died, as it is expressed, her friends kept her unburied for the space of six days, a most extraordinary time in the customs of France, that the delusion, if any such should be then practised, might flatter as little as possible the vanity of the artist, and that her recovery might take place under circumstances which would afford her the least cause for laughing at their mistake."

The reference at the foot of the page is to "the English work on the *Uncertainty of Death*, p. 95." Mr. Wither is never very clear in his references, but the book he means in this case is, I doubt not, *The Uncertainty of the Signs of Death, and the Danger of Precipitate Interments and Dissections demonstrated, &c.*, a second edition of which was published in 1751.*

A friend of mine who has long been resident in India, has assured me that he has heard from the most credible witnesses of a person there who has not only simulated death, but permitted himself to be buried for a considerable period. I do not remember the exact circumstances of the case, but believe full details may be found in any of the principal Indian papers of about four years ago. The heads of the case were, if I mistake not, quoted into several of our own.

Dr. Herbert Mayo, in his work on *Popular Superstitions*, explains the horrible stories that are current concerning Vampyrism, by the supposition that the persons whose bodies were considered vampyres had, in fact, been buried alive while in a trance sleep.

Members of the medical profession usually speak of premature interment as if such an accident were almost, if not altogether, impossible; it therefore does not become one who has no pretension to a scientific knowledge of the subject to maintain a contrary opinion. It may, however, be remarked that the matters connected with it are so frightful, that most persons, even those best qualified for its investigation, have been deterred from giving it the consideration which so serious a matter requires. K. P. D. E.

Dr. Cheyne (2nd S. ii. 148.) — Dr. George Cheyne, in 1733, published a well-known book called *The English Malady, or a Treatise of Nervous Diseases of all Kinds*, &c. &c. Among the cases in the third part (p. 307. &c.) is that of the Hon. Colonel Townshend, which has been frequently quoted, and may be found at length in the *Life of George Cheyne, M.D.*, Oxford, 1846, small 8vo. M. D.

PORTRAIT OF SWIFT.

(2nd S. ii. 21. 96. 158. 199.)

P. O. S. says that "C. *inferred* very naturally from G. N.'s statement, that there was an edition of Swift's *Works* prior to that of 1735;" but it is

* See "N. & Q.," 2nd S. ii. 103.

hardly exact to say that I drew such an *inference*—it was not a matter for *inference*, but of *fact*. G. N. stated that he possessed "an edition of Swift's *Works* by *Faulkener*, dated 1734." I could not venture to deny positively the existence of a volume which G. N. stated that he had in his hand, but I expressed as clearly as civility allowed a doubt as to the accuracy of the statement, which, it now turns out, was erroneous in the most important particulars. G. N., it appears, has been puzzling himself and us about (as P. O. S. has shown) an odd and mutilated volume of the very commonest edition of "Swift's *Works*," not worth 6*d*. on any book-stall.

And so this bubble bursts; but it seems to me worth special notice as a warning to all of us, contributors to "N. & Q.," to be scrupulously and minutely accurate in propounding the matters submitted for discussion.

1. *If* G. N. possessed, as he stated, *any* edition of Swift's by *Faulkener*, it must have been a piracy: for *Faulkner* never so spelled his name.

2. If G. N. possessed, as he stated, "an edition of Swift's *Works*," dated 1734, it would be unique and a great literary curiosity.

3. If the plate in G. N.'s volume had been, as he states, "*a good likeness, and altogether a well-executed subject*," it could hardly have been mistaken for one that seemed to me "*a very poor performance*," and which P. O. S. calls a "*miserable portrait*."

4. If G. N. had not stated and restated that his plate has *not* the letters "*Vert, nor any engraver's mark*," on the face of it, it would have been at once identified as the plate of Faulkner's edition of 1735; and P. O. S., and I, and the readers of "N. & Q.," would have been spared this ridiculous discussion *de lanâ caprinâ*. C.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Portraits. — The Series of Portraits of Men of the Time, which Messrs. Maull and Polyblank are issuing under the title of *Photographic Portraits of Living Celebrities*, increases in interest as it proceeds, and will form a work which generations yet to come will turn over with great curiosity. Three more numbers have been issued. No. 3. furnishes us with a good portrait of that most eminent engineer, Robert Stephenson; in No. 4. we have a characteristic, but far from flattering, likeness of one of the most original-minded and independent-spirited men in the House of Commons, Mr. Roebuck; and No. 5. puts before us a life-like picture of Sir Benjamin Brodie, with that expression of calm self-possession which one should look for in the head of a profession in which that quality is so eminently called for.

Death of Mr. Leachman. — It is with great regret that we announce to our photographic readers the death of Mr. John Leachman, whose contributions to the photographic department of our First Series, though not very numerous, occupied him many hours in chemical research and investigation, and were of great value and interest. Mr. Leachman's acquaintance with chemistry and its applications was profound and accurate; he had been a pupil of Graham's at University College, and was subsequently an ardent student at the College of Chemistry, under Mr. Hoffman; and his contributions to "N. & Q." brought him in communication with the first chemists in the country. He died at Margate on Friday, Sept. 19, after a short but severe illness (bronchitis followed by rheumatic neuralgia), brought on by lying on damp grass. He is interred at St. Peter's Church, Isle of Thanet.

Replies to Minor Queries.

What is a "Pisayn?" — In "N. & Q.," 1st S. i. 101. 236. 266. 299. there occurred some correspondence on this matter, but no satisfactory explanation of this term in ancient armour was elicited. Mr. T. Hudson Turner (now, alas! no more) states that he has his own "conjecture on the subject," but does not give it, contenting himself with demolishing Sir S. Meyrick's assertion that it was formed of "over-lapping plates." I have lately met the term "pisayn" coupled with a habergeon, or short shirt, of mail in the "Rental of Gerald Earl of Kildare" (Harleian MS. 3756.), where the earl, in 1514, records his gifts of "haberions" and "pisayns" to various persons, thus: "Itm to OKerroll a haberion et a pisayn." Query, Was a pisayn the camail or gorget of mail found sculptured on Irish monumental effigies of this period? James Graves, Clk.

Kilkenny.

Sandys' Ovid (1st S. xii. 372.) — I beg to inform your correspondent that I have an edition of Geo. Sandys' translation of *Ovid's Metamorphoses*, the preface of which is exactly similar to that quoted by Mr. Blackwell, except that it is called "this second edition" instead of "this *the* second," &c. This edition is dated 1640, so that there were two editions, both called *the second*, one dated 1632, and another 1640.

The dedication is also substantially the same as Mr. Blackwell's copy, except that instead of "*Laurels*," in my copy it is "travels" (*i. e.* travails). C. J. Douglas.

Reason and Understanding, according to Coleridge (1st S. v. 535. 590.) — At the first reference I asked some questions on this subject, which Caspar, at the second reference, was kind enough to answer. That answer was based on the following assertion, viz., that according to Coleridge, "Instinct is distinguishable in *degree* from understanding, reason is distinguishable from it in *kind*." Now I am far from admitting that even on this assumption (for it is nothing more) Caspar has succeeded in resolving the apparent contradictions involved in Coleridge's statements; but in point

of fact that assumption is positively rebutted by Coleridge himself, in the following words:

"Likewise, we distinguish various degrees of understanding there, and even discover from inductions supplied by the zoologists, that the understanding appears, as a general rule, in an inverse proportion to the instinct."

It is obvious that if, as Caspar explains Coleridge, instinct and understanding are merely different degrees of the same faculty, an inverse proportion could not exist between them; the perfection of the one could not be the absence of the other.

C. Mansfield Ingleby.

Birmingham.

Sidney Montagu (2nd S. ii. 211.) — Sidney Montagu, about whom Mr. Hopper inquires, was the sixth and youngest son of Sir Edward Montagu, Knt., of Hemington in Northamptonshire, by Elizabeth, eldest daughter of Sir James Harrington, Knt., of Exton, who is mentioned by Bridges (*History of Northamptonshire*, vol. ii. p. 402.) as the old blind Lady Montagu. Sidney Montagu having gained the esteem of James I., whom he served as Groom of the Bedchamber, was knighted by the king in 1616, and in the following reign became Master of the Court of Requests. He died in 1644, and left issue by his wife Paulina, daughter of John Pepys of Cottenham, Edward Montagu, created Earl of Sandwich in 1660. B.

Slavery in England (2nd S. ii. 187.) — A remarkable illustration of the collars borne by negro slaves in England may be seen in the bust of the favourite slave of William III. at Hampton Court; the head of which is of black marble, the draping round the shoulders and chest of veined yellow marble, while a *carefully carved white marble collar, with a padlock, and in every respect made like a dog's metal collar*, encircles the throat of the favourite slave of the champion of British liberty! G. M. Z.

Unedited Letter from Dean Swift (2nd S. ii. 182.) — This letter is not unedited. It is to be found in Scott's edition of Swift, xv. 465.; but the name of the person to whom it is addressed is left in blank. There is a slight variance between the copies: in that in Scott, Swift desires the answer to be addressed to "*Erasmus Lewis at Lord Dartmouth's Office*, Whitehall;" in the letter in "N. & Q." it is "Lord Dartmouth's *house*." From this I guess that the copy of "N. & Q." is not from the original autograph. C.

The Nine Churches at Chilcomb, near Winchester (2nd S. ii. 165.) — Your correspondent Mr. B. B. Woodward evidently confounds the ancient and extensive manor of Chilcomb with the present diminutive parish of the same name, when he questions the accuracy of the statement in the *Domesday Book* that the said manor contained *nine churches*. The manor comprised the whole of the possessions of the monks of Winchester in the vicinity, and was assessed at the enormous sum of 104*l.*, and it still continues the most valuable property belonging to the dean and chapter, the successors of the said monks, and extends over nine parishes, namely, Chilcomb, Ovington, Morstead, Winnall, St. Faith, Compton, Week, Sparsholt, and Littleton, all of which probably possessed a church in the reign of the Conqueror, and of which all, with the exception of St. Faith, do at present.

The manor is now known by the name of Barton, and as such appears in the *Taxation of Pope Nicholas*, 1292; but the reason why in the *Domesday Book* it is designated Chilcomb is, that the greater portion of the land of the manor-farm, still known as Priors Barton, was situated in the present parish of Chilcomb. The mansion was, and is, in the parish of St. Faith, but when the Chilcomb part was separated from that of St. Faith, it obtained the title of New Barton, by which it is still known. The *Domesday Book* states that there were four mills at Chilcomb, and it is singular that is the exact number which are still existing in the manor of Barton.

It is also remarkable that in the *Domesday Book* we have the extent southward of the Chilcomb manor, noticed as being held by Ralph de Mortimer at Otterbourn, the manor of which still adjoins that of Chilcomb. Henry Moody,

Curator of the Winchester Museum.

Winchester, Holy Cross.

Duchess of Fitz-James (2nd S. ii. 210.) — The following statement will, I hope, afford the information sought by Mr. M. A. Lower. James Fitz-James, a natural son of James II. by Arabella Churchill, sister of the celebrated Duke of Marlborough, was created in March, 1687, Duke of Berwick-upon-Tweed, with other titles of lower degree. Upon the abdication of his father he retired into France with him, and took service in the armies of Louis XIV.: the subsequent career of the Duke of Berwick is matter of history, and I need not enter upon it here. The duke was attainted in 1695, when the Dukedom of Berwick, and the minor English honours, became extinct. By Philip V. of Spain he was created Duke of Leria and Xerica in that kingdom, which titles were inherited by the issue of his first marriage. In 1710 he was created by Louis XIV. Duke of Fitzjames and a peer of France, with remainder to the issue of his second marriage; and from such second marriage is lineally descended the present Duc de Fitz-James, now resident in Paris. The lady named in the inscription in the window of the church at Rouen was, I believe, the grand-

mother of the present duke, a daughter of the house of Choiseul-Gouffier. Mr. Lower will find further information in Burke's *Extinct Peerage*, under the head of "Fitz-James, Duke of Berwick," and in the *Annuaire de la Noblesse de France* for 1844 and 1852. The right of the present duke to bear the arms of England is no doubt derived through the grant made to his ancestor when the Dukedom of Berwick was created.

Jas. Crosby.

Forensic Wit (2nd S. ii. 168. 238.) — According to my tradition, the lines were addressed to Garrow — "Garrow forbear," &c. Which is correct, Pell or Garrow?

"*On Serjeants-at-Law.*

"The Serjeants are a grateful race,
Their robes and speeches shew it,
Their purple robes all come from Tyre,
Their arguments go to it."

"*On two Physicians attending in the Court of Chancery.*

"Two learned doctors took their stand
At Chancery's *lingering* bar;
They go not to the Common Pleas,
For there *Recoveries* are."

Who does not remember Shakspeare's play upon fines and recoveries?

"Is this the fine of his fines and recovery of his recoveries to have his fine pate full of fine dirt." — *Hamlet*, Act V. Sc. 1.

Modern legislation has made an end of fines, and doctors may now go to the Common Pleas, for there recoveries are not. J. W. Farrer.

The Greek Cross (2nd S. ii. 190.) — This term is applied to the form of the Greek X (*chi*), the initial letter of Χριστος (Christ); whilst the term *Latin* cross is given to the form of the obelisk †, the representation of the cross of Christ. The form of the Greek cross as given by your correspondent (‡), with the lower transverse bar placed diagonally, indicates "Christ on the cross," and is rudely equivalent to a crucifix, this bar placed across the upright shaft forming the letter X for Christ.

The supposition of the Russian priest, that the Saviour's feet were not nailed to the cross, has no foundation in fact. The Psalm (xxii.) which our Saviour repeated on the cross, commencing "My God, my God, why hast thou forsaken me?" contains in the 16th verse the expression "they pierced my hands and my feet," and in Luke (xxiv. 39, 40.) Jesus refers to his hands *and feet* to identify himself to his disciples as the crucified Saviour. Both Gregory Nazianzen and Cyprian concur in the nailing of the Saviour's feet, differing only as to whether one nail or two were used; the latter, however, who affirms that a nail was driven through each foot, is the better authority, as he had personally witnessed crucifixions* (Jahn, *Archæol.* iii. s. 260.); and he is confirmed by Plautus (Mostellaria, ii. i. 12.).

"Ego dabo ei talentum, primus qui in crucem excucurrerit:
Sed ea lege, ut affigantur *bis* pedes, *bis* brachia."

Compare Tertullian against the Jews, c. 1. and against Marcion, iii. 19. T. J. Buckton.

Lichfield.

As I was looking through a very fine Greek Psalter of the eleventh century in the British Museum, I found a miniature of the crucifixion, in which was the curious bar for the feet mentioned by your correspondent A. P. G. G., but in this case it was horizontal; still no doubt for the same purpose. The feet however were not tied, but nailed *separately*, which is usual in Greek paintings, though in Western examples we usually find one nail piercing both feet.

John C. Jackson.

17. Sutton Place, Lower Clapton.

Rev. Thomas Crane (2nd S. ii. 124. 233.) — G. N. will find a biographical notice of the Rev. Thomas Crane in the continuation of Dr. Calamy's *Account of the Ejected Ministers*, pp. 421, 422., or in Palmer's *Nonconformists' Memorial*, which is, in fact, a new edition of Dr. Calamy's work rearranged with additions, the second edition (in three vols. 8vo., 1803) being the best. From this work of Dr. Calamy, which is the chief depositary of information concerning the later Puritan divines, the brief notice of Mr. Crane copied by G. N. was evidently taken. The place at which he settled was Beaminster, Dorset (not Bedminster). Joshua Wilson.

Tunbridge Wells.

Nearsightedness (2nd S. ii. 149. 236.) — Nearsightedness is not so uncommon among the vulgar as fine ladies and gentlemen suppose, and some of them would probably "affect the defect" less assiduously if they knew that the "purblindness" of the lower classes was very often nothing more than short sight. It is not so *conspicuous* among the poor because they do not mitigate it by a glass, and seem to be unacquainted with any spectacles but magnifyers for the aged. In those parts of the country where hand-loom weaving or any other occupation requiring a long sight is practised, to be "purblind" is considered a very serious disadvantage. P. P.

Origin of Tennis (2nd S. ii. 210.) — With a ball, and a wall, and a hand of five fingers, you have the game of fives; with a bat of wood, and then a raquet, and two side walls, you have it on a larger scale. With a double fives court, and a roof on it for protection against the weather, you have

* "Clavis sacros pedes terebrantibus, fossisque manibus."—Cyp., *De Passione Christi*, cxxviii. (Paris, 1726.)

long fives, still sometimes played in the tennis courts, and then the game of long fives made a game of refined skill is tennis. The name is French, said to be a corruption of "tenez." Penthouse is "appentis," a lean-to roof. Grille, the grated opening. Dedans, the interior, a place where spectators stand. Tambour and chaces are both clearly French, and so are the terms deuce and advantage, used in marking. Shakspeare knew the language of the tennis court, but Charles II. re-introduced the game, and it is said there were more courts in England in his day than there are at present. It is the game of games. See also "N. & Q.," 1st S. xii. 308. A. Holt White.

Mayor of London in 1335 (2nd S. i. 353. 483. 520.; ii. 213.) — Maitland gives for A.D. 1335, Reynold at Conduyte, Mayor, in the margin at the head of the list, putting *Fabian* and *Arnold as authorities*.

As sheriffs in 1335, he gives Walter Mordon and Richard Upton. The name of Watton does not appear at or near the period.

In Stow's *Survey*, printed by Elizabeth Purslow, A.D. 1633, at p. 550. is given :

"1335. . . . . The ninth.
"Walter Mordon, Richard Upton, } Sheriffes.
"Maior, Nicholas Watton, Reignold at the Conduit, Saith *Grafton*."

In this edition of Stow's *Survey* the name of the mayor is clearly *affixed*, not *prefixed*. The date of the year and reign, then the sheriffs, then the armorial bearings of the mayor, and his name as mayor under. The ninth year of Edw. III. was from Jan. 25, 1335, to Jan. 24, 1336.

G. H. D.

I am not quite sure that I rightly apprehend Mr. E. S. Taylor's meaning, when he says: "No mention is made of Wotton. The discrepancy in the authorities quoted is very extraordinary, but I think a reference to Stow, beginning at the commencement of the reign, will show that the above gives *his* list correctly, at any rate."

The number in which my former note occurs is packed up for the binder; but in it I certainly mentioned that *my edition of Stow* (which appears to differ from Mr. Taylor's in other particulars also) *does* mention "Richard Wotton" as mayor, between the dates 1335 and 1336, as those dates stand in the margin; at all events, for the same year in which Walter Morden and Richard Upton were sheriffs. It is evident, therefore, that Stow's *Chronicle* underwent revision and some considerable alterations between these two small black-letter editions. J. Sansom.

"*Nolo episcopari*" (2nd S. ii. 155. 197.) — The origin of this saying is, I presume, to be found in the fact that for several centuries, sometimes from pious diffidence, at others assumed modesty, episcopal and the papal dignity too had to be forced upon those who were elected or nominated to the high office; who would resort to subterfuge, conceal themselves, and even accuse themselves of unchastity, nay, of deadlier sins, to avoid the burthen sought to be thrust upon them. In Milner's *History of the Church* may be found many instances of this; and in his account of St. Ambrose in particular, the pious and amiable historian is exceedingly scandalised by the falsehoods which the saint told in order to escape being elected to the Archbishopric of Milan. In short, *Nolo episcopari* became the fashion, — just as our Speakers of the House of Commons used to go through the farce of being forced into the chair after their election. So that the phrase, I take it, originated in the customary practice rather than in any formal or ceremonial disavowal. Delta.

The words, "who does modestly refuse it at first," &c., down to the end of the paragraph quoted by Arterus from Chamberlayne's *Present State of England* (editions, London, 1700, 1704), are omitted in the twenty-fifth edition, London, 1718, which may intimate, at least, that Chamberlayne had then discovered the denial to be out of use. Yet the authority of Prynne, as quoted by Edward Foss, fully justifies his question in p. 155., which yet remains unanswered.

P. H. F.

Ancient Monastic Libraries (2nd S. i. 485.) — Milton's *Priory of Penwortham* (Chetham Society) contains a list of above 100 vols. belonging to the Abbey of Evesham, *temp.* Richard II. Anon.

Longevity (2nd S. i. 452.) — The following epitaph upon a tombstone lately erected in Mucross Abbey, near Killarney, Ireland, is curious, and may be thought worthy of a corner in "N. & Q."

"Erected
By Danl Shine,
In Memory
of His Father
Owen Shine,
Who deParted
This Life Aprl
The 6th 1847,
Aged 114 yrs.
Pray for him."

The capitals are copied exactly as they appear on the stone. T. J. Allman.

Thanksgiving Day in the United States (2nd S. ii. 198.) — Ein Frager, with reference to a passage in an American work, "They arrived in New York on Thanksgiving Day, Dec. 8, 1842," asks, "Why is Dec. 8. termed Thanksgiving Day?" All the States composing the Union observe one day yearly — the governor of each State fixing that day, year by year, *ad libitum* — as a day of

thanksgiving for all mercies vouchsafed; and whichever day may be chosen, it is kept throughout the State with much more homeside rejoicing than even Independence Day, July 4. In fact, Thanksgiving Day may be said to correspond — whatever may be the season annually selected for the celebration — with our Christmas Day, being a time of family and friendly meeting, and of general reconciliation in cases of interrupted intercourse from misapprehensions and petty quarrels. Each State may choose a different day, so that it is within the verge of possibility for one and the same person to keep it in all of them, year after year. The custom originated with the early Puritan settlers, and is, undoubtedly, "more honoured in the observance than in the breach!"

DELTA.

"*As tight as Dick's Hatband*" (2nd S. ii. 189.) — May not this be an allusion to Richard Cromwell, who might be said to have found the pressure of his father's hat too heavy for him, and his hatband too tight? His *sobriquet* of "Tumbledown Dick" may be in some way connected with this saying, for at the time of the restoration of Charles II., the signs of Richard Cromwell were in some instances turned upside down; and perhaps in others a hasty crown was painted encircling the brows, so as to give it the appearance of the king.

G. M. Z.

Matthew Gwinne, M.D. (2nd S. ii. 189.) — The following particulars, from a source not generally accessible, the records or annals of the Royal College of Physicians, I have much pleasure in placing at Mr. Knowles' service:

"Dr. Gwinne was admitted a Licentiate of the College, Sept. 30, 1600; a Candidate, June 25, 1604; and a Fellow, Dec. 22, 1605. He was seven times Censor, namely, in 1608-9-10-11-16-17-20; was appointed Registrar, Dec. 22, 1608; and again Sept. 30, 1627. He became one of the Elects of the College Jan. 23, 1623-4; and died, as Wood correctly states, in 1627, not as Ward would have us believe in or after 1639. The grounds of Ward's statement were examined by Aikin, and shown to be inconclusive." — *Biographical Memoirs of Medicine*, p. 222.

The documents from which I write prove that Dr. Gwinne actually died in October or November, 1627; for at the annual election of officers for that year (Sept. 30), Dr. Gwinne was appointed Registrar, and on the 20th of November next ensuing, Dr. Fox (son of the Martyrologist) was nominated to that office "in locum defuncti Dris Gwinne."

W. Munk, M.D.

Finsbury Place.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have to call the attention of our readers to a book of very considerable importance, the first volume of which has just been published under the title of *Cathedra Petri: a Political History of the Great Latin Patriarchate, Books I. and II., from the First to the Close of the Fifth Century*, by Thomas Greenwood, M. A., &c., Barrister-at-Law. In the preparation of the work, published by him some years since, on the early History of the Germans, the author was struck with certain characteristics in the history of the Roman Pontificate, which seemed to him to point out the principal sources from which Papal Rome derived the vitality which has sustained it to the present time. As his researches proceeded, and he sought to reduce the vast mass of his materials to their natural order, he came to the conclusion that all active living opinion is matter of historical fact, and capable of being treated like all other facts, without inquiry into the dogmatic propriety of the theological grounds upon which it was based. The work has consequently been undertaken in this spirit. The author proposes to investigate the facts of which he treats by rules applicable to all matters of fact; to assign to them their true historical character; to consider them in their relation to the social and moral state of the world, and especially to submit the *political* element in the Papal scheme to more particular consideration; to bring that element into its natural connexion with the religious scheme; and in the end, to leave it to the reader to form his own conclusions as to the validity of the Papal claims, as he may deem them maintainable upon purely historical testimony. Mr. Greenwood's work, of which the volume now issued is a *first* part, is complete in manuscript down to the close of the great contest of investitures in the thirteenth century. If printed in its present form, it would fill at least five volumes of equal bulk with the first; and if called for by the public, provided health and life be granted, is proposed to be completed in the same number of years by annual volumes. Such is as condensed a notice as we can give of a work which assuredly deserves the attentive perusal of all who feel an interest in the important subjects to which it is devoted. Whatever may be the opinion of Mr. Greenwood's readers as to the correctness of his views, all will, we are sure, admit that those views are the result of much laborious investigation, of much learned and patient research.

Our correspondent, Mr. C. Mansfield Ingleby, M.A., has just published a little volume designed to form the basis of class-instruction in the science of Theoretical Logic. It is entitled *Outlines of Theoretical Logic, founded on the New Analytic of Sir William Hamilton.* And the author expresses a hope that he may be instrumental in giving logic a place in the curriculum of Cambridge studies, and removing from her a stigma as disgraceful as it is peculiar. As we lay no claim to the character which Butler gives his hero, of being —

". . in Logic a great critic,
Profoundly skilled in Analytic," —

we must content ourselves with calling the attention of our readers to Mr. Ingleby's little volume.

"A literary treasure has turned up," says *The Athenæum* of Saturday last, "no less than a second copy of the first edition of Hamlet — the quarto of 1603! During the week, an Irish bookseller has been mysteriously hawking about London this precious work, which has hitherto possessed the rarity of a manuscript. The only known copy belonged to the Duke of Devonshire, — and was reprinted a few years ago. As most readers know, the Devonshire Hamlet is imperfect, wanting the last leaf. The second copy also wants a leaf, — happily, not the last, but the first — the title-page. We have now, therefore, a complete copy of the original text of Hamlet; and the newly-

recovered leaf contains, we are told, a new and important reading. Of course, many hearts are sore at missing such a treasure. It found its way, however, into the possession of Mr. Boone, the bookseller, in Bond Street, — at the cost, we believe, of 70*l.*, — and, subsequently, into the hands of a well-known and indefatigable Shakspearian collector, for the moderate price of 120*l.* We should have been better pleased if it had been secured, by Mr. Jones, for the British Museum; but, as it did not find its way to Trafalgar Square *en route* to America, there is still some hope that it may hereafter find a resting-place in our National Library. We have Messrs. Boone's authority for stating that the book, — which by the terms of sale to Mr. Halliwell remains in their possession for three months, — may be seen at their establishment in Bond Street by Shakspearian and other students."

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We are compelled to postpone until next week MR. BRUCE'S *paper on* The Letter of Gustavus Adolphus and Patrick Ruthven's Medical Practice; *the notice of* John H. Reynolds; MR. MORGAN'S North Wales; PROFESSOR DE MORGAN'S Note on the New Atalantis; *and other papers of great and varied interest.*

PHILO-POPE. *We hope that the series of* NOTES ON EDMUND CURLL, *which is in preparation, will be ready very shortly. They will probably extend to five or six Articles, and the gentleman who is preparing them will be obliged by any hints or information which may render more complete what we will anticipate* Punch *in designating a very curious set of* Curll Papers.

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γ. APPLE PIE ORDER *is by many believed to be derived from the* Cap à pied *of the French, while others derive it from the order of the nursery story* — A, *Apple Pie.* B, *bit it, &c. See our* 1st S. iii. 330. 468. 485.; vi. 169.

A. W. (Aberdeen.) *The line which our Correspondent writes about is properly*

"Omnia mutantur, nos et mutamur in illis" —

and is from the poem of Matthew Borbonius. See "N. & Q.," 1st S. i. 234. 419. 685.

F. D. *The ornamental stand for the centre of a table is thus noticed in Spiers's* French Dictionary, *Lond.*, 1846; "EPERONE, n. *surtout (de table).*"

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*** A detailed List may be had on application.

W. ALFORD LLOYD, 19 and 20, Portland Road, Regent's Park, London.

LONDON, SATURDAY, OCTOBER 4, 1856.

Notes.

LETTERS OF GUSTAVUS ADOLPHUS IN BEHALF OF PATRICK RUTHVEN, AND A GLIMPSE AT THE NATURE OF HIS MEDICAL PRACTICE.

The letter of Gustavus Adolphus, soliciting the favour of Charles I. towards Patrick Ruthven, which you published in your 2nd S. ii. 101., has opened up a new souree of inquiry respecting the last of the Gowries. Allow me to propose a Query with reference to it: — Can any one give me information respecting the first letter written upon this subject by Gustavus Adolphus to Charles I.? This first letter is stated in the letter of the $\frac{6}{16}$ October, 1627, which you have printed, to have then been written "some two years ago;" and the accuracy of that date is farther shown by a reference to the letter in question — that is, to the first letter — in a letter of Mead to Stuteville, dated October 8, 1625. After mentioning a proposal made by Gustavus Adolphus to Charles I. to march in person into the empire, Mead adds:

"Another suit of the King of Sweden to ours was in behalf of Mr. Ruthven, that he might be restored to the honours of his predecessors." — *Court and Times of Charles I.*, vol. i. p. 51.

Any information respecting this first letter, written about October 1625, will be highly esteemed.

Another point which at present occupies attention, with reference to this unfortunate victim of King James's suspicion, may perhaps fall within the special literary province of some of your readers. If so, the following Query may meet with a ready answer.

Among the many curious books of combined cookery and chemistry which were extremely common amongst our ancestors of the seventeenth and eighteenth centuries, one was called *The Lady's Cabinet enlarged and opened.* I have an imperfect copy of this work, entitled:

"THE LADY'S CABINET ENLARGED and OPENED: containing many rare SECRETS, and Rich ORNAMENTS, of several Kinds and different Uses. Comprised under three General Heads:

viz. of { 1. Preserving, Conserving, Candying, &c. 2. Physick and Chirurgery. 3. Cookery and Housewifery.

"Whereunto is added, Sundry Experiments, and choice Extractions of Waters, Oyls, &c., collected and practised By the late Right Honourable and Learned Chymist, The LORD RUTHVEN. The Fourth Edit. with Additions: and a particular Table to each Part. London: Printed by G. Bedel and T. Collier, at the Middle Temple Gate in Fleet Street, 1667."

A prefatory address, "To the Industrious Improvers of Nature and Art; especially the vertuous Ladies and Gentlewomen of this Land," signed M. B., insists strongly upon the endeavours made by the writer to render the work acceptable to its purchaser:

"But hearing," he continues, "in the mean time, of certain rare *Experiments* and choise extractions of Oils, Waters, &c., the practice of a Noble Hand and of approved abilities (to testifie how ready I am to further ingenious undertakings in this kind), I have with much pains and some charges sought after, and at length happily purchased them for you. All which, with the addition of many other secrets of several kinds (and I hope of valuable concernment), I have so incorporated together, if I may so say, and methodically digested, that they may be the more easily and profitably improved."

These observations distinctly and specially apply, in the volume now before me, to the fourth edition; but on reference to a copy of the second edition, published in 1654, now in the British Museum, I find precisely the same words in the Preface to that book, with the exception of "second" for "fourth" in the allusion to the number of the edition. Now my Query is: How often were these "Experiments of Lord Ruthven" reprinted? The first edition seems to have been published in 1654. The second may perhaps be inferred, from the date of an address from "The Stationer to the Reader," reprinted in the edition of 1667, to have been published in 1657. The third was published in 1667. Were there any others? I should also like to be informed who was M. B., the compiler of the book?

As the subject of my communication has brought before us this little volume of the *Lady's Cabinet enlarged*, it may not be unacceptable to your readers if I mention a few of the strange things which it contains.

I may bring down upon myself the ridicule of readers better versed than myself in gastronomy and its annals, if I admit that much of the language of this book is new to me. I have here, for example, learnt what our ancestors, with some approach to profanity, termed a "Manus Christi." The thing occurs frequently. Careful housewives are directed to reduce this and that to the consistency of a *Manus Christi*, or, as it is sometimes expressed, to "boil it to" that "height." The expression simply meant *a syrup;* but there seems to have been some superstition mixed up with it, for I find in another little book of the same kind, termed *The Lady's Companion*, that if sugar be boiled to sugar again, "as it drops from your spoon, the last drop will have a hair or string from it as fine as a hair on your head." That state of sugar was termed *Manus Christi:* a state, I would remark, which is perfectly familiar to every boy who has ever dropped treacle on his bread.

Again, I was foolish enough not to understand what was meant by "a Quidony," whether of cherries, quinces, pippins, or "raspices." It seems to

have been the fruit boiled to the consistency of jelly.

"Jumbols" was new to me; and I beg to say, that, after much study of the following descriptive jumble, its meaning still remains undiscovered. Your readers may be more successful.

"*To make Jumbols.*

"Of almonds being beaten to paste take half a pound, with a short cake being grated, and two eggs, two ounces of carraway seeds being beaten, and the juice of a lemmon; and being brought into a paste, roul it into round strings, then cast it into knots, and so bake it in an oven; and when they are baked, ice them with rose-water and sugar, and the white of an egg, being beaten together; then take a feather and gild them, then put them again into the oven, and let them stand in a little while, and they will be iced clean over with a white ice; and so box them up, and you may keep them all the year."

A "March-pane" I had heard of; but a "Paste Royal," whether white or red, or of spices, was quite new to me. I now understand it to mean a jelly; but if Mrs. Rundell or Dr. Kitchener has asserted the contrary, I yield the point without a murmur. For truth to tell, to my apprehension, M. B. is not the most lucid of writers. I find some difficulty in forming a clear conception of the "Dia Citonicum (as it is called), but rightly *Dia Cidonium*." "What the comfit-makers use, and call *sucket-candy*," I have a notion of; but what on earth is meant by "Canalonians?" Caledonians and Thessalonians are the nearest approach I can make to them; but I do not suppose that either of those people would allow you to "gild them, and put them into your store," and not draw them out "till they be dry."

An infinity of other words are sore puzzles to me; but not to expose my ignorance too much, let us proceed from the words to the things, and give a glance at that part of the book which is attributed to "Lord Ruthven."

The exact limits of his lordship's labours are not very well defined, and perhaps I may give to him some things to which he is not entitled. But that will not be of much moment. That he really did practise physic is well known; and since I formerly wrote upon the subject, I have found an additional evidence of the fact in the *Diary* of Sir Henry Slingsby. He speaks of Patrick Ruthven, under the date of 1639, as

"Mr. Ruthen, a Scottish gentleman of the family of the Lord Gowers [Gowries], who had made it [*sic*] his study in the art of physic to administer help to others, but not for any gain to himself."—Slingsby's *Diary*, edit. Parsons, 8vo. Oxford, 1836, p. 48.

"Doctor Stevens his water" is a recipe of so great value that Lord Ruthven might well place it proudly in the fore-front of his collection. All the herbs in the kitchen-garden, and all the condiments in the cook's spice-box, went to its concoction, but its great foundation was "a gallon of Gascon wine." Distilled altogether, its powers were marvellous. "It preserveth youth," and, "using but two spoonfuls in seven days, it preserved Dr. Stevens ten years bed-rid, that he lived to 98 years." Whether the Doctor ought to have been grateful, who shall say? Ladies, whom it preserved in everlasting beauty, evidently ought to have been so.

Our ancestors, like ourselves, practised the manufacture of mineral waters: instead of Brighton Seltzer and London Vichy, Lord Ruthven gives recipes for making Tunbridge water and Epsom water—"so that the smell or operation will scarcely be discerned from the original." We are told also how to make a "Malago wine," and a home-made Claret, no doubt quite as good as some of our modern Sherry and Bordeaux.

A sad tale is told in the multitude of the noble lord's prescriptions against consumption. The painful subject is rendered almost ludicrous by the extraordinary character of his suggested remedies.

Glimpses occur of practices which must have belonged to a period even then past: for example, a peculiar oil of cream is recommended by his lordship as a cure for "the gout in a hawk's leg."

But the greatest oddity in this book, and in all these books, is the way in which all nature was subjected to the art of the chemist and the physician. The notion seems to have been that everything in the world was endued with some curative power, and strange were the means taken to get at it. Herbs, of course, were universally used; and they were cut, dried, bruised, pounded, ground, stamped, beaten, burned, chopped, and mangled in varieties of ways. Ladies whose ferneries are the delight of their eyes, and not unjustly so, may here learn some of the many healing virtues which their great-great-grandmothers are said to have found in Polypody of the Oak, in Hart's Tongue, and Maiden-hair. But, in truth, when in want of a remedy nothing seems to have come amiss, whether it was vegetable or animal. "Take," says Lord Ruthven, "two dozen or twenty swallows out of the nest," add rosemary leaves, lavender, cotton and strawberry leaves, stamp them all together, and fry them all in *May* butter, or salad oil, and you have a sovereign remedy "for all aches." "Worms of the earth" were "good for bruises;" deer's suet, hen's and duck's grease, the pith of an ox's back, a white flint stone made red-hot, and then immersed in ordinary beer, boar's grease, the sole of an old hose, goose dung, the marrow of an ox's leg, the lungs of a fox, a rotten apple, an ox's paunch, frogs, eyes of crabs, droppings from a candle, snail-shells, and mice-dung, are among the articles in Lord Ruthven's pharmacopœia. But snakes, adders, and vipers seem to have been the ultimate resorts of his medical science. "Take of the biggest and fairest of

them which you can get in June or July, cut off their heads, take off their skins, and unbowel them;" and then, having played a variety of other antics with them, you have a medicine of "extraordinary virtue." "It cures the falling-sickness, strengthens the brain, sight, and hearing, and preserveth from gray hairs, reneweth youth, cureth gout and consumption, and is very good in and against pestilential infections." In another place we are assured that oil of snakes and adders, which we are taught to make in the clearest possible way, performs wonderful cures in recovering hearing in those that be deaf. "It's reported," remarks his lordship, "that some have been cured that were born deaf by using this oil."

There are a good many plague recipes. One will bear extracting, and shall close our paper:

"Take a live frog, and lay the belly of it next the plague sore; if the patient will escape, the frog will burst in a quarter of an hour: then lay on another; and this you shall do till more do burst, for they draw forth the venom. If none of the frogs do burst, the party will not escape. This hath been frequently tried. Some say a dried toad will do it better."

I fear many of your readers will not thank me for encroaching on your pages at such length, and with matter so trite.

JOHN BRUCE.

5. Upper Gloster Street.

MR. MORGAN'S "NORTH WALES" AND TELFORD.

Mr. Morgan, in Part I. of his work, now in course of publication, while dwelling on the many sources of attraction and interest presented by the Northern Principality, observes that, "of the most remarkable achievements of modern scientific labour, four are situated in North Wales, within a few hours' visit of each other: the Slate Quarries of Penrhyn, the New Harbour of Refuge at Holyhead, the Suspension and Tubular Bridges on the Menai." (Introduction, p. iv.) In strictness no exception can, perhaps, be taken to this statement; but does it not exclude works of science of the highest interest, in omitting to enumerate the Aqueducts of Pontycyssyllltau and Chirk spanning the historic vales of Llangollen and Ceiriog*, which their great engineer, Telford, in just pride caused to be engraved as his *chefs-d'œuvre* on his seal?* It may be that the last contribution of Telford's genius, his last offering to the engineering glory of his country, his Menai Bridge, as also the Tubular Bridge of Robert Stephenson, are more imposing in structure and object; but in architectural grace and proportions, in the charm produced by combined airy lightness and strength, they certainly do not surpass their elder sisters of Denbighshire, the rivals of the famed Pons Trajani of Alcantara. It may be doubted also whether the latter do not offer as high claims to engineering skill, having regard to the less advanced science of the period of their construction. Would not Robert Stephenson,—himself, the most just and generous of men,—be the first to acknowledge the claims of his great predecessor in the spirit which inspired the noble avowal of Newton to his rival Hooke: "*If I have*

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* "Aye, many a day,
David replied, together have we led
The onset—Dost thou not remember, Brother,
How in that hot and unexpected charge,
On *Keiriog's* bank, we gave the enemy
Their welcoming—
And Berwyns' after strife?"
Southey's *Madoc.*

"1165. The king gathered another armie of chosen men, through all his dominions, England, Normandy, Anjow, Gascoine, Guyen, sending for succours from Flanders and Brytain, and then returned towards North Wales, minding utterlie to destroy all that had life in the land: and coming to Croes Oswalt, called Oswald's Tree, encamped there. On the contrarie side, Prince Owen, with his brother Cadwallader, with all the power of North Wales; the Lord Rees, with all the power of South Wales; Owen Cyveilioc [Prince of Powys-Wenwynwyn,] and the sonnes of Madoc ap Meredith [last sovereign of Powys, viz. Griffith Maelor, Lord of Bromfield, ancestor of Owen Glyndwr, and the chivalrous Owen Brogyntyn, Lord of Edeirnion, progenitor of the Hugheses of Gwerclas, Barons of Kymmer-yn-Edeirnion], with the power of Powyss; and the people betwixt Wye and Seavern gathered themselves together, and came to Corwen in Edeyrnion, proposing to defend their country. But the king, understanding that they were nigh, being wonderfull desirous of battell, came to the river *Ceirioc*, and caused the woods to be hewn down. Whereupon a number of the Welshmen, understanding the passage, unknown to their captains, met with the king's ward, where were placed the picked men of all the armie, and then began a hote skirmish, where diverse worthie men were slaine on either side; but in the end the king wanne the passage, and came to the Mountain of Berwyn [Edeirnion], where he laid in camp certaine days, and so both armies stood in awe of each other: for the king kept the open plains, and was afraid to be intrapped in straits; but the Welshmen watched for the advantage of the place, and kept the king so straitle that neither forage nor victual might come to his camp, neither durst any soldiery stir abroad. And to augment their miseries there fell such raine that the king's men could scant stand upon their feet upon those slippery hills. In the end the king was compelled to return home without his purpose, and that with great loss of men and munition, besides his charges. Therefore, in a great choler, he caused the pledges eies, whom he had received long before that, to be put out; which were Rees and Cadwallon, the sonnes of Owen; and Cynwric and Meredith, the sonnes of Rees, and other."—Powell's *History of Wales.*

* "Telford, who o'er the Vale of Cambrian Dee,
Aloft in air, at giddy height upborne,
Carried his navigable road, and hung
High o'er Menai's Straits the bending bridge;
Structures of more ambitious enterprise
Than minstrels in the age of old romance
To their own Merlin's magic lore ascribed."
Southey.

seen further, it is by standing on the shoulders of giants!" ?

The author of *Raymond de Monthault*, not to mention Mr. Morgan's learned theological works, may well afford this reference to a slight omission in a work conceived in the very spirit of the history, legends, and traditions of the Cymri; and which, — with a fine imagination and poetic susceptibility, great felicity of expression and graphic narrative in the legendary tales, — exhibits an acquaintance and sympathy with Cymric archæology and literature, aided by an extensive classical, oriental, and Scandinavian erudition to which few among us can lay claim.

Sion ap Gwillym ap Sion.

Inner Temple.

IMPROVISED ITALIAN VERSES ON A DREAM, BY NICCOLINI.

"O! könnten wir die
Träume aller junge
Mädchen belauschen,
wie vielen süssen
Geheimnissen würden
wir auf die Spur
kommen!"

The unpublished Italian lines improvised by an eminent living political writer, poet, and dramatist of Tuscany, Giovanni Battista Niccolini, author of *Philippo Strozzi* and *Arnaldo da Brescia*, which I introduce to the notice of the readers of "N. & Q.," are connected with — and apart from their intrinsic beauty owe their interest to — a "romance of real life" which within the last few weeks has been realised in the land of poetry and love:

"il bel paese
Ch' Appenin parte e 'l mar circonda e l' Alpe."

. . . . . "wo die Citronen blühn
Im dunkeln Laub die Gold-Orangen glühn,
Ein sanfter Wind vom blauen Himmel weht,
Die Myrte still, und hoch der Lorbeer steht."

An English gentleman, my kinsman and friend, — the beau-ideal type of the noblest characteristics of his patrician class, whom to know is to love and honour, — visiting Italy some years ago established himself where

"Arno wins us to the fair white walls,
Where the Etrurian Athens claims and keeps
A softer feeling for her fairy halls."

After a protracted residence in Florence, my friend learnt from his servant, a native of that city, that, constrained by the "angustæ res domi" and other family calamities, it had become necessary to provide an asylum for his sister, like himself, lowly in station and uneducated:

. . . . . "Ancor sul fiorir de primavera
Sua tenerella;"

almost a child in years, but developed by the glowing sun of the South into the fulness and maturity of womanly form; on whom nature, in the absence of other dowry, had showered in dazzling, subduing splendour "the fatal gift of beauty," — a gift which had already inspired ardent admiration, royalty even deigning to offer respectful homage to female fascination enshrined in this humble child of the people.

By the intervention of my friend a more fitting arrangement than that contemplated was effected, and Diomira, such was her name, found a home with a respectable family: visiting her brother occasionally at the house of an Italian gentleman, of whom my friend was for a short period the guest, she conciliated the esteem and partiality of his wife and daughters, and gradually became domesticated in their family circle. Of this circle the Tuscan poet, to whom I have referred, was one of the most distinguished ornaments; and thus Diomira became known to the poet's brother, an Italian count, a military officer of rank, holding high ministerial office in the Archducal government and possessing extensive estates. Madame de Staël, "cette femme prodigieuse qui dans le roman, la littérature, la politique, sut analyser comme un philosophe, sentir comme un artiste, et juger comme un homme d'état," but to whom beauty and feminine grace had been denied, assigned to them so high a rank that she would, she observed, for those of her lovely friend, M^e. Recamier, give in exchange all her own talent; and Diomira affords a confirmation of this estimate entertained by the illustrious daughter of Necker.*

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* A striking instance of the susceptibility to beauty of intellects of the highest order, capable of resisting other powerful forms of influence, was given by Tycho Brahe. Though passionately devoted to the astronomical investigations which have rendered his name illustrious — rivalling those of his predecessor Copernicus, and of his contemporaries Kepler and Galileo — and ardently ambitious of scientific fame, he withheld from publication for a considerable period his observations on the star of Cassiopeia, which had excited in the highest degree the interest of astronomers, lest he should disparage his nobility! (*Tychonis Brahei Vita*, Gassendi, 4^to, 1654.) But the deference to aristocratic prepossession thus remarkably evinced proved powerless against the fascination of the peasant girl, whom, despite the indignation of his family and the Danish nobles, he made his wife, — Christina, "welche einige für eine Bauerstochter von Knudstrup, andere für die Tochter eines Pfarrers angeben." (*Tycho Brahe geschildert nach seinem Leben*, &c., von Helfrecht. Hof. 1798, 12. p. 34.) This author adds, p. 35.: "Wahrscheinlich hatte er sich mit dieser Person schon vor der Verehelichung in allzunahe Vertraulichkeit eingelassen, weil ihm schon den 12 October, 1573, eine Tochter, nahmens Christine, geboren wurde, welche nach drey Jahren wieder starb, und in ihrer Grabschrift in der Kirche zu Helsingborg *filia naturalis* genennt wurde." This offers a striking parallel to Göthe, of whom aristocratic reserve and hauteur became the most striking feature, who had also *his Christine*, humble in origin, the mother of his children before she became his wife.

Unchilled by the frost of years, the aged count became captive to the attractions of Diomira. Again my friend's protection was interposed. The noble suitor was induced to settle an adequate provision on the object of his admiration, should he not claim her hand by a specified period, and in the interval she was to seek the seclusion of a convent. Availing herself of the opportunities of improvement presented by the convent, aided by the intuitively quick perception, deep sentiment, and artistic taste indigenous to Italy, even in its humblest sons and daughters, Diomira rapidly supplied the defects of original education. To her inherent beauty, sweetness of disposition, and purity of heart, adding the charms of cultivated intellect and refined accomplishments, her empire over the noble count was confirmed; he resigned his military rank and office of state, and Diomira is now his honoured and happy countess.

The verses, which I have thus prefaced, were suggested by Diomira having been disturbed from sleep by a band of military music passing along the street. Rallied by the poet, who with my friend was present, on the interruption, by the music, of a *dream* to which her features had, he asserted, given expression, she invited him to embody the incident in verses. On the moment he improvised them, and,—at once reduced to writing, —they were given to my friend.

"*Sulla Diomira addormentata mentre passa una Banda di Soldati.*

"Non la destò un suon guerriero
Mentre vinta è dal Sopor;
Forse un Nume al su' pensiero
Offre i Sogni dell' amor;
E pel volto le diffonde
Un amabile rossor;
Quel desio che si nasconde
Sotto il velo del pudor.

"3 Maggio, 1855."

SION AP GWILLYM AP SION.

Inner Temple.

THE NEW ATALANTIS.

I was informed by the editor that a distinguished literary character, now deceased, had mentioned the above work to him as containing some account of the current scandal relative to Lord Halifax and Newton's niece. Though on examination I found this was not the case, yet, as others may have the same impression as the editor's informant, it may be worth while to destroy the grounds of it.

The *Memoirs and Manners of several Persons of Quality of both Sexes, from the new Atalantis*, came to its second edition in 1709, in two volumes. Watt does not mention the date of the first edition, nor is there, I believe, a copy of it in the Museum. The authoress was Mrs. De la Rivière Manley, daughter of Sir Roger Manley, Governor of Guernsey. This demirep — to give her a name exactly as much above her deserts as it is below those of an honest woman — has the excuse, according to her own account, of having been deceived by a fictitious marriage, and then deserted, by her cousin and guardian. The book is far worse than its name would imply, even at that date. A key accompanies at least some copies of this second edition. The whole was republished in 1720, with two volumes more, by the authoress, who died in 1724. There is no key, and the additional stories seem to be destitute of personal allusion; so that it would seem as if the first pictures were worth money for their colouring after the outline was lost.

Lord Halifax is described (vol. i. p. 183.) as "a certain minister, renowned for wit, and called a poet by all the poets (for fathering a copy of verses, by whomever wrote); the Mecenas of the age, an honour acquired with little expense, when few or none are found to contest it with him." This must surely have been written after the death of Lord Dorset, in 1706. The lady then states that this minister procured the means of speaking to a "black lady," who made herself fair by art, by "giving the royal musick, and best voices," which all the court came to hear. This cannot apply to the niece of his intimate friend, to whom he might have spoken any day.

Again (vol. ii. p. 264.), two persons, whom the key sets down for Halifax and Somers, are jointly mentioned thus: "Both have had the lucky circumstance of finding it for their interest still to remain of the party they first fixed in." They are then described separately. The first, who, according to the key, is Halifax, has a seraglio and a head sultana, who takes care to introduce such beauty as may supply the failure of her own. The other, whom the key contradicts itself by stating to be not Somers but somebody else, is Horace and Mæcenas both, and was once a married man, descriptions applying to *Halifax*. And this is all that I can find. I may add that, not trusting the key, I have looked through the two volumes, and find nothing else which can be supposed to bear on the subject. A. DE MORGAN.

HOW JURIES USED TO LAY THEIR HEADS TOGETHER.

I have been assured by an excellent legal friend of mine, that it used to be the custom in one of our northern counties at the Quarter Sessions, when the chairman had summed up, for him to conclude his address to the jury with the advice given by Sidney Smith to the Dean and Chapter of St. Paul's, "to lay their heads together," with a view

of producing the best and hardest pavement. I am told that no sooner were the words uttered from the bench, "Now gentlemen, lay your heads together and consider your verdict," than down went every head in the box, and an official approached armed with a long wand. If any unlucky juror inadvertently raised his head, down came the stick upon his pate; and so they continued till the truth was *struck out*, in their *veredictum*, an excellent plan for expediting business.

I remember many years since witnessing a somewhat analogous case to this in the church at Dunchurch. I was an accidental attendant there, and an excellent sermon was preached; so good a one that I am reminded of a saying attributed to Chief Justice Tindal, who, speaking of a sermon that he had heard a long time before, said, "It was an excellent sermon I know; I only forgot all about it three weeks ago."

Notwithstanding this, the weather being very hot, there were several parties fast asleep in different parts of the church. A respectable looking man, who had very much the air of a churchwarden, bearing a long stout wand with, I believe, a fork at the end of it, at intervals stept stealthily up and down the nave and aisles of the church; and whenever he saw an individual whose senses were buried in oblivion, he touched him with his wand so effectually that the spell was broken, and in an instant he was recalled to all the realities of life. I watched as he mounted with wary step into the galleries: at the end of one of them there sat in the front seat a young man who had very much the appearance of a farmer, with his mouth open, and his eyes closed, a perfect picture of repose. The official marked him for his own, and having fitted his fork to the nape of his neck, he gave him such a push, that, had he not been used to such visitations, it would probably have produced an ejaculatory start highly inconvenient on such an occasion. But no, everyone seemed quietly to acquiesce in the usage; and whatever else they might be dreaming of, they certainly did not dream of the infringement upon the liberties of the subject, nor did they think of applying for a summons on account of the assault.

I am quite aware that churchwardens are in these days very much in the habit of stirring up the congregations, but not exactly in the way adopted at Dunchurch. Now, Sir, I am curious to know whether the custom still exists in that parish, or whether any of your correspondents have witnessed it practised elsewhere. R. W. B.

STRYPE'S "LIFE OF PARKER."

In Sir Henry Ellis's *Letters of Eminent Literary Men* (pp. 270, 271.) are printed letters from Gibson and Potter to Strype, in which, as Cole remarks, "it is curious to observe Tennison's, Gibson's, and Potter's earnestness to suppress a truth, for fear of giving advantage to the Papists."

In St. John's College Library we have a copy of Strype's *Parker*, enriched with the notes of Baker and Richardson. On a fly-leaf, Baker has transcribed a paragraph which throws light upon the letters above cited, and proves that Strype was compelled for many years to suppress his *Memorials of Parker*: —

"In a Letter from Mr Strype, dated Low-Leyton, Febr. 11. 1695, thus —

"My Memorials of Parker, I believe, will hardly get abroad, partly by reason of the bigness of it, and partly because I suspect, the Bps. have no great mind, that divers of the Transactions of the Reformation under Qu. Eliz. should be commonly known. They know of the Book, and have had some discourse among themselves about it, weh a certain Bp., my good Friend, will, when I see him next, inform me: whom I did desire to communicate it to the ArchBp. of Cant., and he has had the Contents of the Chapters before him. They will be, I suspect, a little tender, the Puritans should be medled withall, lest it should provoke; tho' all that I have writ, is but matter of fact and History," &c.

J. E. B. Mayor.

St. John's College, Cambridge.

Minor Notes.

Notes on the "Black Watch." — In 1729–30 the government raised six companies of Highlanders, which from being unconnected with each other were styled independent companies. To distinguish them from the regular troops, who from the colour of their clothes were called by the Gael "Red Soldiers," these companies, being dressed in their tartan, were, from its sombre appearance, called "Black Watch."

In 1739 four additional companies were raised, and with the former independent companies were, in 1740, formed into a regiment, and numbered the 43rd. In 1749, in consequence of the reduction of the *then* 42nd regiment, the number of the Highland regiment was changed from the 43rd to the 42nd, which number it has ever since retained.

C. M. O.

The Bonaparte Family.—It is known that when Bonaparte had married the daughter of Francis of Austria, the latter took some pains in having researches made about the origin and lineage of the Bonaparte family. But Napoleon declined to take any notice of it, saying, "I am the Rudolph Habsburg of my family." Still, these documents have been partly published of late on the Continent, and exhibit a most *respectable* appearance. Because, besides the known fact that the mother of one of the Popes was a Bonaparte, the pedigree branches off to Constantinople; and there is no doubt that the Bonapartes descended lineally

from the Greek emperor. Amongst the numberless facts and data relating to the great Bonaparte, I do not recollect to have heard what was the coat of arms of the Corsican branch: and whether there had been any change in it when they had settled in Florence, or even sooner. In the coat of arms line, nothing is perhaps so interesting as the stone armorials which stood engraved on the house where Göthe was born at Frankfort: "a winged lyre, surrounded by stars." *Habent sua fata lapides.* J. Lotsky.

15. Gower Street.

Legal Times of Work, Meals, and Sleep for Artificers in the Reign of Henry VIII. — The following may interest some of your readers. I copy it from a small and very old black-letter tract, printed by "Robert Wyer for Rycharde Bankes," without date, entitled, —

"The Ordynal or Statut, concernynge Artyfycers, Seruauntes, and Labourers, newly prynted with dyuers other thing therunto added."

"Item. It is enacted by y^e^ sayd statute made in the vi yere of kyng Henry the viii., the iii. chaptyre, that euery artyfycer and labourer shal be at his worke betwene the myddes of Marche and the myddes of Septembre before fyue of the clocke in the mornynge, and that he shall haue but halfe an houre for his brekefaste, and an houre and an halfe for his dyner at such tyme as he hath to slepe by the statute, and when he hath no season to hym appoynted to slepe, then he shall haue but one houre for his dyner, and halfe an houre for his noone meate, and that he departe not from his worke tyll betwene vii. and viii. of the clocke at nyght.

"And that from the myddes of Septembre to the myddes of Marche, euery artyfycer and labourer to be at their worke in the spryngynge of the daye, and departe not tyll nyght.

"And yf that any of the sayde Artyfycers or labourers do offende in any of these Artycles, that then theyre defaultes to be marked by hym or his deputy that shall paye theyr wages, and at the wekes ende theyr wages to be abated after the rate.

"And that the sayde artyfycers and labourers shall not slepe in the day, but onely from the myddest of Maye vnto the myddest of August."

Robert Wyer and Richard Bankes were printers and publishers who flourished *circa* 1530. I fancy *The Ordynal*, above mentioned, has escaped the notice of Dibdin, as it is not to be found in the list he gives of the works executed by Wyer and by Bankes. *The Ordynal* must have been published between 1530 and 1540.

Henry Kensington.

Note on Xenophon. — In the *Anabasis of Xenophon* (lib. i. cap. 6.), Cyrus interrogates Orontes in the following words: —

"'Ομολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγένησθαι."

And the answer given, according to all the editions I have seen, is "Ἦ γὰρ ἀνάγκη." Now this punctuation I believe to be erroneous, for ἦ γὰρ evidently belongs to the question, the answer being ἀνάγκη only. Comp. Plat. *Gorg.* 449. E., 450 C., 451. E., &c., where ἦ γὰρ closes the question, and where it is answered by the affirmative ναί, as it is in every case in the same treatise except three. J. O. B. Crowe, A.B.

Professor of Celtic, Q. Coll., Galway.

Belfast.

The common Soldier in Coleridge's Friend. — Mr. Emerson, in his recently-published book on England (p. 6.), tells us that he made inquiries about the authorship of a passage in *The Friend* (vol. iii. p. 56.), professedly taken from a common soldier's address to his comrades. Coleridge confessed that he had "filtered" the original, but gave no exact reference. As some among your readers may be as curious as Mr. Emerson, I give the full title of the pamphlet from which (p. 25. foll.) Coleridge's garbled extract is taken:

"Justice upon the Armie Remonstrance, or a Rebuke of that Evill Spirit that leads them in their Counsels and Actions. With a Discovery of the contrariety and enmity in their Waies, to the good Spirit and Minde of God. Dedicated to the Generall, and the Councel of War. By William Sedgwick.

'But they shall proceed no further, for their folly shall be manifest to all men.'—2 Tim. iii. 9.

London, Printed for Henry Hils, and are to be sold at his house over against S. Thomases Hospitall in Southwark, and at the Black Spread-Eagle at the West End of Pauls, neare Ludgate. M.DC.XLIX." 4to. pages 52.

Those who know Coleridge will not be surprised to learn that Sedgwick was not a common soldier, but an ordained minister. See Calamy's *Account*, pp. 114, 117.; *Continuation*, p. 155. He may perhaps be identified with William Sigiswick of Caius College, M.A., 1638. Calamy says that he was "a pious man, with a disorder'd head."

J. E. B. Mayor.

St. John's College, Cambridge.

Was Lord Bacon the Author of the Plays attributed to Shakspeare? — Mr. Smith in his letter to Lord Ellesmere (recently reviewed in the *Athenæum*) having opened the field to controversy, the following coincidence of expression may not be thought unworthy of a note.

In the play of *Henry V.* Act III. Sc. 3. occurs the following line:

"*The gates of mercy* shall be all shut up.",

And again in *Henry VI.*:

"*Open the gate of mercy*, gracious Lord."

Sir Francis Bacon uses the same idea in a letter written to King James a few days after the death of Shakspeare:

"And therefore in conclusion he wished him (the Earl of Somerset) not *to shut the gate of* your majesty's *mercy* against himself by being obdurate any longer."

Cl. Hopper.

Diabology. — Professor Vilmar of Marburg, who asserts to have seen the evil spirit *in propriâ personâ*, is occupied in the compilation of an especial work under the above title. Professor Vilmar considers the devil as an imitator or ape of divinity, and ascribes all false doctrines (and bad deeds) to its pernicious influence! J. Lotsky.

15. Gower Street.

Queries.

SIR CHARLES RAYMOND, BART.

I am anxious, if possible, to trace the parentage of the late Sir Charles Raymond, Bart., of Valentines and Highlands, co. Essex, who was created a baronet in May, 1774. The title was conferred with special limitation to his son-in-law and kinsman, the late Sir William Burrell, who succeeded as second baronet, and was father of the present Sir Charles Burrell. None of the volumes of the *Peerage* or *Baronetage* give the ancestry of Sir Charles Raymond; but I believe the family supposition is, that his family originally came from Devonshire, but at what period, or in what degree Sir Charles was connected with the Raymonds of Devonshire, appears unknown. His arms, which were Arg. three bars sable, are the same as the Raymonds of Marpole, and thus confirm the belief of his Devon extraction. By his wife Sarah Webster he left three daughters and co-heirs, the eldest of whom married her kinsman, William Burrell, to whom the title was confirmed. Sir William was the second son of Peter Burrell, Esq., M.P., of Beckenham, Kent, by Amy his wife, eldest daughter of (Col.) Hugh Raymond, of Sailing Hall, Essex, and Langley, Kent; and was uncle of the late Lord Gwydyr. The degree of affinity between Sir Charles Raymond and Amy Raymond, wife of Peter Burrell, is not clearly shown, but it has been always understood they were cousins. From Mrs. Burrell being stated as the eldest daughter of Hugh Raymond, it is presumed he had other children. There appears to have been also another branch, also said to be cousins of Sir Charles, of which were, Jones and John Raymond, who it is said were brothers. John Raymond died so late as the year 1800, aged eighty-seven years; with him resided three maiden sisters, his nieces, of the name of Snow. In the Evelyn Pedigree it is stated that William Evelyn-Glanville of St. Clere, Kent, married as his second wife Bridget Raymond, sister and co-heir of Jones Raymond. Of this marriage were two sons and two daughters. William Evelyn, the eldest, succeeded to his father's estate; George Raymond Evelyn, the second son, was the first husband of the Lady Elizabeth Leslie, who succeeded as eleventh Countess of Rothes, and by whom he was father of George William Evelyn, twelfth Earl of Rothes. The christian name of the eldest daughter does not appear in the Evelyn pedigree, but she is stated to have married —— Langton, Esq., of Newton Park, Somersetshire; Sarah Evelyn, the second daughter, was wife of Chase Price, Esq., and their only daughter married Bamber Gascoign, Esq., and was mother of the late Marchioness of Salisbury. I should feel greatly indebted if, through the medium of your valuable columns, I could be informed where I might meet with a pedigree of the Raymonds of Devonshire, or whether there is any account of the family in any topographical work of Kent or Essex. The name is, I believe, still extant in the county of Devon, and also in Ireland, but the arms of the Irish family in especial are totally distinct from those borne by Sir Charles and the Marpole family. J. B.

Minor Queries.

Did Archbishop Cranmer recant, in the proper Sense of the Term? — Can any of the numerous readers of "N. & Q." inform me whether any original document, or anything approximating thereto, exists touching Cranmer's subscription to his supposed "recantation?" or are we to refer for information solely to the mendacious tract published by Cawood in 1556, under the direction and superintendance of Bonner?

E. C. Harington.

The Close, Exeter.

St. Peter, with a closed Book. — Knowing that one distinguishing mark between St. Peter and St. Paul is a closed book in the hands of the latter, I have been rather surprised to find in two instances St. Peter carrying the book, closed, as St. Paul is usually represented doing. In the museum at Ypres, in an old carving, he is thus represented with closed book and keys: St. Paul carrying a similar book and sword.

In a stone carvure, over the principal entrance to Bromyard Church, Herefordshire, St. Peter is likewise represented with keys and closed book.

What do the different positions of this symbol indicate? And are there in the knowledge of your readers any other similar representations of the Apostle Peter? if, indeed, the book is sufficiently a distinguishing feature.

J. H. Pattison.

Binford Family, Arms of. — Are there in existence any armorial bearings belonging to the family of Binford, co. Devon? And if so, what are they? J. B.

Exeter.

Proportion of Males and Females. — The Mormonites allege as an argument for polygamy a

large preponderance in numbers of women over men.

"Look at the census of Europe," says Mr. Parley P. Pratt, *one of the twelve Apostles*, "and even of the older states of the Union; see the hundreds of thousands of females more than of males." — *Marriage and Morals in Utah*, p. 7.

What is the fact? A. A. D.

Anonymous Works. — Who are the authors of the following: *An Essay on the Oxford Tracts*, 8vo., 1839; *Rufus, or the Red King*, a romance, 1838; *Gisela*, a tragedy, by J. J. H., 1839; *Night's Adventures, or the Road to Bath*, a comedy in three acts, by Philo Aristophanes, 1819; *The Ingrate's Gift*, a dramatic poem, Edinb. 1830? R. J.

Armorial. — To what families do the following coats of arms appertain? 1. Gules, a chevron, vair, between three crescents; tincture of crescents uncertain. Crest, a stag's head cabossed. 2. Argent, on a chevron, between three trefoils, as many torteauxes. Tincture of trefoils, torteauxes, and chevron, not clearly defined. This coat is impaled with argent, a fess chequy, presumed to be Stuart. T. B.

"*Quicquid agas*," *&c.* — What is the origin of the proverbial Latin verse —

"Quicquid agas, prudenter agas; et respice finem?"

L.

"*To cry mapstichs.*" — What is the explanation of the phrase "To cry mapsticks," as used in Swift's *Polite Conversation*, Dialogue I.?

"*Neverout.* Why, Miss, you are in a brown study; what's the matter? Methinks you look like mumchance, that was hanged for saying nothing.

"*Miss.* I'd have you to know, I scorn your words.

"*Neverout.* Well, but scornful dogs will eat dirty puddings.

"*Miss.* My comfort is, your tongue is no slander. What, you would not have one be always on the high grin?

"*Neverout. Cry mapsticks, Madam*; no offence, I hope."

The meaning seems to be: "(I) cry mapsticks," I ask pardon, — I apologise for what I have said. L.

Rustigen on Mill Wheels and Magnetism. —

"Dr. Wittemback shewed me a book upon *Mill-Wheels* and *Magnetism* by one Rist. D. Rustigen, a High Dutch quack, who calls his scheme *the noblest discovery of the whole world.* He may well do so, if it is true; as he professes, among many other wonders to be effected by the combination of these powers, to make a ship without sails go faster against wind and tide than any sailing ship now goes with both in its favour. The plan has found believers, but the ship is not yet built." — *Letters from Holland and Lower Germany*, by John Eyre, M. D., London, 1769, p. 76.

The author describes Dr. Wittemback as a physician at Leyden, to whom he had an introduction. Can any of your readers give me information as to the book or the project? T. H.

Tonbridge.

Diocese or Diocess. — What is the authority for the recent change of orthography in this word, and why should it now be written *diocess* instead (as formerly) of *diocese?* The plural is still spelled *dioceses* and not *diocesses.* μ.

Pedestres. — Who was the author of a whimsical work entitled *A Pedestrian Tour of thirteen hundred and forty-seven miles through Wales and England, by Pedestres and Sir Clavileno Woodenpeg, Knight of Snowdon*, published by Saunders and Otley, 2 vols., 8vo., 1836? There are several rude engravings, to which the initials P. O. H. are affixed. μ.

Van Dyck, a Swedish Diplomatist. — In Hartes' *Life of Gustavus Adolphus* (vol. i. p. 24.) is to be found the following paragraph, date of year 1614: —

"The demands of Denmark being thus completely satisfied, it was thought expedient in the next place to enter into a fifteen years' treaty of commerce and mutual guaranty with the States General; and to this purpose, Gustavus Adolphus dispatched *Van Dyck*, a favourite minister with his father, in an Embassy to Holland, when the whole affair was concluded both effectually and speedily."

Can any of your readers inform me what relation, if any, this Van Dyck was to the great painter Sir Anthony? X. Y. Z.

The Great Comet of December 1680. — Wanted, notices of this remarkable comet, as it appeared in Ireland or elsewhere. Also, the time of its reappearance. James Graves, Clerk.

Kilkenny.

Music of "Les Carmagnolles." — Can any one of your musical readers assist me in obtaining the melody to this, the most sanguinary of the songs of the first French Revolution? I have inquired of music-sellers in Paris, and at the foreign music shops here, and have examined the Catalogue of Music in the British Museum, but without success. J. H. H.

[Our correspondent will find a curious Note on *Les Carmagnolles* in our 1st S. iv. 489.]

Descents reckoned by Succession of Christian Names. — I wish to call attention to the Latin epitaph on the monument of Henry, Earl of Surrey, as it is printed in Dugdale's *Baronage*:

"Henrico Howardo, Thomæ Secundi
Ducis Norfolciæ filio primogenito;
Thomæ tertii patri; Comiti Surriæ," &c.

We know that this Henry, Earl of Surrey, was the eldest *son* of the *third* Duke of Norfolk, and was *father* of the *fourth* Duke of Norfolk; but

the inscription says, "*Thomæ secundi Ducis Norfolciæ filio* primogenito; *Thomæ tertii patri.*"

There is certainly a great ambiguity in this mode of expression, which might puzzle or mislead an ordinary reader, if he were not aware that the words *secundi* and *tertii* must be construed with the word *Thomæ*, and do not belong to the word *Ducis*; as we should write *Henry the Eighth King of England*, not meaning that he was the *eighth king* of England, but that he was the *eighth person or prince of the name of Henry who was King of England.*

My object is to inquire whether this method of reekoning descents by *the succession of Christian names* is usual and correct; and whether other similar instanees ean be produeed from the monumental inseriptions of our nobility? SCIOLUS.

Heraldry of the Channel Islands. — Can any of your Channel-Island or other eorrespondents give any information respecting the heraldry of those islands? Are the arms borne by the various families to be found in the Heralds' College, or are they of Norman derivation, and registered in France? If the latter, from what offiee or souree are they to be sought? And is there any trustworthy authority on this subjeet? O. W.

"*Billy-Boy*:" "*Bavens.*" — What is the origin of *Billy-Boy*, as applied to a sort of sailing barge in the Thames? Why are faggots in Kent and Sussex termed *Bavins?* CENTURION.

Athenæum Club.

Encaustic Tiles, how to copy them. — I lately tried to eopy some ancient eneaustie tiles (red and yellow) by filling in the red parts with Indian red, and then washing all over with gamboge, but I found the red very liable to run into the yellow. Perhaps some one could inform me how to fix the red, and oblige WILFRED.

Royal Privileges at Universities. — Can persons who can prove their deseent from the Conqueror, or any other King of England, elaim to have a degree conferred upon them, by either University, without residing the ordinary time? Are such persons entitled to any, and what, privileges?

JOHNIAN.

Minor Queries with Answers.

The late Madame Vestris. — Authorities differ as to the parentage of this celebrated lady. Some (as the *Gentleman's Magazine*, &c.) affirming her to be the *daughter*, others (as Willis's *Current Notes*, &c.) the *granddaughter* of Franeeseo Bartolozzi, the well-known engraver. Dates favour the latter supposition: misrepresentation, intentional or otherwise, like that which has been prevalent as to the place and date of her birth, may have led to the former. Perhaps the faet, through the medium of "N. & Q.," ean be satisfaetorily aseertained. WILLIAM BATES.

Birmingham.

[The late Madame Vestris was the *granddaughter* of the celebrated engraver Francesco Bartolozzi. This statement is corroborated by the announcement of her death in *The Times*, as well as by the following notice of the death of her father, who was also an engraver, in the *Gentleman's Magazine*, Sept. 1821, p. 284.: "Aug. 25, 1821, aged 64, Mr. Bartolozzi, engraver, son of the late eminent artist of that name, and father of Madame Vestris of Drury Lane Theatre."]

Acatry. — Is this term still in use? I have just met with it for the first time, "Clerk of the Acatry to the Royal Household" (*temp.* Charles II.), and on turning to the *Technological Dictionary* I find it written *Acatery*, and it is said to be "a sort of cheek between the king's kitchen and the purveyors." No derivation is given. Query, is it from the French — *Achat*, *Achaterie*, *Acatery*, *Acatry?* JOHN J. A. BOASE.

Alverton Vean.

[*Acatery* is obsolete; but in Todd's *Johnson* we meet with "*Catery*, the depository of victuals purchased." See also Kelham, *Norm. Dict.*, "Serjeaunt de l'acaterie, serjeant of the catery." In the *Ordinances and Regulations*, &c. published by the Society of Antiquaries, *Liber Niger Edw. IV.*, *acatry* is the room or place allotted to the keeping of all such provisions as the purveyors purchased for the king; and *achatour* (p. 22.), the person who had charge of the *achatry*. The office of *achator*, or purveyor, was common in religious establishments. Most lexicographers derive the word from the Fr. *acheter*, to buy or purchase, to purvey, to provide. Hence the modern word *caterer*. Boucher says, "*Acheter* was formerly written and pronounced *achapter*, and seems to have a connexion not very remote with the common English words, *chap*, *chapmen*, *cheap*, to *cheapen*, to *chop*, or exchange, &c."]

Hertfordshire Kindness. — In the second Dialogue of his *Polite Conversation*, Swift uses the phrase "Hertfordshire kindness," apparently in the sense of a kindness whieh a person does to himself. Is this a proverbial saying whieh oecurs elsewhere?

"*Neverout.* My Lord, this moment I did myself the honour to drink to your lordship.

"*Lord Smart.* Why then that's *Hertfordshire kindness.*

"*Neverout.* Faith, my Lord, I pledged myself; for I drank twice together without thinking."

L.

[Fuller, in his *Worthies*, explains this proverb as a *mutual* return of favours received. He says, "This is generally taken in a good and grateful sense, for the mutual return of favours received; it being [belike] observed that the people in this county at entertainments *drink* back to them who *drank* to them, parallel to the Latin proverbs, 'Fricantem refrica; Manus manum lavat; Par est de merente benè, benè mereri.'"]

St. Frediswede. — Can any of your readers inform me of the history of this saint? Her tomb,

or a monument to her memory, is, I believe, still to be seen at Christchurch, Oxford. She was, I presume, of Saxon origin. T. B.

[Frideswide, or Fridiswida, honoured as the patroness of Oxford, is said to have been the daughter of Didanus, or Didacus, a sub-regulus in these parts, who about the year 727, on the death of his wife Safrida, founded a nunnery at Oxford for twelve religious virgins of noble birth, under the government of his daughter. Frideswide being buried here, and afterwards canonised, the monastery was dedicated to her memory, and called almost always by her name. For the life of St. Frideswide consult Capgrave's *Nova Legenda Angliæ*, fol. Lond., p. clii. *b.*; *Britannia Sancta*, p. 207.; Butler's *Lives of the Saints*, Oct. 19.; and Dugdale's *Monasticon*, vol. ii. p. 134., edit. 1819.]

Replies.

WERE THE SILURES OF IBERIC ORIGIN?

(2nd S. i. 17.)

Permit me to tender Dimetiensis my sincere thanks for his response to the Query, wherein I requested a copy, if possible, of certain undeciphered inscriptions said to exist in Cardigan Bay. He concludes his remarks by asking for the proofs of my assertion that the Silurians came from Spain. To this I answer, that although we have no authoritative records testifying to that effect, yet the idea is supported by so many concurrent circumstances, and harmonises so well with what we know of the history of those times, that it may perhaps, without impropriety, be regarded as a tolerably established fact. The subject is neither uninteresting nor unimportant; and it may therefore be worth while to go into those circumstances, with, however, the utmost possible brevity. They are as follows: —

1. The statement in Tacitus. Your correspondent regards this statement as a mere guess, but Niebuhr thought otherwise. Hear what he says on the matter in his *History of Rome* (vol. ii. p. 517., note):

"Their [the Silurians, Iberian,] origin is not an inference which he [Tacitus] himself draws from these circumstances, [the features, hue, and hair of the Silurians], but he looks upon them as proofs of the truth of a current opinion."

2. The fact pointed out by myself some time since in "N. & Q.," that the Scilly Isles are called by Solinus *Silura*. This is satisfactory evidence that the Silurians inhabited those islands; and as they are 150 miles from South Wales (the head-quarters of that nation), on the direct road from Spain, their presence there can be accounted for only on the supposition that they were left behind by the body of their countrymen when voyaging from Spain to South Wales.

3. Several places in South Wales have Iberic names. Siluria itself is an Iberic word, and identical with Lusones; which tribe, as it was located on the precise spot whence the Silurians are most likely to have sailed, may reasonably be set down as the parents of the race: (*r* and *s* were anciently interchangeable: thus, Fusius and Furius, Vetusius and Veturius, are identical. See Livy, iii. 14.)

4. The renowned story of the Milesian colony to Ireland may be regarded as affording some confirmation to the idea otherwise rendered probable, that a considerable portion of the British aborigines came from Spain. At least, it proves that a tradition to that effect was current among the Britons themselves.

Dimetiensis says, that he had supposed that the Dimetæ inhabited the "Lost Hundred;" where I have located the Silurians. His supposition is doubtless literally accurate; at the same time I may mention, that the Dimetæ, as well as the Ordovices (of North Wales), were subject to the Silurians: and as subjection pre-supposes a conquest, my statement may perhaps be considered as equally accurate.

With respect to the Silurians in the Scillies, I may remark, that according to a saintly, but somewhat apocryphal authority, cited by Southey in his *Common-place Book*, a certain King Mark, who reigned in Cornwall in the fifth century, had subjects who spoke in four different languages. Southey offers some suggestions as to what these four languages were. His conclusions are not however either definite or satisfactory; and I would rather conjecture the languages to have been:—1. Cornish proper. 2. Cymric, or Welsh. 3. Gaelic; and 4. Iberic, which, as above shown, was spoken in the Scillies.

I have set down the Gaelic as one of the different dialects on the following grounds. The Gael, or Gwyddyl, were undoubtedly the real British aborigines; and when the Cymri conquered Britain, they fled not only, as is well known, to Ireland and Scotland, but to Anglesea and Cornwall also. This is clear from the following verses of Golyddan, a Welsh bard of the seventh century:

"After the expulsion [of the Picts and Scots], they make a triumph,
And reconciled the Cymry, the men of Dublin,
The Gwyddyl of Ireland, Anglesey, and Scotland.
Cornwall, and the men of Alclwyd, to their reception amongst us."

It will be well if, in our researches into ancient British history, we constantly bear in mind this diversity of race; for it will doubtless tend to illustrate some points which otherwise would remain hopelessly obscure. Thus, the fact of the Gaelic race existing in Anglesea, as a *separate nation*, down to the seventh century, may enable us to assign a satisfactory reason for an action attributed to Rhodri Mawr (A.D. 891), which is otherwise inexplicable. I allude to his transfer-

ring his seat of government from the mountains of Caernarvon (each, as Warrington writes, a natural fortress), into the open and unprotected country of Anglesea. Southey endeavours to account for it by supposing, that he removed to that island in order to be able to defend it more advantageously against the incursions of the Danes; but by this supposition the difficulty is only partially obviated. Is it not more natural to suppose that Rhodri Mawr conquered the Gael of Mona, and then removed into the subjected territory to keep his new subjects in submission? This would be in exact accordance with the course commonly pursued by conquerors; and its not being recorded in contemporary chronicles is no reasonable objection against its truth; as we should not have been aware even of the existence of the Gael in Anglesea at all, had not the above quoted passage in Golyddan been fortunately preserved.

May we not find another unnoted memorial of the Gael in Watling Street? This name is said to be a Saxon corruption of the Cymric Gwydelinsarn (the way of the Gael, see Thierry's *Norman Conquest*, vol. i. p. 70., note); and it is supposed that it was so called because it led to the country of the Gwyddyl = Ireland. It is much more probable that it was the work of that people, during its dominancy in South Britain; just as were the houses whose ruins, two centuries ago, were called by the Welsh the houses of the Gael. (*Nor. Conq.*, vol. i. p. 2., note).

I have somewhat diverged from the matter with which I commenced; but as I am not aware that the presence of the Gaelic race in Anglesea and Cornwall has been hitherto remarked, and as it may be of considerable importance in future historical researches, the digression will I hope be pardoned.

EDWARD WEST.

3. Pump Row, Old Street Road.

MALACHI THRUSTON, M.D., OF EXETER.

(2nd S. ii. 190.)

The following particulars of Malachi Thruston, M.D., will probably afford the information required by your correspondent E. L. No notice is taken of this distinguished physician in any general or medical biography with which I am acquainted, and the few incidents in his career which I now forward were collected long since, with the view to supply a deficiency not creditable to our medical literature. His birthplace, parentage, preliminary education, and death, have hitherto eluded my research. Information on these points would go far to complete his biography; it may perhaps be supplied by some of your readers. The books of Sidney Sussex College, Cambridge, would supply some of the facts, but the date of his death must be sought in Devonshire, and I believe at Exeter.

Malachi Thruston was of Sidney Sussex College, Cambridge, and took his degrees in arts, as a member of that house: A.B. 1649–50; A.M. 1653. He subsequently became a fellow of Caius College, but at what date is uncertain, probably, as suggested by the learned master of that College, Dr. Guest, during the Commonwealth, when the entries were made very irregularly. He was created Doctor of Medicine by mandate of Charles II., dated Dec. 17, 1664, and the degree was actually conferred on the 13th of January following. Dr. Thruston then settled at Exeter, and in 1670 his celebrated treatise *De Respirationis Usu primario diatriba* issued from the London press. Of the doctor's professional career in Devonshire no records remain. If success in physic was at all times commensurate with merit, we should not hesitate in concluding that his practice in Exeter was considerable. To say nothing of the internal evidence Dr. Thruston's work affords of his attainments as a scholar and physician, we are assured by Dr. Musgrave, the author of the *Antiquitates Britanno Belgicæ*, a very competent judge of professional merit, that he was a man of sound judgment and justly ranked among the most celebrated physicians of his age, "erectiori vir ingenio, in medicis ævi celeberrimis," and again, "nemo unquam medicus illustrior, neu qui arti plus tribuerat."

The talents of this accomplished man were eventually obscured by insanity. On December 18, 1697, he was professionally visited by Dr. Musgrave, from whose narrative of the case (*De Arthritide Symptomatica Dissertatio*, p. 83.) many of these particulars have been derived. Dr. Thruston was then a septuagenarian. His malady was attributed to the combined influence of a nervous temperament, an injury to the head in childhood, excess of study, the over use of coffee, and gout. "His adjici oportebit," says Musgrave, "cælibatum sive nimiam castitatem." The disease presented lucid intervals, and Musgrave's visit was made during one of them. For some time the doctor's conversation was perfectly rational, but ere long decided evidences of insanity were manifested.

The Diatriba, Dr. Thruston's only published work, is a logically constructed, original and argumentative essay on an abstruse but most important physiological question. The language is that of a scholar, well chosen, correct, and often elegant, the references and quotations frequent and appropriate, affording ample proof of the extent of his erudition, medical as well as general. Diffidence and modesty characterise this essay, and my impression, after a careful perusal, is, that it was the work of an original thinker, and of an amiable and accomplished man.

The essay was originally written as an academical exercise at Cambridge in 1664–5, but was not printed until 1670, and then only on the advice of Dr. Seth Ward, Bishop of Exeter, and Dr. Wilkins, Bishop of Chester. The first edition, now somewhat rare, created much sensation. It was answered by Sir George Ent, M.D., then the leading physician in London, who had already for some years occupied the presidential chair of the College of Physicians, had been the intimate friend of the immortal Harvey, and the editor of one of his works. A second edition of Dr. Thruston's work was published at Leyden in 1679. It was again reprinted in 1685 in the *Bibliotheca Anatomica* of Le Clerc and Mangetus.

W. Munk, M.D.

Finsbury Place.

RICHARD DICKINSON OF SCARBOROUGH SPA.

(2nd S. ii. 189.)

History does not inform us on what day, or in what year, the celebrated Richard Dickinson, better known as Dicky Dickinson, first saw the light. He was one of those beings whom Nature, in her sportive moods, formed and sent into the world to prove the great variety in her works; and although he had every limb and member in common with other men, yet they were so strangely contrived and put together as to render him the universal object of admiration and laughter. "There is," observes Swift, "naturally in the English character a tendency to humour." Dicky Dickinson possessed this faculty in a very eminent degree, and this, joined with the singularity of his figure, contributed to bring him into great notice among the gentry and others who visited Scarborough Spa, where he resided, and followed the double occupation of shoe-cleaner and vender of gingerbread. In 1732 he appears to have rented the Spa of the Corporation of Scarborough, which before that time was merely a cistern for collecting the mineral water. He had then saved enough money to build a house, and to erect a suite of houses of office. He then brought home a mistress, to whose care and attention he consigned the charge of the ladies whom the waters of the Spa compelled to visit for conveniency, while he, with the most polite attention, attended the like calls of the gentlemen.

It is said that Dicky was never at a loss for an answer to any joke that might be levelled against him; and, with a quaintness of manner peculiarly his own, was ever certain of raising the laugh at the expense of his antagonists. It is a curious fact, that on August 28 and 29, 1738, the Spa at Scarborough was utterly destroyed by an earthquake; the earth behind Dicky's house sunk, and forced up the sand and soil around (for the space of 100 yards) to the height of eighteen feet or more above its level, and some years elapsed before the mineral spring was again discovered. It seems that Dicky Dickinson did not long survive this catastrophe, as he departed this life at Scarborough, on Sunday, February 12, 1738–9.

There is a mezzotinto of Dickinson, copied from Vertue's print*, having the figure of a monkey on one side, and that of a fox on the other (symbolic I suppose of the man and his cunning) with the following lines underneath:

> "Behold the Governor of Scarborough Spaw,
> The uglyest Fizz and Form you ever saw;
> Yet when you view the Beauty of his Mind,
> In him a second Æsop you may find.
> Samos unenvied boasts her Æsop gone,
> And France may glory in her late Scarron,
> While England has a living Dickinson."

To a whole-length etching of Dickinson, drawn from his very person by a gentleman who had the advantage of a twelvemonth's observation of his most natural posture and countenance, is given the following title:

"The exact Effigies of Dicky Dickinson, commonly called King Dicky, Governor of the Privy Houses of Scarborough Spaw, whose ingenuity, industry, and expense in contriving and building Conveniences for Gentn and Lady's is worthy Notice, and no small advantage to Scarborow."

His person is described in the following way, under the etching:

> "Thus, he walks as upright as he can,
> Judge if Nature designed him a Man,
> If you'd prove him a Man, from his talent in Wh——g,
> He has done no more than all Monkys before him:
> Whether Monkey or Man, 'twas that Nature design'd,
> Pray guess from his Figure, and not from his Mind."

Under another etching, representing Dickinson in a sitting posture, are the following verses:

> "King Dicky thus seated, his subjects to greet,
> With scurvy jokes treats them, and fancies they're Wit;
> Then laughs 'til the Rheum runs down from both eyes,
> To his grizzled beard, which the drivle supplies,
> And, like to Old Sydrophel, fain would seem wise."

In the *Scarborough Miscellany* for 1734 is the following poem:

> "*On the Scarborough Waters.*
>
> "These cure disease of every kind —
> Of fancy, body, or of Mind —
> Infallible, in every Evil —
> As Holy-water drives the Devil.
> To Scarborough haste from various regions,
> And pay to 'Dicky' due allegiance;
> To view so oddly form'd a Creature,
> To note his Limbs, and every feature,

* There is a portrait of Dickinson engraved by Vertue, after a painting by H. Hysing, dated 1725, to which are appended some curious verses.

And hear him joking at the Spring,
While you (his subjects) Tribute bring,
This, with the Waters you are quaffing,
Will make you *burst* yourselves with Laughing."

During the period of Dicky's celebrity his face was often carved upon walking-sticks, and Peck, the antiquary (who was fond of a joke), is said to have had one remarkably like him. E.

Your correspondent A is informed that he will find a full account of Dicky Dickinson in Caulfield's *Remarkable Persons*, with a full-length engraving of his elegant form.

Henry Kensington.

DODSLEY'S "COLLECTION OF POEMS."

(2nd S. i. 151. 237.)

The following Note on the first and second editions of *Dodsley's Collection* drawn up by a friend who compared my copy of the *first* edition with his of the *second*, deserves to be recorded for the information which it furnishes respecting the most popular poetical miscellany ever published in England:—

"This is the first edition of Dodsley's famous *Collection of Poems*. It was published in the month of January, 1748, 'three pocket volumes,' price 9*s*. In the same year appeared a second edition, also in three volumes, but with considerable additions and some omissions of poems, probably thought unworthy of a place here. The poems omitted were: 1. The Art of Cookery. 2. An Imitation of Horace's Invitation to Torquatus. 3. The Old Cheese. 4. The Skillet. 5. The Fisherman. 6. Little Mouths. 7. Hold Fast Below. 8. The Incurious (all by Dr. King). 9. The Apparition (by Dr. Evans). 10. The Wrongheads: and, 11. The Happy Man. None of these were ever reprinted in Dodsley. Among the most remarkable additions to the second edition were some of the Odes of Collins, which were published by Millar in December, 1746 (dated 1747), and here reprinted for the first time with considerable variations. In order to enable purchasers of the first edition to complete their copies, a fourth, thin, volume was published in the following year, which contains all the pieces which were in the second, but not in the first edition, and no others. Gray sneered at the 'Three Graces' in the frontispiece, and in the second edition Dodsley substituted for them the allegorical vignette which appears in all the subsequent editions. The fourth, supplementary, volume of 1749, however, has the 'Graces' to correspond with the three volumes of the edition which it was intended to complete. The Collection was afterwards enlarged to four volumes. A '*fourth* edition,' in *four* volumes, appeared in 1755. In 1758 an edition was published in six volumes, containing further additions. In this number of volumes it was frequently reprinted; but I have seen a mention of an edition in *seven* vols. 12*mo*. of 1770. The latest edition I am aware of is that of 1782, in *six* vols. 8vo. There was published in 1768, 'A Collection of Poems, being two additional volumes to Mr. Dodsley's Collection;' but whether by Dodsley's successor, I know not. A copy of this is in the Grenville Library, British Museum, and in the Bodleian. Dodsley's *Collection* enjoyed a greater popularity than was ever attained by any other publication of the kind. Gray speaks of it in 1751 as the 'Magazine of Magazines.' The first edition is now scarce, and the 'Three Graces' rarely seen.

"There is an error in the paging of vol. i. of this edition. After paging regularly to 263. the numbering recommences with 238., and goes on regularly from thence to p. 286., the end of the volume."

William J. Thoms.

"THINK OF ME," "THE GARDEN OF FLORENCE," AND JOHN HAMILTON REYNOLDS.

(2nd S. ii. 109. 219.)

The questions asked, and the vague answers given, suggest that it may be well to say a few words on this subject, though I must write from a memory which is not altogether to be relied on. Anonymous publications of the last century perplex and trouble us now; and when editors and contributors are quoting, not "2nd S.," but "22nd S.," (about which time, as I take it, your useful little publication will be in its greenhood and glory,) a few contemporary words may have value.

Mr. Carrington is no doubt correct, that the lines in question appeared in *The Garden of Florence*, written, according to the title-page, by John Hamilton, but in truth by John Hamilton Reynolds.

J. H. Reynolds was a man of genius, who wanted the devoted purpose and the sustaining power which are requisite to its development; and the world, its necessities and its pleasures, led him astray from literature. He was, if I mistake not, born at Shrewsbury; but his family must have soon removed to London, as he finished his education at St. Paul's School. His father was subsequently writing-master at Christ's Hospital. Reynolds had an early struggle. He was first a clerk in The Amicable Insurance Office, then articled to an attorney, and as an attorney he practised for many years, but not with much success. Eventually he accepted the office of

clerk to the County Court at Newport in the Isle of Wight, and at Newport he died in 1852.

So early as 1814 he published *Safie*, an Eastern tale, dedicated to Lord Byron, who had made Eastern tales the fashion. Byron thought well of it as a work of promise, and Reynolds is kindly mentioned more than once in his published letters. Byron indeed, as appears from those letters, subsequently assumed that one of Reynolds's anonymous squibs — "*The Fancy*, by Peter Corcoran" — was certainly written by Tom Moore; a compliment beyond suspicion of either personal feeling or flattery. *Safie* was, I think, reviewed in *The Examiner*; or rather Keats, Shelley, and Reynolds were there brought forward as the poets of especial promise; and this served, in those times of unscrupulous criticism, to fix on all the name of cockney poets, or poets of the cockney school.

Safie was followed, in 1815, by *The Eden of Imagination* — by *An Ode*, on the overthrow of Napoleon — and in 1816 by *The Naiad*. Reynolds too was "the wicked varlet" who in 1819 anticipated the genuine "Peter Bell" of Wordsworth by a spurious "*Peter Bell*," in which were exhibited and exaggerated the characteristics of Wordsworth's earlier *simplicities*. In 1821 *The Garden of Florence* appeared. With the exception of *Safie* these works were all published anonymously. It was neither prudent nor pleasant for a young man to come before the public with a contemptuous nick-name affixed to his publications. Times are indeed changed. We all know the rank and position which Shelley and Keats now hold.

Reynolds, though full of literary energy at that time, was always hurried and uncertain. He indeed played the old game of fast and loose between law and literature, pleasure and study. He wrote fitfully — now for the magazines, now for the newspapers — one or two articles for the *Edinburgh Review*, several for the *Retrospective Review*, and had a hand in preparing more than one of Mathew's *Monologues*, and in two or three farces. When the *London Magazine* was started under John Scott he became a regular contributor, and so continued when, after the unfortunate death of Scott, it was transferred to Taylor and Hessey. This was the only true period of his literary life. He now became associated with Charles Lamb, Hazlitt, Allan Cunningham, George Darley, Barry Cornwall, Thomas Hood, and others, who met regularly at the hospitable table of the publishers, and by whom his wit and brilliancy were appreciated; and he was at that time one of the most brilliant men I have ever known, though in later years failing health and failing fortune somewhat soured his temper and sharpened his tongue.

Thomas Hood married the elder sister of Reynolds, and the *Odes and Addresses* were the joint production of the brothers-in-law. I believe I am correct in stating that Reynolds wrote the *Ode to Macadam — To the Champion, Dymoke — To Sylvanus Urban — To Elliston* — and *The Address to the Dean and Chapter of Westminster*. To the *Address to Maria Darlington* both contributed. The greater genius and fame of Hood have overridden the memory of Reynolds; and this appropriation is the more required. Reynolds also, for some years, lent occasional assistance to the *Comic Annual*, in suggesting, finishing, and polishing, rather than in separate and substantive contributions.

Reynolds was early intimate with John Keats — was the "friend" to whom Keats addressed his Robin Hood; a reply or comment on a paper on Sherwood Forest, written by Reynolds in the *London Magazine*. Many letters addressed to Reynolds and his sisters are interwoven into Mr. Milnes's pleasant memoir of Keats.

A man some of whose whimsies Byron assumed must have been written by Tom Moore — while others were by Coleridge affiliated on Charles Lamb — who was associated in humorous publications with Tom Hood, and not unworthily, deserves a niche in "N. & Q.; but I claim it to clear up an anonymous mystification, which is misleading your readers. T. M. T.

Replies to Minor Queries.

Rubens' "*Judgment of Paris*" (1st S. ix. 561.) — One of the very scarce and valuable engravings of the "Decision of Paris," now in the National Gallery, is in my possession. This "gem" of Woodman's *is said* to have been executed (while the picture was the property of the Penrices of this place) expressly to gratify the wish of the Prince of Wales, afterwards George IV., and that only forty impressions were taken before the plate was destroyed. The engraving purports to have been *published and sold* by Orme in 1813.

James Hargrave Harrison.

Great Tamworth.

Walton's Polyglott Bible (1st S. vii. 476.; xi. 284.) — I take the following notice of this work from Fergusson's *America by River and Rail*:

"Among the literary curiosities shown to us in the library of Harvard University at Cambridge, Massachusetts, were Walton's Polyglott, the copy which belonged to Hyde, Lord Clarendon."

In "N. & Q.," 1st S. vii. 476., I stated that Bishop Juxon's copy of Walton's Polyglott is now in the Maltese library, and asked how it had ever been taken from St. John's College, at Oxford, to which library, as is recorded in the first volume, it formerly belonged. W. W.

Malta.

Kalends (2nd S. ii. 110. 236.)—Allow me to inquire of your correspondents Mr. Pattison, J. M. G., and S. S. S., whether the name of a church footpath, which they write *calends*, ought not to be written *scallenge*; and whether the word does not properly refer to the covered gateway, called in other places the "lich-gate," and not to the footpath? In parts of Herefordshire, this word (which at Bromyard is stated to be pronounced *calends*) is certainly known as *scallenge*: see the explanation in the *Herefordshire Glossary*, where it is conjectured to be a corruption of *scallage* from *scalagium*. L.

Hops (2nd S. ii. 243.)—Fuller is nearer the truth than the old Rhymer quoted by your correspondent Mr. Yeowell.

I have before me an original lease of lands in Lynchesore in High Hardres, Kent, granted by Henry Dygges, Gent., to John Heryng, dated March 8, 4 E. IV., 1463–4. Among the covenants, there is an agreement for the tenant to have every year a certain quantity of wood for fuel; always excepting that reserved for hop-poles. The exact words are: "evry yere duryng the terme, an acre of wode competent and of the best fewell, excepte Hope tymbre."

This certainly seems to contradict the assertion that the cultivation of hops was first introduced in 1524: for we have here great care taken of underwood for the supply of hop-poles as early as 1464. L. B. L.

Queen Anne's Foster Father (and Nurse) (2nd S. ii. 86. 154.)—I cannot pretend to unravel the difficulty referred to by your correspondents C. M. B. and A. B. R.: but as the latter doubts the existence of a "Mrs. Buss," and suggests that the name was either a familiar or pet name, and that Mrs. Buss might still be Mrs. Barry, it may throw some light on this point if he is informed that a Roman Catholic family named Buss was for some generations located at Ufton, and not Upton (as stated by R. O. L. (2nd S. ii. 181.) Some of them were doubtless tenants to the Perkinses of Ufton Court, as I know they were to the succeeding proprietors, and they are not yet extinct in the neighbourhood. If any members of the Perkins family were connected with the household of the Duke of York, this would account for the employment of Mrs. Buss in the capacity of nurse.

R. W.

Reading.

General Epistles (2nd S. ii. 209.)—From the time of Eusebius seven have been classed together as *catholic* or *general* epistles, namely, those of James, Peter, John, and Jude. Œcumenius (*Proleg. in Jacob.*) treats *catholic* as equivalent to ἐγκύκλιοι, *circular*, not being addressed to one person, city, or church separately, in which Leontius (*De Sectis*, cap. ii.) concurs. Noesselt has adopted an opinion (*Annot. in Jacob.*) that it was equivalent to *uncanonical*. Others fancy that they were called *catholic* because agreeing with the catholic church. The opinion of Œcumenius and Leontius is also that of Clement of Alexandria and Origen. See Davidson's *Introd. N. T.*, iii. 296—302., where the conflicting views of the best critics are discussed as to the more modern use of the term *catholic*. It is to be observed that the second and third of John, being epistles to private persons, were not styled catholic at first, but "were added to 1 Peter, 1 John, and Jude, when the term *catholic* seems to have acquired another meaning."

The Epistle of Peter was not addressed to Gentiles, his mission being confined to the Hebrews, some of whom he calls the dispersed sojourning as strangers in Pontus, Galatia, &c. (1 Pet. i. 1.). Compare John vii. 35., where also Hebrews are meant, and not Gentiles.

In the Gamara to the Babylonian as well as to the Jerusalem Mishnah (*Sanhedr.* c. i.) "the sons of the exile or dispersion of Babylon" are mentioned, so also "the sons of the dispersion of Media," and "the sons of the dispersion of Greece." These had a chief, through whom official communications were made with the authorities in Jerusalem (Joseph. *Ant.* xviii. 8., xix. 5. 7.). The Arabarchus of Juvenal (i. 130.) was a ריש גלותא, "Prince of the dispersion" at Alexandria. (Confer. Cicero, *Ep. ad Attic.* ii. 17.)

T. J. Buckton.

Lichfield.

Thomas Simon (2nd S. ii. 115.)—I am disappointed in not finding any notice of *Thomas* Simon in my lists of French refugees. It may, however, be useful to Anon. to know that Pierre, son of Pierre Simon, native of London, was married to Anne Germain, daughter of the late Gilles Germain of Guernsey, at the Walloon Church in Threadneedle Street, Sept. 12, 1611. At the Savoy French Chapel are the two following matches:

"Daniel Simon and Ester Ferrant, 1685.
Mr. Pierre Simond and Susanne Grotesse de la Buffiere, 1725."

Also:

"Daniel Simon and Marthe le Page, 1695, at Hungerford Chapel."
"Philipe Simon and Anne Jacob, W° of Pasquier Henrie, 1610, at the London Walloon Church."
"Pierre Simon and Eliz. Cook, 1705, Southampton French Church."

J. S. Burn.

Crooked Naves (2nd S. i. 158.)—The church of the Holy Trinity at Stratford-upon-Avon is an instance of this peculiarity of structure. A. B.

Hamilton Terrace.

Battle of Brunnanburg (2nd S. ii. 229.) — Besides the statement by Sharon Turner, alluded to by your correspondent, that Anlaff, the Norwegian, "entered the Humber, with a fleet of 615 ships," immediately previous to the battle of Brunnanburg, he makes another statement, a few pages further on, under date 941, that Anlaff renewed his attack in that year, and "landed at the *White Wells*, where the *broad stream of the Humber* flowed." This seems to give an additional probability to his having sailed up that river in 934. Turner supposes that the battle of Brunnanburg was fought in Northumbria, and Thierry fixes the locality at *Bamborough*. The editor of the new edition of *William of Malmsbury* says, "it is called *Brumby* in the *Saxon Chronicle*, and was probably not far from the Humber." *Ethelwerd's Chronicle* says, "it was fought at *Brunandune*," which a late editor says was at *Brumby*, in Lincolnshire. It is admitted that the people of *Mercia* were engaged in this conflict, and that North-humberland and North Mercia are often mistaken one for the other. A note in the new edition of Ingulphus says, "*Brunenburgh* near the banks of the Humber. Ingulphus calls it *Brunford*. There is good reason to suppose that *Burnham*, in the parish of Thornton Curtis, near the Humber, was the scene of this battle. A work now preparing for the press, relative to Barton-on-the-Humber and its neighbourhood will probably throw much light upon the subject.

Pishey Thompson.

"*A Peep at the Wiltshire Assizes*" (2nd S. ii. 229.) — In reply to the Query of R. H. B. I trouble you to acquaint him that somewhere about thirty-three years ago, a lady lent me the book of which he speaks; and she told me it was given to her by the author, whom she knew intimately, and who was an attorney at Salisbury, and that his name was But. Or it might probably have been spelled with double *t*, but of that I do not know, nor do I recollect his Christian name, although she told me. T. L. Morritt.

Maidstone.

Mr. Leeming's Picture at Hereford Cathedral (2nd S. i. 354.) — Mr. Leeming came to Hereford as a portrait painter, was very successful, and personally much respected; he married a Hereford lady, and died early. The picture represented the Saviour bearing his Cross; the restoration of the cathedral made its removal necessary, and your correspondent will find it put aside in the chapter room, and, if I mistake not, in some jeopardy of being injured. Running the same risk in the same lumber-room (for, though the chapter-room, it is now little better), is a most curious map of the world drawn before America was discovered, and having Jerusalem in the centre. This misinterpretation of Ezekiel v. 5. is referred to in Mills' *Crusades*, but I cannot now lay my hand upon the book.

I need hardly say that here, as in other instances, heathen mythology has drawn from Scripture truth, and made it folly. Hence the tradition as to Delphi:

"πὰρ μέσον ὀμφαλόν." — Pind. *Pyth.*, iv. 74.; Coll. *Ad. Tyr.*, 893.; Eur. *Ion.*, 231.; Ov. *Met.*, x. 167.

Effigies.

Stamford.

Merry England (2nd S. ii. 3. 219.) — Mr. Keightley's attention is called to the *Illustrations of the Lives and Writings of Gower and Chaucer*, by the Rev. H. J. Todd (1810), in the concluding notes to which will be found an ingenious and elaborate criticism on the word "merry," by "the learned Master of Caius College, Cambridge." He quotes many passages from Chaucer, and other old English poets; he also refers to Psalm lxxxi. 2., "the *pleasant* harp" (Bible version), "the *merry* harp" (Prayer book version); and comes to the conclusion since formed by Mr. Keightley, that "merry" was used in the sense of "pleasant, cheerful, agreeable."

In an article by me called "Is the Nightingale's song merry or melancholy?" and published in *Sharpe's Magazine*, vol. ii. New Series, p. 281., will be found (as a foot note) the substance of the lengthy disquisition on the word *merry* by the Rev. H. J. Todd, and "the Master of Caius," whose name I did not then know: it was the Rev. Dr. Davy. Cuthbert Bede.

English Words terminating in "-il" (2nd S. ii. 47. 119.) — Besides those already mentioned by T. J. E. and E. C. H., four such words occur to me, viz. *fusil*, *pasquil*, *instil*, and *distil*. E. H. A.

Superstition about Human Hair (2nd S. ii. 386, 387.) — In *The Pirate* (vol. ii. pp. 135, 136., Cadell's edit., Edinburgh, 1831, Norna of the Fitful Head sings to the Spirit of the Winds:

> "To *appease thee*, see, I *tear*
> *This full grasp of grizzled hair*;
> Oft thy breath hath through it sung,
> Softening to my magic tongue, —
> *Now, 'tis thine to bid it fly*
> *Through the wide expanse of sky*,
> 'Mid the countless swarms to sail,
> Of wild-fowl wheeling on thy gale;
> *Take thy portion* and rejoice, —
> Spirit, thou hast heard my voice!"

"Norna accompanied these words with the action which they described, *tearing a handful of hair with vehemence from her head*, and *strewing it upon the wind as she continued her recitation*. She then shut the casement," &c.

Here the sacrifice of human hair is used by Norna after she fails to find the heart-formed piece of lead, the object of her incantation, and to appease the Spirit of the Storm. The superstition

is, no doubt, the same as that referred to by Fouquè in *Sintram and his Companions;* although *there* the lock of the hero's hair is used to raise, not still, the storm. Sir Walter probably used the superstition to suit his own purposes in the novel. Is it known whether this superstition did or does still exist in the Shetland Islands? C. D. L.

How to frighten Dogs (1st S. vii. 240.) — With reference to the device adopted by Ulysses to frighten the dogs of Ithaca, and which is said to be still in use in Greece and Albania, I may state that I have myself seen a Malay at Singapore squat down with his back towards a strange dog, and look at him from between his legs. In this instance, the experiment was perfectly successful, as the brute scampered off in a fright, looking back now and then to see what sort of monster it was which carried his head in that unwonted place. But I have heard that once a Malay playing the trick before an English bull-dog, was seized hold of in that part of him which was presented conspicuously to "bully." H. E. W.

Rev. Charles Hotham (2nd S. ii. 10.) — In answer to the inquiry of C. H. and Thompson Cooper, I transcribe the following particulars from Dr. Calamy's *Account of the Ejected Ministers:*

"Son to Sir John Hotham, was sometime Fellow of Peter House in Cambridge, and Proctor of the University [1646]. An excellent scholar, both in divinity and human literature. A great philosopher and searcher into the secrets of nature, and much addicted to chymistry. After his ejectment [from the rectory of Wigan in Lancashire] he went to the West Indies, but returned to England. In his younger years he had studied judicial astrology, but gave express orders in his will that all his papers and books relating to that art should be burned." — Vol. ii. p. 413.

Joshua Wilson.

Tunbridge Wells.

Germination of Seeds (2nd S. ii. 117. 198. 239.) — Has T. W. ever observed the growth of wild camomile in places where habitations have been, sometimes marking the precise ground-plan of the buildings? I have repeatedly noticed these square patches in various parts of England, and I have reason to think that in more than one instance they mark the site of buildings belonging to a *very remote period;* in one instance that of a Roman villa. I do not pretend to account for this, but I think it might be a guide to the archæologist in making excavations. G. M. Z.

Kenilworth.

Premature Interments (2nd S. ii. 233.) — Arterus sends a cutting respecting Dr. Graham and a lady being buried for six hours in his earth bath. This reminds me that in Moore's *Diary*, &c., it is asserted that the young lady who was Dr. Graham's "assistant" on these occasions was no other than the afterwards beautiful, and unfortunate, Lady Hamilton. Can any of your readers tell me if it was so? Moore also alludes to this subject in another place, where he says that one of our poets, I forget which, went to Malvern, where this earth bath had been established; and as the poet could not find auditors to hear his lines, he revenged himself by reading his productions to the individuals who were earthed up to the neck, feeling assured that if his audience were not delighted, at least, they were patient listeners. Bac.

Modern Judaism (2nd S. ii. 148.) — I would refer the querist on this subject to *The Transactions of the Parisian Sanhedrim* (1807), which was convened by the great Napoleon, for the purpose of obtaining some official definition of modern Judaism, at least as far as the French Jews were concerned. Grace Aguilar's works could also be read with advantage and interest.

Goodwyn Barmby.

"*Sewers*," "*Blawn-sheres*," "*Sewells*," *&c.* (2nd S. ii. 65. 237.) — My authority for reading the word *sewells* I transcribe for Q. from Ellis's *Letters*, 2nd Series, vol. ii. p. 61. (the original is in Cotton MS. Faust. vii. 205.):

"We fownde one Mr. Grenefelde, a gentilman of Bukynghamshire, getheryng up part of the said bowke leiffs (as he saide), there to make him *sewells* or *blawn-sherrs* to kepe the dere within the woode, thereby to have the better cry with his howndes."

The passage I had already inserted in my "William of Wykeham and his Colleges."

Mackenzie Walcott, M.A.

Engraved Portraits (2nd S. ii. 210.) — There is now in course of publication *La Manuel de L'Amateur D'Estampes, contenant Un Dictionnaire des Graveurs, et un Repertoire des Etampes, etc.; Un Dictionnaire des Monogrammes des Graveurs, et une Table Méthodique des Etampes décrites par M. A. L. Blanc:* Paris, chez P. Jannet, Rue de Richelieu, en Livraisons. 7 or 8 livraisons are at present in publication. The work is very copious: full of information, and of course useful to the collector. It is far more extensive than Bromley, or than the Catalogue of the Evanses. C. F.

"*Standing in another's Shoes*" (2nd S. ii. 187.) — Probably this phrase, or its equivalent, may be found in many languages; the *legal* use of the shoe is of remote antiquity. We read in Ruth, iv. 7.:

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel."

So, likewise, in Psalms, lx. 8.: "Over Edom will I cast out my shoe," — God's promise to David of victory over the Edomite: vide 2 Sam. viii. 14.

Delta.

Early Illustrated English Versions of Ariosto (2nd S. ii. 173.) — The first English translation of Ariosto is that of Sir John Harington, of which the following is the title: —

"Orlando Furioso in English Heroical Verse, by John Haringtō. *Imprinted at London, by Richard Field, dwelling in the Black-friers by Ludgate*, 1591. Folio, pp. 496."

The title is in the middle of a neat frontispiece, well executed, by Coxon; in which are introduced portraits of Harington and Ariosto; full-length figures of Mars, Venus, and Cupid. There are other ornamental devices, and a portrait of the author's favourite dog, to which an allusion is made in the notes to Book xli. Each book is preceded by a curious engraving, showing the principal incidents described by the poet at one view.

It was again "Imprinted at London, by Richard Field, for John Norton and Simon Waterson, 1607;" and "now thirdly revised and amended, with the addition of the author's Epigrams: London, printed by G. Miller, for J. Parker, 1634." The frontispiece to the third edition was re-engraved, and the portraits and figures reversed. The other prints are from the same copper-plates, but have undergone the process of re-touching.

EDWARD F. RIMBAULT.

Mortuaries (2nd S. ii. 172.) —

"*Mortuaries.* — The second best animal was of old paid upon the death of any person to the incumbent, in satisfaction for all tithes designedly or undesignedly subtracted by the deceased during his lifetime. But now, by stat. Hen. VIII. c. 6., no man shall pay a mortuary except he died possessed of goods to the value of ten marks. If he have ten marks, but under 30*l.*, he shall pay 3*s.* 6*d.*; if above 30*l.* and under 40*l.*, then 6*s.* 8*d.*; if above 40*l.* then he shall pay 10*s.*; but nowhere more than hath been accustomed." — Johnson's *Vade Mecum*, i. 255. [203.]

I presume mortuaries are seldom claimed, except where persons die worth 40*l.* They are due to the clergyman of the parish where such persons die. I have myself claimed and received them for parishioners who have been buried elsewhere.

E. H. A.

Sir Edmund Andros (2nd S. ii. 209.) — Ancient family records confirm the truth of the *on dit* given by MR. HOPPER, in reference to the first Andros, who settled in Guernsey. His Christian name was "John," and he accompanied Sir Peter Meautis thither, in the capacity of his lieutenant, A.D. 1543.

The said "John," great-grandfather of Sir Edmund Andros, figures at the *root* of the family pedigree as John Andros, or Andrews, born at Northampton. No mention, however, is made of the *particular family* of either of those names from whom this ancestor of the present Guernsey family descends. The circumstance of its having from time immemorial borne the former name is, doubtless, attributable to the fact that *Andros* is better adapted to the pronunciation of the natives of the island than *Andrews*, the *w* of which — *a stranger to* their language — is *denied the hospitable privilege of naturalisation.*

A family of the name of Andrews, or Andrew, of Northampton, bears the same arms as those of Andros, or Andrews, of Guernsey, but heretofore, as already stated, of Northampton. But this remarkable coincidence leads to the *probability*, rather than to the *certainty*, of the fact that the ancestors of the latter family were originally of the house of the former.

C. A.

"*Take a hair of the dog that bit you*" (2nd S. ii. 239.) — For the information of R. W. B. I send the following. As the song is very short I send you the whole of it; the date of the same may be surmised from its reference to Lilly the astrologer:

"If any so wise is that sack he despises,
Let him drink his small beer and be sober,
And while we drink and sing, As if it were spring,
He shall droop like the trees in October.
But be sure, over night, if this dog you do bite,
You take it henceforth for a warning,
Soon as out of your bed, to settle your head,
With a hair of his tail in the morning.

"Then be not so silly To follow old Lilly,
There's nothing but sack that can tune us,
Let his *Ne assuescas* be put in his cap-case,
Sing *Bibito Vinum Jejunus.*
Then if any so wise is, &c."

DOT.

It appears that our amusing diarist derived a benefit from this proverbial recipe. Pepys says, under April 3, 1661:

"Up among my workmen, my head akeing all day from last night's debauch. At noon dined with Sir W. Batten and Pen, who would have me drink two good draughts of sack to-day, to cure me of my last night's disease, which I thought strange, but I think find it true."

J. Y.

"*Stunt*" (2nd S. ii. 237.) — Ray gives the same definition of this word as Halliwell does, and derives it from the A.-S. *stunt*, which Bosworth explains to mean blunt, stupid, foolish. Ray calls it a Lincolnshire word. He hints at its derivation from the verb *to stand;* and in Lincolnshire anything which seems to have stopped short of its full growth is called *stunted* or *stinted.* The proverb, "*He's as stunt as a burnt wong*," is rendered in the south-eastern division of Lincolnshire "as *tough* as a burnt wong;" *wong* (*thong*) meaning a slip of leather, generally *whit-leather.* One of the meanings of *tough*, as given by Webster, is *stiff*, not *flexible;* and certainly a leather *wong* that had been burnt and shrivelled up would be anything but flexible; it would be stiff, *stunt*, and obstinate to change.

PISHEY THOMPSON.

Stoke Newington.

The House of Brunswick and the Casting Vote (2nd S. ii. 44. 97. 198.) — I have received a communication from Mr. Richard Sainthill, of Cork, in which he informs me that he has in his possession the second edition of a work entitled *A History of the House of Brunswick*, and bearing the date of 1716. In this work, from the 345th to the 348th page is occupied by a list of the "ayes" and "noes" in the memorable division which placed the Elector of Hanover on the throne of these realms. The list is printed in two parallel columns, and stands thus: "Ayes 118, nocs 117." At the bottom of the list of ayes are the following names:

"Sir Arthur Owen, Bart.
Griffith Rice, Esq.
Tellers,
Sir John Holland.
Sir Matthew Dudley."

As there is no alphabetical order or precedence of rank in the list, it is to be presumed that the names were set down in the order of voting. This statement, taken in connexion with Debrett's narrative, ought, in my humble opinion, to settle the question. JOHN PAVIN PHILLIPS.

Haverfordwest.

Mankind and their Destroyers (2nd S. ii. 210.) — The following passage, though not exactly in the same words, nor by a French writer, embodies so completely the idea expressed in the sentence quoted by A. P. S., that I am led to believe that it may be the one of which he is in search:

"As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters." — Gibbon's *Decline and Fall*, chap. I.

I believe that it is Franklin who has a remark (where?) to the effect that when man *destroys* man, he attaches no *shame* to the deed, and performs it openly in the light of day (except from fear of punishment); but that when the question is to *create* one, he hides himself in holes and corners. Man is not the only animal to whom the remark applies; and I cite it as suggesting inquiry and reflection upon an obscure and neglected point in psychological science.

WILLIAM BATES.

Birmingham.

Winchester Epitaphs (2nd S. ii. 195.) — Will Mr. GUNNER oblige me by ascertaining whether the memorial, said to have been inscribed on brass to Sir Henry Seymour of Marwell, co. Hants, and to his wife Barbara, is still extant in Winchester Cathedral? Or whether there is any register there that would give the dates of their burial? Sir Henry died about the year 1578.

PATONCE.

Illustrations of the Simplon (2nd S. ii. 211.) — Does H. J. refer to Brockedon's *Passes of the Alps*, published in or about the year which he mentions (1823)? H. E. CARRINGTON.

Chronicle Office, Bath.

Miscellaneous.

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Notices to Correspondents.

We are this week again compelled by press of matter to omit several papers of considerable interest, among others one by SIR F. MADDEN, *on* Götz Von Berlichingen; *one by* MR. HART, *on the* Petitions of Titus Oates; SHAKSPEARIANA; *and our usual* NOTES ON BOOKS.

Answers to Correspondents in our next.

ERRATUM. — 2nd S. ii. 218. col. 1. l. 5., *for* "Rypres" *read* "Ypres."

"NOTES AND QUERIES" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

INDEX TO THE FIRST SERIES. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* MESSRS. BELL & DALDY, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

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LONDON, SATURDAY, OCTOBER 11, 1856.

Notes.

GÖTZ VON BERLICHINGEN WITH THE IRON HAND.

To English readers this personage is well known as the hero of Göethe's tragedy of that name, translated by Sir Walter Scott, in 1799. He flourished in the reign of Maximilian I., and is represented as a zealous champion for the privileges of the free-knights, in opposition to the princes and bishops. In consequence of the feuds in which he was engaged (contrary to the Edict of 1495), he was repeatedly laid under the ban of the Empire. This is all we learn of him from Scott's meagre preface to his translation, but he refers to a *Life of Götz* published at Nuremberg in 1731, and to Meusel's *Inquiry into History*, vol. iv. Göethe terms Götz "the mirror of knighthood, noble and merciful in prosperity, dauntless and true in misfortune." However true this may be, the excesses committed by the forces under his guidance obtained him a very evil reputation among the religious communities whose buildings or treasures were spoliated by the undisciplined mob. A remarkable and interesting piece of evidence on this subject is afforded by a memorandum made in a Latin Evangeliary of the fourteenth century, formerly belonging to the monastery of Amerbach, not far from Nordlingen, in Bavaria, which was sold by auction a few years since at Puttick and Simpson's rooms, in which the following testimony is recorded against the iron-handed champion:

"Anno do. 1525, facta est desolacio hujus libri, auro, argento, gemmisque tecti, in vigilia P[h]ilippi et Jacobi, a quodam nobilitaris (*sic*) titulo insignito, Goëz de Berlingen nomine, et alio rusticanæ fecis antesignano, Georgio a Ballenbergk; lanio arte, factis vero et artibus homine perfido, latrone, et proprii honoris prodigo; cleri, nobilitatis, ac proprii domini, contra evangelicas tocius quoque naturalis legis sanctiones persequutore infestissimo; ecclesiarum insuper et religiosorum locorum devastatore et exterminatore atrocissimo."

The damaged state of the volume, bereft of its costly covering of gold, silver, and gems, and with some of the leaves sacrilegiously torn out, may perhaps be considered to have afforded sufficient provocation to counterbalance the exceeding wrath and bad Latin of the monkish writer of the memorandum, who may very possibly have been the librarian of Amerbach, when the ruthless hands of Götz or his men were laid on the volume. In recent times, however, the library of Amerbach has been subjected to still greater devastation, and the manuscripts, I believe, entirely dispersed. Many of these, after a devious course, have found, by my means, a resting-place in the British Museum; where, it is to be hoped, no bad imitator of the iron-fisted Götz von Berlichingen, or his followers, may violate their integrity.

F. Madden.

PETITIONS OF DR. TITUS OATES.

Dr. Titus Oates is a name which in English history will be handed down to posterity covered with obloquy: his daring insinuations, and the pertinacity with which he adhered to them; in short, his villanous perjuries, which involved in disgrace and ruin many innocent persons, under the pretext of their being participators in the Popish Plot, have earned for him a reputation worthy only of himself; he is known to us but to be despised, while even the cruel treatment to which he was submitted will not gain for him any pity. To all readers of our history the particulars of the celebrated Popish Plot are well known, and the machinations of Dr. Titus Oates have been detailed to us afresh by Mr. Macaulay: I am not therefore about to speak of any facts with which we are already familiar, but shall proceed to lay before your readers two petitions of Dr. Oates to the king, in the year 1697, which have never, to my knowledge, yet been published. They are now deposited in the Public Record Office. The first one is entirely in Oates's handwriting; the other is neatly written on a large open sheet of paper, and was only signed by him; the signatures however have both been cut out at some time previously to the documents being transferred from the Treasury to the Public Record Office, but when, it is not now possible to determine.

Charles II., in reward of Oates's services in disclosing the supposed plot, allowed him a pension of forty pounds per month, which was afterwards withdrawn; he was then prosecuted for perjury, and received a severe sentence, which was carried out in an extreme manner (see Macaulay's *History of England*, vol. i. p. 484.). On the accession of William III. he was restored to his pension, but in the year 1693 the payments were discontinued, and he made repeated applications to the king, but without success; at last in the year 1697 he petitioned the king thus:

"May it please yor Matie.

"I throw my self at your Maties feet and humbly begg that you would graciously be pleased to take my deplorable condition into your Royal Consideration, I having been debarred of the pension your Matie was pleased to restore me unto at your accession to the Crowne. I have contracted severall debts for which I am every day threatened to bee cast into Prison, and I there must perish unles your Matie of your Princely goodness do order mee the sum of 500li, which will in a great measure deliver mee and save my poor self and family from ruine and distruction. I have not clothes worthy to appeare before your Matie, and therefore I humbly present this Memoriall and lay it at your Royall Feet.

"I am,
"Sr,
"Yor Maties most humble and Loyall and Dutifull subject and Servant."

(In dorso)
"21 Apr. 1697. Read.
"The King will give no more than his allowance."

This petition not producing the desired effect, Oates presented another at greater length, in which he gives a *resumé* of his proceedings from the commencement; thus:

"To the Kings most Excellent Maty.

"The deplorable Case and humble Petition of Dr. Titus Oates.

"Humbly sheweth

"That your Petr in the year 1678 discover'd a horrid Popish Conspiracy for ye destruction of King Charles 2d, and yor Maty and the Protestant Religion within these Kingdoms and all over Europe, and proved it so fully that severall Parliamts and Courts of Justice before whome he gave his Testimony declared their beleif of it by Publick Votes, and the Condemnation of severall of ye Conspirators. That upon this Act the Popish Party pursued yor Petr wth an implacable Malice, attempting severall times to take away his Life, and being defeated in those attempts, they first procured the sd King Charles 2d to withdraw that Protection and subsistance that ye sd King had allowed him at the Request of Severall Parliats, wch was 40li p' Month, and then instigated his Royall Highness the Duke of York to prosecute yor Petr in an Action of Scandalum Magnatum for speaking this Notorious Truth (viz) That ye sd Duke of Yorke was reconcil'd to ye Church of Rome, and that it is high Treason to be so reconcil'd, wherein a Verdict and Judgmt for 100,000li Damages were obtain'd against yor Petr, and yor Petr comitted to ye Kings Bench Prison . . . . . ye Popish party, obtain'd leave from King Charles 2d to p'ferr Two severall Indictmts against yor Petr for two p'tended Perjuries in his Evidence concerning ye sd Conspiracy, wch they brought on to a Tryall in ye Reign of King James 2d, and yor Petr upon the Testimony of those very Wittnesses who had confronted him in three former Tryalls, and were disbeleiv'd (through ye partiall behaviour of ye Chief Justice Jefferies, in browbeating yor Petrs Wittnesses, and misleading ye Jurys) was convicted of ye sd pretended Perjurys, and Receiv'd this inhumane and unparalel'd sentence (viz.) To pay 2000 Markes to ye King, To be devested of his Cannonicall Habit. To be brought into Westmr Hall wth a Paper upon his Head with this Inscription, Titus Oates Convict upon full evidence of Two horrid Perjurys. To stand in and upon ye Pillory two severall days for ye space of an hour. To be Whipt by ye Comon Hangman from Allgate to Newgate on Wensday, and Fryday following from Newgate to Tyburn, To stand in and npon ye Pillory five times every yeare of his life, and to remain a Prison during life.

"This sentence (as yor Petr beleives) was to murder him, and was Executed accordingly wth all ye circumstances of Barbarity. Hee having suffer'd some thousands of Stripes, whereby he was put to unspeakable Tortures, and lay Ten weeks under ye Chyrurgions hands. Neither did their Malice and Cruelty cease here, but because yor Petr (through ye mercy of God supporting him, and ye extraordinary skill of a Judicious Chyrurgion) outliv'd yt barbarous Useage, some of them got into his Chamber, and whilst he was weak in Bed, and attempted to pull off his Plaisters apply'd to cure his Back and threatned to destroy him. That nothing within their power and malice might be wanting to compleat yor Petrs misery, they procured him to be loaded wth Irons of Excessive weight, for one whole yeare without any Intermission, even when his Leggs were swollen wth ye Gout, and to be shut up in ye Hole or Dungeon of ye sd Prison, whereby he became impaired of his Limbs, and contracted convulsion Fitts to ye hazard of his Life. All which illegall proceedings, and barbarous Inhumanitys were not only intended against yor Petr as a Revenge upon him, but likewise to cast a Reproach upon ye wisdome and honour of fouer successive Parliamts who had given him Credit, and upon ye Publick Justice of ye Nation. During the time that this Prosecution was upon yor Petr, severall Noblemen and Gentlemen, Citizens and others contributed 400li p' Anū for his support and maintenance, wch yor Petr enjoy'd till yor Maty, at ye request of yor Matys Two Houses of Parliamt, restored to him yor Petr ye sd Pension of 40li p' Month, after he had ben depriv'd thereof Nine years, to his losse above 5000li. That yor Petr enjoy'd his sd Pension of 40li p' month from Septemb' 1689 to Lady day 1692. Afterwards yor Petrs Pension (under p'tence that ye Subsidys granted to yor Maty for carrying on the Warr against France fell short of yor Matys expectation), and was retrench'd at ye Instigation of Sr Edward Saymer, and yor Maty being then in Flanders yor Petr submitted to ye Non paymt of his Pension, till ye return of yor Maty from thence. That in ye Month of January 169⅔ yor Petr made his humble application to yor Maty that his Pension of 40li p' Month might be paid him, and yor Maty was graciously pleas'd to tell yor Petr that ye Pension of 40li p' Month should be continued, and constantly paid, and comanded yor Petr to depend upon yor Maty for ye same, and yor Petr did accordingly depend upon yor Matys Royall promise for ordering ye same to be paid: But when yor Maty was gon again for Flanders yor Petr made his application to ye Lds Comrs of ye Treary, and found no Order given for ye Paymt of ye sd 40li p' Month to ye great astonishment of yr Petr, he judging himself secure, when he had so positive a promise from yor Maty. That upon yor Matys restoring yor Petr to his Pension, yor Petrs friends judging him to be provided for, thought themselves no longer obleiged to contribute to his Maintenance, so that he is altogether destitute and unprovided for, and he having run in debt upon ye strength of yor Matys Royall promise the sume of 1600li, of wch he has receiv'd the sume of 650li, wch he paid to his Creditrs in part, and for ye rest he fears every day to be cast into Prison, and cannot be Reliev'd unless by yor Maty, and is forced to leave his house for feare of being arrested for his Debts, for wch there are severall Warrts out against him. That yor Petr made his application to yor Maty in the Yeares 169¾; 169⅔; 169⅝; 169⅞, but without success, and was in a miserable condition, they being hard Winters, and had a poore aged Mother to maintain, by wch means he is run more into debt, and must inevitably perish unless yor Maty shall think fitt to fulfill yor Royall word to yor Petr, and pay his debts in lieu of these six years being kept out of his Pension, and now restore him again to his Pension given by yor Maty at ye request of both Houses of Parliament. That yor Petr has been arrested for debt, and was taken in Execution, and doth owne yt he has receiv'd 650li towards paymt of his debts, but is (wth all severity) pursued for ye remainder by his sd Creditrs unless all be paid and speedily p'vented, so that his Wife and Family will be turn'd out of dores, and yor Petr perish in Prison, wch will be very hard after five years unjust Imprisonmt and such barbarous usage by ye Malice of ye Popish party. That yor Petr has no estate of his own, nor any Imploymt to support him, his Pension being his whole and only subsistence, yor Petr humbly conceives yt yor Maty will judge that he cannot live, if he be depriv'd of it, or any part thereof. That the Enemys of yor Matys Governmt, who have expected yor Petrs Ruine and daily desire it, Rejoyce at ye depriving him of his Pension.

"The premises consider'd Yor Petr throws himself at yor Matys Royall feet, and prays yor Maty to take his deplorable Case into yor Royall consideration (since yor Maty has obtain'd an Honble

Peace), so that yor Petr may receive ye Arriers of his Pension, to discharge his Debts, and that he may be Restor'd to his Pension of 40li p' Month, that he and his distressed Family may not starve for want of Bread, and that yor poor Petr may not give yor Maty any further trouble.

"And yor Petr shall ever pray, &c."

[In dorso.]

"Dr Oates,
"To the Treasury,
"To be layd before ye K."

In the Treasury Minute Book for 1697, we find, among the proceedings on December 8, when the petition was read, the following entry:

"Dr Oates, Peticon read, 50li."

And on July 15, 1698, another minute was made to this effect:

"Dr Oates called in, my Lords tell him that pursuant to the King's command he is to have 500li to pay his debts, and 300li p' ann from Midsr last, during his and his wife's life, out of the Revenues of the Post Office, and he is to expect noe more out of secret service money."

On August 15, 1698, 500*l.* was paid to Oates out of the Exchequer, in pursuance of this order.

WILLIAM HENRY HART.

Albert Terrace, New Cross.

SHAKSPEARIANA.

Falstaff's Death. — If one is but vigilant in newspaper reading, how much may be culled from current events in evidence of Shakspeare's truthfulness and accuracy in dealing with human nature. I read in *The Times* of Aug. 23, 1856, in the trial of Betsey McMullen for the murder of her husband, the following facts given in evidence.

James Dorien, surgeon, says:

"On Monday before his death a little sallowness appeared on his skin. On Tuesday this was well developed, and *he picked the bed clothes. . . . . He rambled much in his conversation.* He died on Wednesday morning."

Samuel Taylor Chadwick, surgeon, deposes:

"I have attended cases of *gastro-enteritis* which have proved fatal. It is frequently followed by a typhoid fever, and *the patients are out of their minds, and clutch at the clothes.*"

How forcibly is one reminded of Mrs. Quickly's description of Falstaff's death in *Hen. V.* Act II. Sc. 3.:

"For after I saw him fumble with the sheets, &c. I knew there was but one way."

Mr. Chadwick told the jury that this complaint is caused by "alcohol or other irritant substances." Does it not seem to follow that poor Falstaff fell a victim to *gastro-enteritis* caused by excessive indulgence in sack, &c.?

C. MANSFIELD INGLEBY.

Birmingham.

Hamlet, Act I. Sc. 3. (2nd S. ii. 206.) — I cannot agree with MR. INGLEBY that this is "one of the most certain restorations of the text of Shakspeare that has ever been effected by the reading and ingenuity of critics." For I think that unlikely to be a correct restoration which requires two pages of print to render it intelligible, while the original reading may be shown to be more proper and pregnant in two lines.

I have more than once in these pages endeavoured to vindicate the correctness of the *first folio*, and the more I study it the more thoroughly I am convinced of its exceedingly great value. Most people confess it to be our only authority, but strangely enough they are always wishing to meddle with its text, as if it were of no authority whatever in cases where (as I have frequently shown in these pages) it is only their own acumen which is at fault. MR. INGLEBY is actually worse than many, for he misquotes the text of the first folio; or, perhaps I ought to say, he ignores it, and sets up the first quarto in its place.

The passage as it stands in my first folio is as follows, *literatim:*

"Costly thy habit as thy purse can buy;
But not exprest in fancie; rich, not gawdie:
For the apparell oft proclaimes the man.
And they in France of the best ranck and station,
Are of a most select and generous cheff in that."

A *cheff*, or *cheffe*, as any one may see in Skinner, is a measure by which cloth and fine linen was sold.

H. C. K.

——— Rectory, Hereford.

Adulteration of Food in Shakspeare's Day. — At this present time, when John Bull is just beginning to be alive to the danger of eating and drinking poisoned victuals, it becomes interesting to inquire whether these malpractices were resorted to by dishonest dealers in Shakspeare's day. I say by dishonest ones, for it is, no doubt, quite a modern custom for honest ones to sell a scorpion for a fish, or a stone for a loaf of bread.

In 1 *Henry IV.*, Act II. Sc. 4., we find an allusion to the practice of adulterating sack with lime:

"*Falstaff.* You rogue, there is lime in this sack too: There is nothing but roguery to be found in villainous man: Yet a coward is worse than a cup of sack with lime in it."

Again in *The Alchemist*, Act I. Sc. 1., Face speaks of the excellent quality of the tobacco sold by Drugger:

"He does not
Sophisticate it with sack-lees or oil,
Nor washes it in muscadel and grains,
Nor buries it in gravel, underground,
Wrapp'd up in greasy leather, or p—'d clouts."

These examples will serve to start the game. Doubtless some of your correspondents who are

fuller men than I am will not fail to do justice to this interesting subject. C. Mansfield Ingleby.

Birmingham.

Shakspeare and Charles Lamb.—So happy an explanation of a passage in *The Tempest*, which has exercised commentators not a little, appeared in the *London Magazine*, some thirty years or more since, from the pen of this, certainly one of the ablest expounders of the poet, that I trust you will think with me it is worthy of permanent record in the pages of "N. & Q." I have not the magazine by me; so am forced to use my own words. The passage is—

". . for one thing she did,
They would not take her life:"

and the reference is to Lycorax, Caliban's mother. The one thing was, that the witch was pregnant,—an exposition revealing the gentle feeling and fine tact of Lamb, and flashing sunlight on the great humanitarian, on him who wrote for all time, and by "one touch of nature made the whole world kin." Delta.

"*When we have shuffled off this mortal coil*" (2nd S. i. 221.; ii. 207.)—Mr. C. M. Ingleby does not question what I said, that the word "coil" occurs at least nine times in Shakspeare, and in every case it manifestly means *turmoil*, *tumult*. Nor does he produce any passage from any author to countenance his interpretation of *body*. He says that he has demanded of several friends what they understand by the passage in *Hamlet*, and that they replied, "The body of the person who makes the quietus." I would beg him to ask them whether they think *coil* in the sense of *turmoil*, or of *body*, the better contrast to *quietus*: also whether the coil of a rope is a natural or obvious metaphor for a human body. X.

ILLUSTRATIONS OF MACAULAY.

James II.'s Proclamation of Pardon.—By a curious oversight one-third of James II.'s Proclamation of Pardon, dated March 10, 1685 ("N. & Q.," 2nd S. i. 228.), is omitted. The proclamation, one of which has been handed to me by a descendant of one of those excepted from the pardon, is printed on *three* sheets. The first commences "James R.," and ends "fully expressed." The third from "Mrs. Mary Bird" to the end. The second sheet from "fully expressed" to "Mrs. Mary Bird," is wanting, I presume, in the copy in the Chetham Library at Manchester. I send you a copy of the second sheet, which renders the proclamation in "N. & Q." perfect.

T. J. Allman.

42. Holborn Hill.

"*Sheet No.* 2.

"Excepted and always foreprized out of this Our pardon, all Treasons committed or done in the parts beyond the Seas, or in any other place out of this Realm; And also excepted all offences in forging or false counterfeiting the Great or Privy Seal, Sign Manual, or Privy Signets, or any of Our Moneys currant [*sic*] within this Our Realm, or of unlawful Diminution of any of the said Moneys by any ways or means whatsoever, and all Abetting, Aiding, Comforting, or Procuring the said offences, or any of them.

"And also Excepted all voluntary Murders, Petty Treasons, Wilful Poysonings, and all offences of being accessary to the same, or any of them, before the Fact committed; And also all Piracies and Robberies committed upon the Sea, Robberies upon the Highways, Burglaries in Houses, and all offences of being accessary to the said offences or any of them.

"And also Excepted the detestable and abominable vice of Buggery, committed with Man or Beast; all Rape and Carnal Ravishment of Women; all Ravishments and wilful taking away or Marrying of any Maid Widow or Damsel against her will, or without the Consent or Agreement of her Parents, or of such as then had her in Custody, and all offences of Aiding, Comforting, Abetting, or Procuring the said offences, or any of them.

"And also Excepted all offences of Perjury, Subornation of Witnesses, Razing, Forging, or Counterfeiting any Deeds, Escripts, Inquisitions, Indentures of Appraisment, or other Writings, or publishing the same; Forging or Counterfeiting any Examinations or Testimonies of any Witness or Witnesses tending to bring any Person or Persons into Danger of his Life, and all procuring and Counselling of any of the said offences.

"And also Except, all Treasons, Offences, Misdemeanours and Contempts, other then such for which Judgment of *Præmunire* hath or may be given, or for not coming to Church, of, and for which any Indictments, Actions, Bill, Plaint or Information, or other Process at any time within six years last past, hath been commenced, sued or depended in any of his Majesties Courts at *Westminster*, or other his Majesties Courts of Records held within the Cities of *London* and *Westminster*, and County of *Middlesex*, and is there depending or remaining to be prosecuted, or whereupon any Verdict, Judgment, Outlawry, or Decree is already Given, Awarded, or Entred; And all Fines, Forfeitures and Penalties thereupon now due or accrued, or which shall or may be due, accrue or grow to the Kings Majesty, and all Executions for the same.

"And also Except, all Informations and other Proceedings concerning High-ways and Bridges, or for Repairing County Gaols, and all Fines and Issues set or Returned thereupon since the year 1679.

"And also Except, all offences in taking away, imbezling, or purloyning any Goods, Moneys, Chattels, Jeuels, Armour, Munition, Stores, Naval Provisions, Shipping Ordnance, or other Habiliments of War belonging to Us or Our late Brother.

"And also Except, all offences of Incest, Dilapidations, or Simony.

"And also Except, all Contempts and Process thereupon issuing in or out of any Court of Equity.

"And also Except, all Recognizances, Conditions or Covenants, and all Penalties, Titles, and Forfeitures of Offices, Conditions, or Covenants forfeited, Accrued, or Grown to Us or to Our late Brother, by reason of the Breach or not performing of any Office, Covenant, or Condition whatsoever.

"Also Excepted all Concealments, Frauds, Corruptions, Misdemeanours, and Offences whereby We or Our late

Brother have been deceived in the Collection, Payments, or Answering of Our Revenues, or any part thereof, or any other Money due to Us or received for Us or Him, and all Forfeitures, Penalties, and *Nomine penes* thereupon arising.

"Provided always, That nothing in this Our Pardon contained shall Extend or be Construed to discharge any Fines, Sums of Money recovered by Judgment, Fines *pro Licentia concordandi*, Post Fines, Issues, or Amerciaments, lost, imposed, assessed, let or entred, in any Court of Record whatsoever.

"And also Except all Persons who are as to any Pains, Penalties, or Disabilities whatsoever Excepted out of the Act of Free and General Pardon, Indemnity, and Oblivion, made in the Twelfth year of Our late Brother's Reign, and also out of any other Act of Free and General Pardon, since that time.

"Excepted also all Persons who after Conviction or Attainder of, or for any manner of Treason, or Misprisions of Treasons have been Transported, and such Attainted of other notorious Crimes or Felonies have been Ordered or Directed to be Transported into any of Our Foreign Plantations.

"Except also all and every Person or Persons who in a Traiterous and hostile manner Invaded this our Realm with *James Scott* late Duke of *Monmouth*, and all and every other Person or Persons who in the time of the late Rebellion under the said late Duke of *Monmouth* were officers, or had the Name and Repute of being Officers in his Army.

"Except also all Fugitives and Persons fled from Our Justice into parts beyond the Seas, or out of this our Realm, who shall not return and render themselves to Our Chief Justice, or some Justice of the Peace before the nine and twentieth day of *September* next ensuing.

"And also Excepted out of this Our Pardon the Persons hereafter particularly mentioned, viz. George Speke of White Lackingtone, Esq., Mary Speke his wife, John Speke, Esq., their son, Samuel Townesend of Ilminster, Reginald Tucker of Long Sutton, James Hurd of Langport, George Pavior of the same, Gabriel Spratt of Aish Priors, George Cary of Glaston, John Lewis of Babcary, Thomas Lewis of the same, John Parsons of the same, Thomas Cram of Warminster, —— Place of Eddington, Robert Gee of Martock, Hugh Chamberlain, William Savage of Taunton, Richard Slape of the same, John Palmer of Bridgwater, John Webber of the same, Henry Herring of Taunton, Thomas Hurd of Langport, Christopher Cooke of Wilton, Clothier, Amos Blinham of Galhampton, Mrs. Musgrave, Schoolmistress, Mrs. Sarah Wye, Mrs. Elizabeth Wye, Mrs. Catherine Bovet, Mrs. Scading, Mrs. Mary Blake, Mrs. Elizabeth Knash."

CHARLES LAMB'S ALBUM VERSES.

It was the fashion a few years ago for ladies, in particular, to request poets and men of genius and reputation to write verses and their names in their albums, in addition to drawings and engravings, &c., with which they illustrated them. In the year 1830, Mr. Moxon published a volume entitled *Album Verses, with a few others, by Charles Lamb.* These album verses are addressed, some of them to married, and others to unmarried, ladies of Lamb's acquaintance. He at length grew tired of writing such trifles. It happened about ten years ago, as I was passing through Chandos Street, London, that I saw in an old bookseller's window, Lamb's tragedy of *John Woodville*, with a leaf opened, in which was transcribed in his well-known hand, the following lines, which may be thought worthy to be perpetuated in the columns of "N. & Q.," as I am not aware they have ever before appeared in print. J. M. G.

Worcester.

"*What is an Album? Sept. 7th*, 1830.

"'Tis a book kept by modern young ladies for show,
Of which their plain grandmothers nothing did know;
A medley of scraps, half verse, and half prose,
And some things not very like either, God knows.
The soft first effusions of beaus, and of belles,
Of future Lord Byrons, and sweet L. E. L.s;
Where wise folk and simple both equally join,
And *you* write your nonsense, that *I* may write mine.
Stick in a fine landscape, to make a display —
A flower-piece — a foreground — all tinted so gay,
As Nature herself, could she see them, would strike
With envy to think that she ne'er did the like.
And since some Lavaters with head-pieces comical
Have agreed to pronounce people's heads physiognomical,
Be sure that you stuff it with autographs plenty,
All penned in a fashion so stiff and so dainty,
They no more resemble folk's ord'nary writing
Than lines penn'd with pains do extempore writing;
Or our ev'ry day countenance (pardon the stricture),
The faces we make when we sit for our picture.
Thus you have, Madelina, an Album complete,
Which may you live to finish, and I live to see it.

C. Lamb."

ETYMOLOGY OF THE WORD "FELLOW."

According to Spelman, this word is derived from the Saxon *fe* (fides), and *lag* (legatus); whence *felag*, the final *g* of which being changed into *w*, as is customary with the Anglo-Normans, we get *felawe*; as we find the word written by Wickliff, Chaucer, and others. Hickes, on the other hand, would trace it to the Anglo-Saxon *folgian*, *filigian*, to follow. I feel, however, disposed to doubt the accuracy of either of these conjectures, and am rather inclined to trace the word to the Greek φαλλὸς, through the French *fallot*, which signifies a cresset, or lantern or candle affixed to the end of a pole; and thus resembling the *phallus*, or symbol of the reproductive power of nature, as attached to the extremity of a thyrsus, and borne in heathen times by the priests in celebrating the mystic rites of Bacchus and Priapus. Hence the word *fallot* became used as an epithet, in speaking of one whose humour was bright and sparkling as a torch: —

"Sur ce propos voicy entrer Mardochée en la chambre, *gay et fallot.*" — *Amadis de Gaule*, tom. xi. chap. xiii.

"A qui le nain vint ouvrir tout *gay et fallot.*" — *Ib.*, chap. xxxi.

May I here incidentally hazard the conjecture

that from the fusion of these two epithets, thus generally used in conjunction, we have arrived at the composite *good-fellow*, as appended to Robin? Thus, Robin Good-fellow, *quasi* Robin *gai et fallot*,—a *Bellenden Ker-ism*, however, on which I by no means insist. However this may be, the word *fallot* presently became used in a substantive sense: Rabelais thus employs it, playing upon it in its twofold signification of *bouffon* and *lanterne*:—

"Disant: Panurge, ho, monsieur le quitte, prendz Milord Debitis à Calais, car il est *goud fallot*, et noublie debitoribus, ce sont lanternes. Ainsy auras et fallot et lanternes."—*Pantagruel*, Liv. iii. chap. xlvii.

Here the connexion between *gai fallot* and *good fellow* is evident. Rabelais elsewhere uses the same epithet:

"Je le croy, en pareille induction que le *gentil falot* Galen, dict la teste estre faicte pour les yeulx."—*Ib.*, lib. iii. ch. vii.

Upon which passage Le Duchat remarks:

"Rabelais appelle *gentil falot* Galien, dans le sens qu'on disait autrefois d'un homme agréable qu'il était *gai* et *falot*. Galien d'ailleurs, est l'un des grands *phares* de la médicine, et c'est lui qui a dit plaisamment qui la tête était posée à l'endroit le plus élevé du corps humain, comme un *falot* est fiché sur un bâton. C'est la raison pourquoi Rabelais le qualifie de la sorte."

The earlier use of the word by ourselves appears more reconcileable with the derivation which I have suggested, than that of the etymologists above mentioned. Thus, in the old translation of the Bible (edit. 1549), from which Richardson's *Dictionary Supplement* enables me to quote, we find:

"And the Lord was with Joseph, and he was a luckie *felowe*, and continued in the house of his master the Egyptian."—Genesis, xxxix.

"Of Moises, the *felow* that brought us out of the land of Egypt, we know not what is become."—Exod. xxxii.

I would say, in conclusion, that the foregoing remarks are purely conjectural; and as such are submitted to the opinion of better etymologists.

WILLIAM BATES.

Birmingham.

SHAFTESBURY HOUSE, LITTLE CHELSEA.

Among other interesting relics of the past that have been within the last few years removed to make room for the necessities of these times, in this locality, one of the highest in association was Shaftesbury House. It is believed to have been built by Sir James Smith, in 1635. In 1699 the learned and noble author of the *Characteristics* purchased the estate, where he generally resided while Parliament sat; here Locke wrote part of his *Essay*, and Addison some of his papers for the *Spectator*. The earl quitted it in 1710 or 1711, for Italy, having sold it to Narcissus Luttrell, whose name has recently, through the use of his *Diary* by our great historian, become familiar to the public.

Faulkner, in his *History of Chelsea*, makes no mention of Luttrell's residence here; it is not often he makes such an omission, and it is strange he should not have been acquainted with the fact, for in the extracts he prints from the Registers of the parish are the following entries:

Burials, 1727. "Narcissus, son of Narcissus Luttrell, Esq."
1732. "Narcissus Luttrell, esq., July 6th."
1740. "Francis Luttrell, September 3rd."

Luttrell's collection descended with Shaftesbury House to Mr. Serjeant Wynne, on whose death they came to his eldest son Edward Wynne, author of several legal tracts, who dying a bachelor in 1785, the Rev. Luttrell Wynne, his brother, became possessor, and two years after the house was purchased by the parish of St. George, Hanover Square, for their workhouse. Last summer the authorities ordered its destruction, and its site is now covered by a larger building for their poor.

Those who want a fuller history of this mansion must refer to Faulkner's *History of Chelsea*, vol. i. page 141, or to a much better description, from the pen of Mr. Crofton Croker, in *Fraser's Magazine*, February, 1845. He has illustrated his description with some capital sketches, now valuable to the local collector, for I do not think others exist. He doubts Locke's visiting here, however, and I should like to have that point cleared up. Perhaps as a note to Faulkner's *History*, and in regard to Luttrell, this communication may be inserted. Ere, however, I conclude, let me insert the following curious notice I copied from a pocket-book of the time:

"This is to give notice that on Wednesday next will begin the sale of al sorts of household Goods and linen belonging unto — Gibbons, at his house at Little Chelsey, next doore to the Ld. Shaftesbury's, he giving over housekeeping."

H. G. DAVIS.

Knightsbridge.

Minor Notes.

Popular Amusements in 1683.—The subjoined extract from a newspaper of the period may be amusing, as showing what the amusements at Newmarket were at that date, and how they were intended to gratify all classes, from the king to the clown:

"*New-Market, March* 15.—This day was a Race between a horse of Mr. Browne's, called *Have-at-all*, and the *Sussex-Pad*. They rode 9 stone each, for 300*l.* a Horse, and continued very equal a great while, till (at the turning of the Lands) *Have-at-all* had the ill fortune to break one of his hind Legs short in two; which being thought

impossible to be cured, they order'd him to be shot upon the place.

"After the Race was ended, His Majesty [Charles II.] went to see a great match of Cock-fighting; Her Majesty went to take the air as far as the Coney-Warren, and their Royal Highnesses went to take the air upon the Heath.

"After which, there was a great Bull-baiting in the Town, whither a great number of Countrey-people resorted, to play their Dogs, which gave great satisfaction to all the Spectators.

"About 3 of the clock in the afternoon there was a Foot-Race between two Cripples, each having a wooden Leg. They started fair, and hobbl'd a good pace, which caused great admiration and laughter amongst the beholders; but the tallest of the two won by two or three yards." — *The Loyal Protestant*, No. 274, Tuesday, March 20, 168$\frac{3}{4}$.

μ.

Warton's "History of English Poetry." — The writer of an article in the *Quarterly Review* (xxiii. p. 153.) notices "a ludicrous mistake of Warton's," *Hist. of Eng. Poetry*, vol. i. p. 350. (in edit. 1824, vol. ii. p. 185.):

"The story of Arthur," he says, "was also reduced into modern Greek. M. Crusius relates that his friends, who studied at Padua, sent him, in the year 1564, together with Homer's *Iliad*, 'Διδαχαὶ Regis Arthuri.' The words in Crusius are 'Διδαχαὶ Rarthuri.' The *homilies* of this writer are well known to the modern Greeks."

While we smile at the original *lapsus* of Warton, we must regret that, after having been thus pointed out in 1820, it should not have been corrected by his editor in 1824. Y. B. N. J.

Decline of Typography. — Mr. Rich, the late bookseller and agent for the library of the Capitol, Washington, U.S., told me that there exist books printed in Spain about the time of Charles V., in a place of which now (another Old Sarum) but a few huts remain standing. Lissa, *Leszna*, also, in Poland, where books have been printed up to 1640 or thereabouts, is at present mostly inhabited by trading Jewish families. In Czechia, also, during the middle ages printing offices existed in places where none are now in existence. These will be a few *addenda* to a history of typography, if a good one is to be written.

J. Lotsky, Panslave.

15. Gower Street.

Loyalty in the Parish of St. Pancras. —

"On Saturday last there was in Pankridge Churchyard a great congregation met, and a parson with them that did read the booke of common Prayer and all the parts thereof (according to that rubrick) appointed for the day, and prayed for the late Q. of England and her children thus: *That God would blesse the Queen, wife to the late King of England, Charles the first, her dread Lord and Soveraigne husband, and to restore the royall issue to their just rights*, or wordes to that purpose."

Extracted from the small quarto newspapers, Munday, June 18, to Munday, June 25, 1649.

Cl. Hopper.

Conflagration of Books, &c. — Amongst the most dire losses to Slavian (Czechian) history and literature is the complete burning down of the *Landtafel* (land-table) at Prague in 1541. It contained the archives of the country relating to state, religious, and all public affairs, at that period of the country's history when liberty and people were yet of some consequence, and when Czechian language and literature had reached the highest degree of perfection. Since the year 1488 one, and subsequently two, printing presses had existed in Prague, many of which *incunabula* also perished in the fire. J. Lotsky, Panslave.

15. Gower Street.

Initials and Finals. — Your correspondent, (2nd S. ii. 277.) who seems desirous to accumulate all English words terminating in "*-il*," suggests to me the inquiry, if there be in the English language any compilation of all words according to their initial and final syllables? The French have a work of that description for their tongue, which I have found extremely convenient, and besides has many tables; and a collection also of most, and those the principal, difficulties of that language. The title-page of the work very copiously details all its contents, which I must abridge, and simply give you enough to distinguish it:

"Dictionnaire des Dictionnaires, par L. F. Darbois, 2ième édition, Paris, Rue d'Enghien, No. 35. 1830. Royal 8vo., pp. 380."

To exemplify how M. Darbois treats your correspondent's inquiry, at p. 158. he gives "*finales*," "*il*," "son dur, que l'on pron. *ile*," twenty-four French words. And p. 159., "*il*, son *i*, *finales*," eighteen French words. Φ.

Richmond, Surrey.

"*The Advoydyng of Capitaines.*" — The following, I think, is not unworthy of being republished, at the present time, in the pages of "N. & Q." In the official copy, from which I have correctly transcribed it, it is entitled, *A Proclamacion for the advoydyng of Capitaines out of the Citee of London*; and is dated July 20, in the fourth year of the reign of King Edward VI.

Henry Kensington.

"The kynges most royall maiestie, by the aduise of his priuie counsaill, straightly chargeth and commaundeth, all maner Capitaines, Officers of bandes and Souldiours, aswell Englishe as straungers, of what nacion soeuer thei be, whiche are not presently entertayned, in his highnes wages, and haue been paied for their seruice, by the Threasurers thereunto appoynted, accordyng to their capitulacions, vntill the daie of their cassyng and dismission: that thei, and euery of theim, faile not to depart, and auoyde from this Citee of London, the Suburbes, and the members of the same, within three daies after this present Proclamacion published, upon pain that if any of the aforsaied Capitaines, Officers of bandes, or souldiours, be found after that daie to remain, or lodge, within the saied citie, Suburbes, or membres of the same, contrary to the

tenor and effect hereof, he or thei so offendyng, shall suffre straight emprisonment, with further punishment at his maiesties pleasure.

"Prouided alwaies that this Proclamacion, ne any thyng therein conteined, shall not extende to any ordinary pencioner, stranger, or to any other seruaunt of the kynges maiestie, or seruaunt to any other noble man or gentleman; but that thei maie continue, and remain here at their libertie, as before, without daungier or restraint hereof accordyngly."

Minor Queries.

Queen Mary's surreptitious Heir. — The alleged trick of James II. — the foisting upon the nation a surreptitious heir — would appear to have been attempted before. In 1555 reports of Queen Mary's pregnancy were, as is well known, industriously circulated. Even a rumour got abroad that a son was born, and the bells were rung, and sermons preached, in honour of the event — one preacher even describing the beauty of the prince. Now Fox, the Martyrologist, writes:

"There did come to me, whom I did both see and hear, one Isabel Malt, a woman dwelling in Aldersgate Street, in Horn Alley, who before witness made this declaration unto us: That she being delivered of a man-child upon Whitsunday in the morning, which was the 11th day of June, 1555, there came to her the Lord North, and another Lord, to her unknown, dwelling then about Old Fish-street, demanding of her if she would part with her child, and would swear that she never knew nor had any such child. Which, if she would, her son, they said, should be well provided for, she should take no care for it; with many fair offers if she would part with the child.

"After that came some women also, of whom one they said should have been the rocker; but she in no wise would let go her son, who at the writing hereof being alive, and called Timothy Malt, was of the age of 13 years and upward."

I shall be glad to know whether any credence should be given to this testimony; and whether any documents exist which would tend to throw light upon this matter. Threlkeld.

Dean Wotton, temp. *Henry VIII.* — In Wordsworth's *Ecclesiastical Biography* (vol. iv.), when speaking of *Dean Nicholas Wotton*, he states as a singular fact that so few of the Dean's letters and papers should be known to exist, considering the numerous and important negotiations in which he was engaged, but states that —

"Two very curious volumes of historical and genealogical collections, in the handwriting of the dean, are preserved in the British Museum, and the late Sir George Nayler possessed a similar volume.* These volumes sufficiently attest the writer's great knowledge and research."

Can any of your readers enable me to discover these books? The first two named I have in vain searched for in the British Museum, but I presume they must be there. W. (Bombay).

London.

"*Entitled*" *or* "*Intituled.*" — Are we quite right in speaking of a work as being *entitled* so-and-so, *e.g. The Paradise Lost?* Should we not (as I believe is the case in acts of parliament) say *intituled?* And again, in asserting ownership, instead of saying, "he is *entitled* to an estate," would it not be more correct to say *intituled*, *i. e.* in him is vested the title, *titulus*, to it? Y. B. N. J.

Capt. R. Browne of Gually's Dragoons. — In the *Army List* of 1810, under the heading of "List of the Officers of the Land Forces and of the Royal Marines on Half-Pay," p. 501., I find the first name entered to be that of Capt. Robert Browne, who is described as "en second" of Gually's Dragoons, disbanded in 1712–13. There is a similar entry in the *Army List* of 1809; and in those of 1811 up to 1815, this same Captain Browne figures as being still on half-pay. From these entries it would seem that after becoming a captain, the gallant officer enjoyed half-pay for 104 years! Can any of your correspondents give information regarding either Gually's Dragoons, or this Nestor of half-pays? W.

Symbols of Saints. — I have an old painting which represents the half-length figure of a female, vested in a dark cloak, drawn over the head like a hood, with the edge of a plain cap showing below, and a crown of thorns wreathed outside it. The neck is swathed in white linen. The hands are pressed on the breast, and the right holds a crucifix; the cross blossoming out on either side in flowers resembling lilies, and its top shooting up into a stem of flowers, amongst which a paper bearing J. N. R. (probably *Jesus noster Redemptor*) is seen. The features appear deeply clouded with grief, and the eyes are intent upon an open book supported by a scull. I shall be obliged if some correspondent should be able from the above description to inform me what saint in the Kalendar is intended. Y. B. N. J.

Mental Condition of the Starving. — References are requested to accounts (*particularly if they describe the mental condition*) of persons who have experienced long-continued deprivation of food, either during travel or after shipwreck, or who by any accident have been separated from their fellows. Scott of S—.

Sarah Isdell. — Can any of your Irish readers give me any information regarding Sarah Isdell,

[* The editor of the fourth edition of Wordsworth's *Eccles. Biography*, the late Mr. John Holmes of the British Museum, states that the volume, formerly in the possession of Sir George Nayler, is now (1852) in the library of Sir Thomas Phillipps, Bart. — Ed.]

author of *The Irish Recluse, or a Breakfast at the Rotunda*, a novel in three volumes, London, 1809; *The Vale of Louisiana*, published in or about 1808; *The Poor Gentlewoman*, a comedy, acted at Dublin in 1811; *The Cavern, or the Outlaw*, an opera, acted at Dublin in 1825, the music by Sir John Stevenson? Miss Isdell is said to have been a near relative of Oliver Goldsmith. R. J.

Showers of Wheat.—I have lately met with two notices of showers of wheat. What is the real nature of this phenomenon?

The first notice occurs in Oldys' *Catalogue of Pamphlets* in the Harleian Library. (*Harl. Miscell.*, vol. x. p. 359., 4to., 1813):

"A wonderful and straunge newes which happened in the countye of Suffolke and Essex, the first of February being Friday, when it rained wheat the space of vi or vii miles compas; a notable example to put us in remembraunce of the judgments of God, and a preparative sent to move us to a speedy repentance. Written by Stephen Averell, student in divinitie. Imprinted at London for Edward White, 1583." [Octavo, in 14 leaves black letter.]

The author says, not that he saw this wonderful shower himself, but reports it from many witnesses (four of whose names are inscribed at the end), that about Ipswich, Stocknayland, and Hadley in Suffolk especially, such grain did fall in a drizzling snow at the time, and to the compass aforesaid: but that it was of a softer substance, greener colour without, whiter within, and of a mealier taste than common wheat.

The second notice is in Thoresby's *Diary* (vol. i. 86.):

"1681. June 11. Walked with Dutch cousin to Woodhouse hill; where, in cousin Fenton's chamber, I gathered some of the corn that was rained down the chimney the Lord's day seven-night, when it likewise rained plentifully of the liko upon Hedingley moor, as was confidently reported: but those I gathered from the white hearth, which was stained with drops of blue where it had fallen, for it is of a pale red or a kind of sky colour, is pretty, and tastes like common wheat, of which I have 100 corns."

F. B.

"*The Wife.*"—Can you inform me who wrote *The Wife, or Women as they are, a Domestic Drama*, Longman, London, 1835. The play is illustrated with sketches by G. Cruikshank. I understand it is the production of a lady. R. J.

Ethergingis. — In the *Liber Winton* occurs this sentence:

"Hoc g' sacrām̄ tum factū fuit. de quatt' xx^{ti} vi. Burgensib^{z} meliorib^{z} Wint' psente Will'o ep'o, herb't'o camerario. Rad' basset, Gaisfrido ridel, Will'o de Pontearchār. hoc autē Burgenses pacto sacrām̄to: aporta orientali cepunt inquirere ethergingis."

What is the meaning of this last word?

G. W. J.

"*Sir Guy the Seeker.*" — Where is this poem to be found? R. G. jun.

Jack West. — It is common to hear in Hampshire a stye on the eyelid called a *Jack West*. Whence can this be derived or corrupted?

G. W. J.

"*Chara valeto. Chara vale, sed non æternum.*"—Whence this line? C. Y. C.

Gloucester.

Peter Newby. — Can any of your readers furnish me with any information regarding Peter Newby, author of *Poems*, two volumes 8vo., printed for the author by H. Hodgson and W. Nevett & Son, Liverpool, 1790? The author (of whom there is a portrait in the first volume by T. Barrow) dates his preface, Haighton, Aug. 1790. Among the poems in the first volume, there is "A Poetical Epistle to his much respected uncle, Mr. John Carter." The second volume contains the following dramas: "Seduction," a tragedy; "The Shepherd of Cornwall," a dramatic poem; "The Force of Friendship," a dramatic tale. R. J.

Thorolds. — Is there any authority for the derivation of the Thorolds of Syston from Thorold, Sheriff of Lincolnshire, or his sister the Lady Godiva, as intimated by Burke? I am inclined to disbelieve the story. J. P. P.

Minor Queries with Answers.

Ireton's Burial Place. — Is there any reasonable doubt that the coffin taken to Westminster Abbey, and said to contain the body of Ireton, really did contain it? I remember, when a boy, to have gone with a party to see a small stone in the church of Great Yarmouth, in Norfolk, said to be the burial-place of some distinguished general, I think Ireton. Is there anything certainly known on this subject? G. L.

[We have the following testimony of Evelyn, Pepys, and Rugge to the burial of Ireton in Westminster Abbey, as well as to the subsequent exhumation of his corpse: — Evelyn says, "March 6, 1653, Saw the magnificent funeral of that arch-rebel, Ireton, carried in pomp from Somerset House to Westminster, accompanied with divers regiments of soldiers." Again, "Jan. 30, 1661. This day were the carcases of those arch-rebels, Cromwell, Bradshaw, and Ireton, dragged out of their superb tombs in Westminster among the kings to Tyburn, and hanged on the gallows there from nine in the morning till six at night, and then buried under that fatal and ignominious monument in a deep pit, thousands of people who had seen them in all their pride being spectators." Pepys has the following entry under Jan. 30, 1661: "To my Lady Batten's, where my wife and she are lately come back again from being abroad, and seeing of Cromwell, Ireton, and Bradshaw hanged and buried at Tyburn." Rugge's account is more circumstantial. He says, "Jan. 30. This morning the carcases of Cromwell, Ireton, and Bradshaw (which the day before had been brought from the Red Lion Inn in Holborn), were drawn upon a sledge to Tyburn, and then taken out of their

coffins, and in their shrouds hanged by their neck, until the going down of the sun. They were then cut down, their heads taken off, and their bodies buried in a grave under the gallows. The coffin in which was the body of Cromwell was a very rich thing, very full of gilded hinges and nails." (Addit. MS. 10,116, British Museum.)]

Ordinary of Newgate.—Why is the clergyman charged with the duty of the metropolitan prison styled the *ordinary*, and not chaplain? Is it a mere difference of title, or does it infer any difference of position? Y. B. N. J.

[We take the title *Ordinary*, as connected with Newgate, to signify common, usual, like an ambassador, envoy, or physician in ordinary. Hence formerly there was an *Ordinary* of Assizes and Sessions, who was a deputy of the bishop of the diocese, appointed to give malefactors their neck-verse, (*Miserere mei, Deus,*) and judge whether they could read or not; to perform Divine service for them, and assist in preparing them for death.]

Works on Glass Manufacture.—What works are most suitable for the acquisition of a thorough knowledge of the manufacture of glass? J. R. S.

[There is a popular modern treatise by G. R. Porter, published in Lardner's *Cabinet Cyclopædia*, entitled, "A Treatise on the Origin, Progressive Improvement, and Present State of the Manufacture of Porcelain and Glass," 1832. Consult also Apsley Pellatt's *Curiosities of Glass-Making*, sm. 4to., 1849.]

Replies.

MORTUARIES.

(2nd S. ii. 172. 279.)

I have taken some interest in reading the replies elicited under this head to the Queries of your correspondents, as they reminded me of an inquiry which I once prosecuted with the view of obtaining some information from mortuary tax registers — if such were extant — but this I could not discover to be the case. I was certainly under the impression that the statute concerning the taking of mortuaries, or demanding, receiving, or claiming the same (21 Hen. VIII. c. 6.), had fallen into complete disuse. It appears, however, from the answers of your correspondents, that such is *not* the case, and that our clergy in some places amerce the public in this tax.

The statute is so far shaped in the fashion of popery, that its Section V. legalises bequests to high altars of churches.

It is not in accordance with uniform justice, as it perpetuates discrepancy of custom in various parishes.

Its scale of—

"3*s.* 4*d.* upon 10 marks, and under 30 pounds,
6*s.* 8*d.* „ 30 marks, and under 40 pounds,
10*s.* „ 40 pounds and upwards,"

is anything but equitable to the middle classes.

The law of assessment of the impost is quite unsuited to the present age. Will any ingenious correspondent tell us how, for example, modern wayfarers are to be taxed under Section IV. of the statute, which sets forth:

"For no woman being covert baron, nor child, nor for any person not keeping house, nor for any wayfaring man not dwelling nor making residence in the place where he happens to die [shall any mortuary be given or demanded except at the rate above referred to], but the mortuary of such wayfaring person shall be answerable at the rate in Section III., in the place where they have most habitation, and no where else."

I have seen a statement that an act of parliament, 12 Queen Anne, abolishes mortuaries in some places which were excepted from the statute of Henry VIII.; but a clean sweep of all mortuaries would appear to be desirable. Legislation on mortuaries really seems to have made no substantial advance since the time when John Young, or Yonge, addressed Queen Elizabeth (New Year's Day, 1558, vide my notice of his treatise on Banking in "N. & Q.," 1st S. xi. 224.). He remarks at the commencement of his treatise:

"There was a custome not longe tyme passed used in England, that whosoever died, should paye to his parson or curate, the *best* of his quicke cattell, and in default of quicke cattell, ye best of his moveable goodes. And this was called a Mortuarie, and was paied by all sortes of people bothe poore and riche. Which payemēt first begyning of devocōn, and after by tyme turned into customc, was so extremely exacted by the Clergie upon the poore, that youre moste prudent Father kynge henry the eight moved with pitie made an Acte of parliament, to abolishe and take awaie that kynde of exaction. And suerly not without cause, for it happened many tymes that a poore householder, whiche had but one cowe, for the sustenaunce of him and his nedie famylie, was enforced to give that cowe for his Mortuarie to the sterving of his poor Widowe and children left behynde. Some of late were of opynyon to have the same custome revived, but so was not I, who nevertheless can well agree instede of the same, to have another kynde of Mortuarie set up. A mortuarie I meane not for the fedynge of suche as be fatt ynoughe alredie, but a Mortuarie for common necessitie, and of all as well poor as riche bothe of ye Clergie as Laytie. A mortuarie I saie not of exaction but of devocion, not of extremitie, but of charitie, not geven to preestes perticulerly, but to all the people univsally," &c. &c.

I take the present opportunity to thank your correspondents Mr. George Roberts of Lyme Regis, and Mr. J. Sansom, for their Replies to my Queries as to John Yonge (vide "N. & Q.," 1st S. xi. 330, 331.). It is very likely he was the Devonshire man they take him for.

Frederick Hendriks.

MEANING OF LECKERSTONE.

(2nd S. ii. 247.)

There is scarcely a doubt that this word has the same derivatives as *Lichfield, lich-gate*, &c., *i.e.* from

Ang.-Sax. *lich*, dead; and that the tradition which assigns the stone as a resting-place for the coffin may be correct; or that the stones actually mark graves. Such rude stone memorials are common enough. In Welsh they are called *llech*, *i.e.* any flat stone, tablet; as at *Trelech*, near Monmouth, where there are three erect stones called Harold's Grave. Or another derivation may be given from Celtic, *llech*, *llechen*, a stone, and Saxon *stan*, a stone: such tautological etymologies not being uncommon, as *Llech-vaen*, near Brecknock, from *llech* and *maen*, *i.e.* stony-stone. Also a stone nine feet high in Anglesey, called *Maen Llechgwenvarwydd*, *i.e.* the stone of the stone of St. Cynvarwy.

Licker Inch was probably an island used for funereal purposes, like St. Coln's Inch or Iona.

EDEN WARWICK.

Birmingham.

P. C. observes that the *Leckerstones* near Dunfermline are said to have been used as resting-places for the coffins at funerals. May not *leckerstone*, then, be simply *Leichstein*, the body-stone? The Gothic *leik*, the Anglo-Saxon *lic*, the Swedish *lik*, the German *leiche* and *leich-nam*, all signify a body—the human body made *like* or in the image of the Creator. *Leichstein* is commonly used for grave-stone or monument, *cippus*; but *cippus* also signified a stone for a mark, set up as the boulder *leckerstones* seem to have been. As we have *leichabdankung* for a farewell speech over a dead body, *leichbitter* for a prayer over such body, *leichgesang*, *leickerze*, *leichmahlzeit*, *leichtuch*, and this very word in its form of *leichstein*, I venture to suggest that *leckerstone* may be so named, less in reference to the *lectures* given at the stone, than to the *leiche*, or body, which rested upon it.

J. DORAN.

I would suggest to P. C. that the word *lecker* is a corruption of the German *leiche* (of which we have other forms in *lyke-wake* and *lich-gate*), and that the stone was so called from the circumstance of the corpse being rested thereon, and not from any lesson or lecture delivered then and there.

GEO. E. FRERE.

Royden Hall, Diss.

CROMWELL HOUSE, OLD BROMPTON.

(2nd S. ii. 208.)

I was well acquainted with this old house and the pleasant lanes by which it was surrounded, now, alas! no more. The traditions of the neighbourhood I have often listened to, but could never gain any satisfactory information as to the house having been the residence of any of the Cromwell family. On the contrary, all the stories fell to the ground upon examination.

The house was known as Hale House in 1596, when a rent charge of 20*s.* *per annum* was laid upon it for the poor of Kensington parish. In 1630 it was purchased by William Methwold, Esq., of the executors of Sir William Blake, who died in that year. This gentleman seems to have been its constant occupant till the period of his death, which occurred in 1652. He is described of Hale House in his will.

On May 10, 1653, immediately after his return from Ireland, "Mr. Henry Cromwell was married to Elizabeth Russell, daughter of Sir Thomas Russell," at Kensington Church; after which, according to Noble, "he chiefly resided at Whitehall." In the following year (1654) he returned to Ireland, and upon his taking his leave of that kingdom, he retired to Spinney Abbey, near Soham, in Cambridgeshire, where he died in 1673. The chances of *Henry* Cromwell's having resided at Hale House are therefore but slender.

In 1668 Hale House appears to have been inhabited by the Lawrences of Shurdington in Gloucestershire; in 1682 it was in the occupation of Francis Lord Howard of Effingham, the birth of whose son is thus recorded in the parish registers:

"July 7, 1682. The Honble Thomas Howard, son of the Rt Hon. Francis Ld Howard, Baron of Effingham, and the Lady Philadelphia, was born at Hale House in this parish."

Hale House was still the property of the Methwold family, who in 1754 sold it to John Fleming, Esq., afterwards created a baronet; and in 1790 it was the joint property of the Earl of Harrington and Sir Richard Worsley, Bart., who married his daughters and coheirs. Such is the brief history of the proprietors and inhabitants of Cromwell House.

The tradition that it was the residence of the Lord Chief Justice Hale has probably no foundation, as we see the house was designated Hale House before he was born.

Cromwell's gift to Kensington parish is not recorded in the parochial books; and Mrs. Hall's assertion that *Richard* Cromwell was a ratepayer in the same is in a like predicament. The *Pilgrimages to English Shrines* is a book got up for sale, and ought never to be quoted as an authority.

I have merely to add that these few particulars are chiefly derived from one of Pennant's MS. note-books, formerly in my possession.

EDWARD F. RIMBAULT.

INSCRIPTION FOR A WATCH.

(2nd S. ii. 109.)

The excellent verses, for such they really are, concerning the author of which inquiry is made by

G. N., "designed for a watch case," and beginning with the lines,

> "Could but our Tempers move like this Machine,
> Not urg'd by Passion, nor delay'd by Spleen;"
> &c. &c.

are by Mr. J. Byrom, commonly called Dr. Byrom, inventor of a system of short-hand, and to be found in vol. i. p. 341. of his printed works.

The poor Doctor seems to have been the victim of the good opinion of his friends, who, probably in some degree from motives of personal regard towards one who appears to have been an amiable and excellent man, as well as of some local fame, and the credit arising from his pastoral having been praised by Addison in *The Spectator*, collected and published, after his death, all the verses of his which they could lay hands upon, in two volumes 12mo., at Manchester, in 1773. Many of them, and amongst others those referred to in "N. & Q.," show much talent; but the greater part should have been carefully locked up in a drawer, or put in the fire, as calculated only for private perusal, since, to adopt the words of Mr. Pegge (*Archæol.*, v. 13.), the worthy author, having a particular knack at versification, has delivered his thoughts on many subjects in a metrical garb; which, I presume, we can scarcely call a poetical one.

The Doctor was a decided Jacobite, and his amusing mode of defending his sentiments upon this point is still remembered and quoted:

> "God bless the King, I mean the Faith's Defender;
> God bless — no Harm in blessing — the Pretender;
> But who Pretender is, or who is King,
> God bless us all — that's quite another Thing."
> Vol. i. p. 342.

I should be sorry to put the modesty of the Editor of "N. & Q." to the blush; but in vol. i. p. 90. a *hint* is given, so precisely suggestive of the purpose which he has happily carried into effect, that I cannot deny myself the satisfaction of transcribing it:

> "In reading Authors, when you find
> Bright Passages that strike your Mind,
> And which perhaps you may have Reason
> To think on at another Season,
> Be not contented with the Sight,
> But take them down in *Black* and *White*;
> Such a Respect is wisely shown
> That makes another's Sense one's own.
> . . . . . .
> In Conversation, when you meet
> With Persons cheerful and discreet,
> That speak, or quote, in Prose, or Rhime,
> Things or facetious, or sublime,
> Observe what passes, and anon,
> When you come Home think thereupon;
> Write what occurs, forget it not,
> A good Thing sav'd 's a good Thing got."
>
> Οὖτις.

P.S. I transcribe the verses as printed, with capitals for all substantives, after the German fashion of the period.

PHOTOGRAPHIC CORRESPONDENCE.

Stereoscopes. — Having just read Sir David Brewster's *Treatise on the Stereoscope*, I find that he confirms the views which I advanced on the subject in "N. & Q.," during the discussion of it in that paper. That gentleman also shows that what I stated in relation to Mr. G. Norman's proposition relating to the taking of two stereoscopic pictures in one, by two apertures, was also correct. I of course feel pleased to find my opinions supported by so high authority.

At the time the discussion of stereoscopic angles was going on, you, if you recollect, put an end to that discussion by, as I thought, and still think, very unfairly withholding my last letter, which I stated should be my last, as Mr. G. Shadbolt had said as much as that he was one of the incorrigibles. I say this was unfair, because you had disclaimed responsibility for the opinions offered by your correspondents; and, having allowed me to give expression to my views, you ought, in justice to me, to have admitted my reply.

You will act as you deem proper; but if you love justice you will feel the necessity of putting me right with the readers of "N. & Q." T. L. Merritt.

Maidstone.

On Stereoscopes of Objects smaller than the Lens. — I have lately read Sir David Brewster's work on the stereoscope, in which he has gone into the subject thoroughly, and I dare say ably, and has thereby rendered good service to all who may wish to know the exact truth in this very interesting subject. I must confess that, until his book came out, I could not tell how to set to work as regarded stereoscopic pictures, which are wonderful and charming.

I cannot help thinking, however, that Sir David Brewster has made one mistake; and, as it seems to me to offer a fair field for elucidation, perhaps you may not object to the subject being discussed in "N. & Q."

Sir David Brewster says, in p. 175. of his book, when objects *less* than the lens are taken, that, beyond a certain point, other objects behind and less than the front one, will be seen through the centre of it like ghosts. This, I must say, startled me, and I at once went to work. I placed a circular piece of black card paper, half an inch diameter, as my front object; another, of white card-paper, three-sixteenths of an inch diameter, behind, at the nearest proper distance: and, on focussing the black, there was seen a white *ring round* the black image, and not within it, as Sir David Brewster says would be the case. There was the fact, and I could not understand it, and so sat down to *think* over the puzzle. I say puzzle, because one of the laws of optics says that divergent rays are formed further from the lens than those which converge: yet there was the white ring, which I thought should not be visible, or, if so, it should occupy the whole of the focussing glass except the black card; and not only so, but that any object, however small, as it sends divergent rays from every point of itself to every point of the lens, there would consequently be a thorough conglomeration for the picture. And such, I believe, would be the result if divergent rays were brought to a focus. How could it be otherwise? But still there was the stubborn fact of the white ring around the front black image. Surely, said I, there must be some other cause

for this than that asserted by Sir David Brewster, and I believe it to be this: — That the rays from the object behind are, in passing the front one, refracted, and that they, and not the divergent rays, produced the white ring; and this opinion was strengthened as I went on, for I measured the pictures on my focussing-glass, then removed the front black card-paper, and I found the image of the white paper measured very considerably less than before. I tried this at various distances, always with a like result.

This seems to me to solve the mystery; for, did the divergent rays produce the image, it would measure alike both before and after removal of the front object. I believe that pictures produced by a lens are the resultants of the convergent rays, and that those which diverge would, as I said, be a confused, conglomerated mess, and not a picture at all. I at once admit that I know very little of the science of optics, and that I have been guided by mere common sense in this matter, and am, very likely, in error. Still I consider it a fit subject for elucidation; for it is evident that Sir David Brewster's statement is, in some way or other, incorrect; and, unless you object, I have no doubt that some of your correspondents, much more conversant with optics than I, will soon clear up this point. J. Stephens.

Brompton Barracks, Sept. 26, 1856.

Replies to Minor Queries.

Mayor of London in 1335 (2nd S. i. 353. 483. 520.; ii. 213. 258.) — Lambert (*History and Survey of London*, 1806, vol. i. p. 227.) says:

"The same year [the context is "in the year of our reign over England the eighteenth, but of our reign over France the fifth"] the king granted Reginald de Conduetu, an annuity of twenty-one pounds, arising from several messuages in the city belonging to the crown, in consequence of the said Reginald having, during his mayoralty, in the ninth and tenth years [*sic*] of the reign of Edward III., expended large sums of money for the benefit of the citizens in general: and for other reasons which did him honour both as a man and a magistrate."

Some of your contributors may be able to refer to this grant.

Vol. iii. of the above work (pp. 352. to 366.) contains a list of mayors and sheriffs from 1189 to 1806, from which I extract the following:

"1327.

Mayor. Hamond Chyckwell.
Sheriffs. Gylbert Moordon, Johan Cotton.

1328.

Mayor. Johan Grauntham.
Sheriffs. Henry Dareey, Johan Hawteyne.

1329.

Mayor. Symond Swanland.
Sheriffs. Sym. Fraunces, Hen. Combmartyme.

1330.

Mayor. Johan Pounteney.
Sheriffs. Rychard Lazar, Henry Gysors.

1331.

Mayor. Johan Pounteney.
Sheriffs. Robert of Ely, Thomas Harwode.

1332.

Mayor. Johan Preston.
Sheriffs. Johan Mockynge, Andrew Awbry.

1333.

Mayor. Johan Pounteney.
Sheriffs. Nicholas Pyke, Johan Husband.

1334.

Mayor. Reyn. at Conduyte.
Sheriffs. Johan Hamonde, Wyll. Hansarde.

1335.

Mayor. Reyn. at Conduyte.
Sheriffs. Johan Kyngston, Walter Turke.

1336.

Mayor. Johan Pounteney.
Sheriffs. Walter Mordon, Richard Upton.

1337.

Mayor. Henry Darcey.
Sheriffs. Wyllyam Brykelsworth, Jn. Northall."

There is no Wotton but "Nicholas," who makes his first appearance in 1415; his second in 1430. No reference is given to any authority for the list. R. Webb.

40. Hanover Street, Pimlico.

Heraldry; Ordinaries of Arms (2nd S. ii. 249.) — The family to which a coat of arms belongs may be ascertained by reference to those classified collections of heraldry technically termed ordinaries of arms, of which the best is that compiled by Robert Glover, Somerset Herald. It has been printed with additions by Edmondson and Berry in their works on heraldry. The original MS. is in the College of Arms. Several MS. ordinaries may be found in the British Museum, especially among the Harleian Collection.

All the ordinaries I have seen have been formed without any fixed rule for determining under what head a coat is entered. Thus, Argent, a lion rampant, gules, on a chief sable, three escallops of the field, is indifferently entered under the title of *Lions*, or *Chiefs*, or *Escallops;* and perhaps it is found under all three. A good ordinary is a desideratum in heraldic literature, and ought to be supplied. The best in point of arrangement which has fallen under my notice is annexed to *A Roll of Arms of Peers and Knights in the Reign of Edward II.*, by Sir N. H. Nicolas, Lond. 1828. The number of arms, however, is extremely limited. Thompson Cooper.

The only *printed* work to assist R. is Perry's *Encyclopædia Heraldica*, an *ordinary*, near the end of vol. i. Mr. Papworth has a very valuable work of this description in preparation for the press.

R. S.

For the information which R. requires, he should consult an *Ordinary of Arms*, which is the converse of a Dictionary of Arms; the bearings being arranged under the principal features, as

Fesses, Crosses, Lions, Eagles, Fleurs-de-lis, &c. I have found Glover's "Ordinary," in Berry's *Encyclopædia of Heraldry*, very useful.

MARK ANTONY LOWER.

Lewes.

Heraldic (2nd S. ii. 249.) — O'MALLEY inquires whether a person descended from the same branch of a family as J. J., grantee, in 1600, of *arms granted* to said J. J., and limited to his grandfather's male descendants, could use the same *crest* with J. J.? The confusion in the inquiry is great; but it is clear that granted honours are limited by the patent granting them, whether arms or crest, which does not *always* accompany arms.

LANCASTRIENSIS.

Judge Jessop (2nd S. ii. p. 249.) — William Jessop of Bromehall, co. York, was a Bencher of Gray's Inn, Treasurer and Commissioner of the Alienation Office, one of the King's Judges for Chester, and nine times elected M.P. for Aldborough in Yorkshire. He married Mary, only issue of James Darcy of Sedbury (created Aug. 1, 1721, Baron Darcy of Navan in Ireland), by his first wife, Bethia, daughter of George Payler, of Nunmonkton, Esq., which Bethia died in childbed Nov. 19, 1671, aged eighteen years and eight days. William Jessop, who died Nov. 15, 1734, aged seventy years, and was buried in the chancel of the parish church of Sheffield, had issue one son and four daughters. The son, James Jessop, succeeded by limitation to the title of Lord Darcy of Navan, on the death of his grandfather, July 19, 1731, and assumed the name of Darcy; but he died unmarried, June 15, 1733, aged twenty-six years, when his sisters became his coheirs. Both lords are buried at Gilling in Richmondshire.

PATONCE.

The Lord Dean of York (2nd S. ii. 171.) — I have been unable to discover the name of the suffragan who, according to Strype, was Dean of York. John Young, who was Master of the Rolls and Dean of York, died in 1516, and has not, to the best of my knowledge, been identified with John Young, the Suffragan Bishop of Callipolis. John Thornburgh, who at the end of the same century was successively Bishop of Limerick and Bristol, was permitted to hold the deanery of York *in commendam*, but he can hardly be the person who is alluded to in Strype's *Annals*, sub anno 1597, as "an old suffragan."

In one case only have I found the dean honoured with the title of Lord. In Nov. 1534, John Sheffield leaves to Brian Higden "*my Lord Dean*, my chalece, my best corporaxe case, and my best corporaxe in it." The earliest decanal leases commence in the latter part of the reign of Elizabeth, and in them the grantee is always termed "*the right worshipful the Dean.*" This form is still adhered to, and none of the officials of the chapter have ever heard of the existence of any other.

I am inclined to think that the title of "My Lord," when applied to the Dean of York, was one merely of respect, although in some cases perhaps the offices in the State which the deans occasionally held would entitle them to that honourable appellation. It may, however, be readily accounted for by the high position which those dignitaries occupied in their own church. There they had beneath them a *sub-dean*, a body of nearly forty canons, with vicars choral, and other officers innumerable. In consequence of its importance very many distinguished men have held the deanery: four cardinals have enjoyed the office, and no less than twenty-three of the deans have been elevated to the Episcopal Bench.

SOCIUS DUNELM.

Sandys's "Ovid" (2nd S. ii. 255.) — My copy of this work, having 1632 in printed and engraved titles, mentions King Charles's "acceptance of my *Travels*," when "*our hope*," — but why should this be turned into "travails," and referred to a *former edition* of the *Ovid*, which does not appear to have any dedication in the incomplete editions published when Charles was Prince? Geo. Sandys also published *Travels*, in the plain sense of the word, in 1615, republished 1621, 1627, &c.; and as the *Censura Literaria* gives the remarkable *Dedication* to the *Prince* (Charles) in this 3rd edition, there can be little doubt of the same having appeared in the two editions published when Charles was the "*hope*," and that this is the Dedication referred to in the *Ovid* of 1632.

LANCASTRIENSIS.

Bradshaw of Darcy Lever (2nd S. ii. 249.) — The locality, as printed, is inaccurately given. The pedigree was duly entered in the Lancashire Visitation of 1664 (c. 37., Coll. Arm.), and continued to the present time, by the grandchildren of James Bradshaw, Esq., mentioned in the books of modern entries. Arms duly allowed in both cases.

LANCASTRIENSIS.

Musical Notation: Dr. Gauntlett (2nd S. ii. 90.) — As accuracy in quotation is always advocated in your valuable publication, may I be allowed space to correct the reference made by DR. GAUNTLETT to one of my works? The title of the book, in brief, is *The Sketcher's Manual, or the whole Art of Picture-making reduced to the simplest Principles*, &c.; and arrogant as the title may be, or appear, I have endeavoured to explain the subject in the simplest language; no such "hard" words as "praxis" occurring throughout. After referring to pictorial effect as the quality which distinguished a picture from a map, I asked: "In what does this magical power consist? Is there any work in which it is explained or in-

vestigated?" This was published in 1837, and has since gone through several editions, but I have not found any necessity to alter the reply that there was no work which attempted to explain or point out the object to be attained by those who endeavoured to draw. It is still, I believe, the only "Manual" for sketchers who naturally wish to "make pictures." FRANK HOWARD.

Liverpool.

The Mincio (2nd S. ii. 228.) — It will not be an easy task to answer the inquiry "when the Upper Mincio lost its name, and assumed that of *Sarca*, by which it is now alone known." But the following extract from Fracastorius proves that it had acquired the modern name more than three hundred years ago:

> "Ereptum Musarum è dulcibus ulnis
> Te miserum ante diem crudeli funere, Marce
> Antoni, ætatis primo sub flore cadentem
> Vidimus extremâ positum Benacide ripâ,
> *Quam media inter saxa sonans Sarca abluit undâ.*"
> *Fracastorii Syphilis*, lib. i., near the end.

Fracastorius was born A.D. 1483, and died 1553.

J. W. FARRER.

Narne (Rev. William, of Dysart) (2nd S. ii. 209.) — There can be little doubt as to the extreme rarity of copies of the *Pearle of Prayer*. I have never seen a copy, or even heard of one being for sale since 1818 or 1819, when it appeared in a catalogue of an exceedingly valuable and curious collection of books belonging to "Mr. William Laing, Bookseller, South Bridge Street, Edinburgh." The copy which he had for sale *wanted the title-page*, and was priced 7*s.* 6*d.*

The Rev. William Narne was the author of another work of much greater rarity, entitled *Christes Starre*. Some curious particulars of him will be found in *a privately printed volume*, entitled *Notices from the Local Records of Dysart*, 4to. 1853. He is also mentioned in Charters' *Catalogues of Scotish Writers*, 8vo. 1833, and *The Chronicle of Fife*, 4to., 1810 and 1830.

T. G. S.

Edinburgh.

The Ducking Stool and Jenny Pipes (2nd S. ii. 38.) — I remember some forty years since seeing this curious instrument of torture at Leominster, being put in repair and painted red, after which it was taken to the water side near a mill in the Marsh, a street called by that name, and experimented upon in order to see if it worked properly. I have also a letter before me from a very old and intimate friend who knew *Jenny Pipes* well, as not one of the best of characters, and whose habits of sobriety were not of the highest order; he also speaks of a resident of that town, still living, who has a perfect recollection of the circumstance of Jenny's ducking, having been an eye-witness of the scene, and who states that she was the last person who went through that peculiar wet ordeal, and that it is as near sixty-eight years *agone* as may be. In the autumn of last year, being on a visit to that ancient town, I had the curiosity to go in search of the said *ducking stool*, and found it still in existence, being stowed away in the church, in a corner of what once was a very greatly ornamented chapel of small dimensions, the walls of which were then covered with the remains of undistinguishable paintings, notwithstanding the barbarous whitewash, the colours being still in many places in tolerable preservation. Is there any Leominster antiquary who could give us some account of this chapel or chantry, and its paintings? In my remembrance this place was merely a receptacle for rubbish and coals. It is a portion of the very ancient priory church spared from the destructive fire which occurred on the 18th of March in the year 1700. Could these paintings be deciphered much light may, no doubt, be thrown on its former use, and the period of its erection, probably, ascertained. Is the ducking stool used at Kingston-on-Thames in the year 1738 still in being? and are there any others yet remaining in this country? J. B. WHITBORNE.

Battle of Brunnanburg (2nd S. ii. 229. 277.) — Sharon Turner's authorities for the statement that "Anlaf commenced the warfare by entering the Humber with a fleet of 615 ships," and more especially concerning the circumstance of his sailing up the Humber, are to be found in the *Chronicle of Melrose*:

> "A.D. 936. Anlaf, King of Ireland, entered the mouth of the river Humber with six hundred and fifteen ships."

Another authority is to be found in Simeon of Durham's *History of the Kings*, A.D. 937:

> "Anlaf the Pagan, King of the Irishmen, and of many islands, stirred up by his father-in-law Constantine, King of the Scots, entered the mouth of the river Humber with a powerful fleet."

Again it is mentioned in the *Chronicle of Florence of Worcester*, A.D. 938:

> "Anlaf, the Pagan King of the Irish and of many islands besides, at the instigation of his father-in-law Constantine, King of the Scots, entered the mouth of the river Humber with a powerful fleet."

The extracts are from the translations of the Rev. Joseph Stevenson in the *Church Historians of England*. CHARLES S. S.

Bath Characters (2nd S. ii. 253.) — I have a Key to these characters *agreeing* with your printed one, and written at the time of publication on the fly-leaf by a constant visitor of Bath. It contains also the names of the "virtuous widow," and of the two baronets, the military officer and younger man, alluded to in pp. 18, 19, which are best forgotten. LANCASTRIENSIS.

Unpublished Letter of Pope to Wanley (2nd S. ii. 242.) — This letter had previously been printed. It may be found at p. 28. of the seeond volume of *Additions to the Works of Alexander Pope, Esq.; together with many Original Poems and Letters of Cotemporary Writers, never before published:* London, printed for H. Baldwin, &e., small 8vo., 1776. The editor says in his Prefaee:

"Many of the *Letters* and *Poems*, of which this publication consists, were transcribed with accuracy from the originals, in the collections of the late Lords Oxford and Bolingbroke, who are well known to have lived in the strictest intimacy with Mr. Pope, as well as his literary friends and associates."

The letter in question is evidently taken from the original in the Harleian Collection. To Signor Alberto, the editor appends the following note:

"Humphrey Wanley was Lord Oxford's librarian; Alberto Croce, his wine-merchant."

It is by no means clear to me "that Humphrey Wanley eombined an ageney for wine and spirits with literary pursuits." The allusion in Dr. Hiekes's letter is probably to this same Alberto Croce, Wanley's friend. Edward F. Rimbault.

The last Gibbet erected v. *The Gibbet last erected* (2nd S. ii. 216.) — The gibbet which lately stood in Jarrow Slake, near South Shields, and on whieh the body of William Jobling, the murderer of Nicholas Fairles, was hung on August 6, 1832, was, I have always understood, the last thing of the kind ever set up on English soil. It being now removed, and sawn into pieces (as witness a thiek sliee of it now lying before me), I think it is quite correet to say that "the last gibbet erected in England has been demolished." Jacob's post, set up in 1734, was certainly not the last erected; and, therefore, the fact that a pieee of it still remains does not invalidate the statement made in the loeal papers with regard to Jobling's; although the wording of the paragraph was equivoeal, as it might be taken to mean that every gibbet in the country was now demolished, whieh is not the ease. For, besides that on Ditehling Common, referred to by your eorrespondent, it is my impression that there is yet another, at least, viz. one at Sting Cross, in the parish of Elsdon, Northumberland, on whieh Winter the murderer was hung in chains, in 1792. There may be more.

Willm. Brockie.

2. Russell Street, South Shields.

Duke of Fitz-James (2nd S. ii. 256.) — About a eentury ago, in 1752, Francis, Duke of Fitz-James, and peer of France, was Bishop of Soissons. He bore the royal arms of England with a border of alternate lions and fleurs-de-lys, with the motto, "Ortu et Honore." Was he a son of the Duke of Berwiek, who was killed at the siege of Philipsburg, on June 12, 1734? F. C. H.

Climate of Hastings (2nd S. ii. 149.) — A few weeks ago, a correspondent inquired for any published meteorologieal observations relating to Hastings, besides those contained in the works he mentioned. He will find a "Register of the Temperature and Winds at Hastings from 22nd November 1827 to 31st Mareh 1828, by J. Fielden, Esq.," in Dr. J. R. Farre's *Journal of Morbid Anatomy*, 1828, p. 120. L. G.

Origin of Burning the Dead (1st S. i. 216. 308.) — The Rev. Dr. Bigelow has written that the "aneient custom of burning the dead thus originated:"

"When a hero died, or was killed in a foreign expedition, as his body was corruptible, and therefore unfit to be transported entire, the expedient was hit upon to reduce it to ashes, that by bringing those home, the *manes* of the deceased might be obliged to follow, and the benefit of his tutelage be secured to his country. By degrees the custom became common, and superseded the ancient mode of burial."

W. W.

Malta.

Rose of Jericho (2nd S. ii. 236.) — Your eorrespondents F. C. H. and R. H. D. will find an aeeount of the *real* Rose of Jericho, as distinguished from the Kaff-Maryam, the Rose of Jerieho of the Pilgrims (*Anastatica hierochuntica*), at pp. 533, 534, 535. of vol. i. of De Saulay's *Narrative of a Journey round the Dead Sea and in the Bible Lands.*

E. J.

Lampeter, Cardiganshire.

Can Fish be tamed? (2nd S. ii. 173. 235.) — In *Blackwood's Edinburgh Magazine* for the present month (Oetober), in an article entitled "Our Tour in the Interior of the Crimea," speaking of the celebrated Prince Woronzoff's palaee, oeurs the following passage, whieh may prove interesting to your correspondents Sigma Theta and B. H. C.:

"The house itself was designed and constructed by English architects, and has a very imposing appearance from the sea. The grounds, too, are beautifully laid out, with several small crystalline pools that *contain tame trout.* The south coast of the Crimea is remarkable for the abundance and excellent quality of the water; small clear brooks are continually crossing the road, and they proved a great luxury to our horses during the trip."

Can any of your correspondents inform me if this is the samc species of trout whieh inhabit our freshwater rivers? J. B. Whitborne.

A gentleman in Norfolk, a few years ago, had even so far tamed a pike, that he would come up for a dead mouse or bird whieh the gentleman held up over the water, and seize it voraeiously. F. C. H.

I had in my aquarium for some months a diminutive pereh, not much more than an ineh in length, who soon learned to rise to a worm, and take it from my fingers without the least hesitation.

My little pet, however, unluckily insisted upon devouring worms larger than himself, and at last fell a victim to his own voracity.

W. J. Bernhard Smith.

Temple.

See *Martial*, lib. iv., epigramma 30., *Ad Piscatorem*. J. H. L.

Howland Family (1st S. xi. 484.)—I have made some inquiry, and believe the Howlands of Essex are extinct. One branch were landowners at Dunmow and Little Canfield, and another branch lived near Saffron Walden. The Howlands of Streatham had considerable estates in Essex. One estate of theirs is my property, having been purchased by an ancestor of mine from a Duke of Bedford, who inherited it from his mother, the heiress of John Howland of Streatham. My great-great-grandfather, Thomas Holt, was rector of Streatham; he was related to Mrs. Howland, who was a sister of Sir Josiah Child, and by her he was presented to the living.

I see Mrs. Beecher Stowe, in *Dred*, talks of the Howlands as among the old families in the slave states. A. Holt White.

P.S. The arms of Howland are given in Morant's *History of Essex*.

Songs on Tobacco (2nd S. i. 320.) — In the recent notes on these songs in "N. & Q." I do not recollect seeing any notice of the spirited old verses composed by Barten Holiday, in his *Technotamia*, 1630, which begin thus:

"Tobacco's a musician,
And in a pipe delighteth,
It descends in a close
Through the organs of the nose
With a relish that inviteth."

In a similar strain the virtues of tobacco as a lawyer, physician, traveller, critic, Ignis Fatuus, and "Whiffler," are sung; the verses seem to be additionally curious as being probably the earliest ode on a weed which was, when first imported, thought rather odious than odorous, and might have solaced Sir Walter Raleigh under the drenching with which, as the story goes, his servant favoured him, for the purpose of "putting him out" when enveloped in the smoke of his pipe.

T. H. Pattison.

Crooked Naves (2nd S. i. 158.; ii. 276.)—There are several cases in this neighbourhood where the chancel and the nave of the church are at a different angle: the most decided case is that of Horsted Church, near Uckfield, where, to a person who has the organ of perception strongly developed, the appearance is almost painful. In the church of Chailey, it is very obvious.

R. W. B.

Lewes.

Clerical County Magistrates (1st S. xii. 494.; 2nd S. i. 18.) — I find in the *Gardeners' Chronicle* newspaper for October 23, 1841, the following information, which is there declared to be "according to an official statement:"

	Clerical.	Lay.
Total of England and Wales	1354	4017
Middlesex	16	153
York, West Riding	103	311
Kent	2	145
Northamptonshire	35	49
Sussex	0	189
Herefordshire	58	97
Lincolnshire	52	59
Suffolk	58	98
Northumberland	15	40
Worcestershire	44	92
Buckingham	54	90

I have counted in the List of Magistrates in the Pocket Books for this year that there at present in —

	Clerical.	Lay.
Suffolk	69	132
Norfolk	65	245

But as the numbers in Suffolk at present are so much greater than those given in the official statement, I suppose that in the statement only the *acting* magistrates were included.

Can any of your readers refer me to an official statement of more recent date than that which I have just quoted from the *Gardeners' Chronicle*, in which you will observe forty-two entire counties and two ridings of Yorkshire are omitted.

Geo. E. Frere.

Royden Hall, Diss.

Husbands authorised to beat their Wives (2nd S. ii. 108.) — Praed wrote a parody on "The Shamrock" entitled "The Crabstock;" the burden was:

"Oh the Crabstock, the green immortal Crabstock,
Love bestows the useless Rose,
But Hymen gives the Crabstock."

The god addressed Buller I recollect:

"And let thy *thumb's* capacious span
From henceforth fix its measure,"—

not "little finger," as Henpecked supposes.

J. H. L.

Clarence (2nd S. ii. 221.) — When the Archæological Association visited Tutbury some five years since, I recollect that Sir O. Mosley related several incidents connected with the captivity of Lady Jane Grey; amongst others, that she had a weekly allowance of wine (I think Malmsey) for *a bath*. It was mentioned at the time as giving a rational explanation of Clarence's mysterious death.

H. Moody.

Birmingham.

Ancient Monastic Libraries (2nd S. ii. 258.) — The editor of the work named was Mr. W. A. *Hulton*, not Milton. Lancastriensis.

The Deities who presided over the Fingers (2nd S. ii. 133. 220.) — You lately noticed the names of the divinities who presided over the days of the week. The following paragraph from *Table Traits and something on them*, refers to a more singular guardianship:

"I do not know if cooks used different fingers in mingling their sauces, according as they were employed on wedding-banquets, martial feasts, senatorial entertainments, or commercial suppers, but certain it is that the fingers were sacred to divine deities. The thumb was devoted to Venus, the index-finger to Mars, the longest finger to Saturn, the next to the Sun, and the little finger to Mercury."

In the book on Divination by Palmistry, which Melampus dedicated to Ptolemy, the author states that a tremulous motion in the thumb designates felicity in conjugal love. In the *Epidicus* of Plautus, Periphanes asks Philippa to show him her hand. On taking it, the old man exclaims, "Quid est, quod *vultus te turbat tuus?*" but *vultus* is said to be a misprint for *digitus*. As the affair in course of discussion is one connected with love, and as Philippa recovers her daughter Thalestis, the trembling of the "digitus magnus" is a good sign from Venus; and the substitution of *vultus* is evidently wrong, for Periphanes is looking at the hand, not at the face. J. Doran.

"*Rand*" (2nd S. ii. 237.) — In addition to what B. H. C. states respecting this word as a technical term in the trade of the shoemaker, will you allow me to observe, that the *rand* is a slip of leather or other material so contrived as to unfold or bind round another substance, this binding piece or covering making the *rand:* and hence in the old style of ladies' shoes, when "high heels," distinctively so called, were in vogue, whatever became the outside or cover of the whole of the inner or heightening fabric, whether formed of wood or leather (though generally wood was so employed), bore this name: plain black-grain leather, black Spanish, yellow or red morocco, (our great British statesman, Charles James Fox, having occasionally been seen in these red-heel shoes!); prunella, silk or satin, sheepskin stained, or faced with a coating of bees-wax impregnated with some colouring pigment, grey, green, yellow, or red; of these different materials were *rands* formed, and in this way set off to please all tastes.

Nor was this all: for in the same old times, the sole-part of boots and shoes were often randed as well as the heels, especially the ladies' shoe, and also for the gent, when about to step forth so staidly in his court costume; these *rands*, whether of the heel or the sole, being generally handsomely stitched with a thread of some dashing colour; and is still to be detected in numberless paintings of the kings, queens, and other great folk of the by-gone ages, — the tapestries of Hampton Court, and those of the Gobelins at Paris and elsewhere, vouching to the same fact. And this with the shoemaker was called "stitch-work," a term now wholly obsolete, though occasionally the practice is continued, as at some great gala time, when the high lady and lord are constrained to pay honour to the regal presence in the momentary revived garb of long-evanished fashion.

So much, then, for this farther bit of *rand* information in relation to the trade of the shoemaker, from A Real Snob.

Bishops of Galloway (2nd S. ii. 211.) — I have in my possession a work entitled:

"A Holy Alphabet *For* Sion's Scholars; Fvll of Spiritvall Instructions, and Heavenly Consolations, to direct and encourage *them in their Progress towards the New* Jerusalem: Deliuered, by way of Commentary vpon the whole 119. Psalme. By William Covvper, Minister of God's Word, and B. of Galloway. 4°. London, 1613."

In explanation of the title, the Bishop says, p. 5.:

"As to the Order of this Psalme, it is divided into two-and-twenty Sections, euery Section hath in it eight verses, and euery Verse beginnes in the Hebrew, with that letter, wherewith the Section is intituled: as all the verses of the first Section begin with *Aleph;* the verses of the second with *Beth*, and so forward, according to the Hebrew *Alphabet:* for which we may call the Psalme an A, B, C, of Godlinesse."

Y. B. N. J.

Saracens (2nd S. ii. 229.) — The probability is that as Arabia (the *West*) derived its name from its position relatively to the Chaldeans, the Saracens (*eastern* people) derived their name from their position relatively to the Phœnicians and Hebrews. Arab is, however, the name by which they designate themselves, and by which they were known to the ancient Greek historians, the Septuagint translators, and to Strabo. Menander, Procopius, Ammianus Marcellinus, Ptolemy, and Pliny use the word *Saracens*, either wholly or partially, for the Arabians, Ptolemy representing them as an obscure tribe on the borders of Egypt (Gibbon, ix. 50. p. 233.). In Hebrew the word *zarach*, in Syriac *zarchoi*, and in Arabic *sharkon*, mean the sun-rising, the East. *Sarkoi* was the name for the Arabic language in Syriac, in the time of Barhebræus (Castelli, *Lex. à Michael.* ii. 627.); but this name may have been borrowed from the Greek writers. The Arabians mentioned in the Old Testament appear to be confined to those in the north of Arabia, bordering on Palestine, Syria, and Chaldæa. It does not appear that the name Saracen was adopted by any of the Arabians. In the time of the Crusades the communication with Constantinople made this name familiar, and being adopted by the Latins and Italians superseded in a great measure the names of Arabians and Moors (=West Arabs), which properly belonged to them as their acknowledged designations. They also call them-

selves *Barbar*, "sons of the desert," the origin of Barbary in Africa, and probably of the Greek term "barbarian." (Comp. John Müller's *Univ. Hist.* bk. xii. s. 1.) T. J. Buckton.

Lichfield.

Pence a-piece (2nd S. ii. 219.)—To the instances of this expression, cited in former numbers, may be added the following from Swift's poem of *The Legion Club*:

"In the porch Briareus stands,
Shows a bribe in all his hands:
Briareus the secretary,
But we mortals call him Carey.
When the rogues their country fleece,
They may hope for *pence a-piece*."

L.

Curious Inn Signs (2nd S. i. 249.)—Close neighbours to each other are two curious inn signs, the memory of which is likely to be lost if your pages do not preserve it. At the Farnboro' Station is an inn now perverted into the "Morant Arms," but which from of old was the "Tumble-down-Dick," in derision that is of Richard Cromwell and his downfal. Near Bagshot you will see now the "Jolly Farmer," which used, and ought, to be the "Golden Farmer," having been kept, so tradition says, by a farmer who always paid his rent punctually, *and in guineas*, which it afterwards appeared he obtained in his unknown vocation of highwayman on Bagshot Heath. Effigies.

At Swindon (on the Great Western Line) is a quaint perversion of the Holy Lamb. It is at a modern public house; and the lamb is represented in the conventional attitude, but without the nimbus. Instead of the crossed staff and flag, it bears a spear, from which floats a streamer of the Dutch tricolor, a compliment, I suppose, to "The Red, White, and Blue."

W. J. Bernhard Smith.

Temple.

Human Skin Tanned, &c. (2nd S. ii. 68. 119. 157. 250.)—About thirty years ago a man named (I think) William Waite was executed at Worcester for the murder of his wife's daughter (by a former husband), a little girl named Sarah Chance, by throwing her into an exhausted coal-pit.

At this time dissection was a part of the sentence of murderers, and the entire skin of this man was preserved by Mr. Downing, then an eminent surgeon at Stourbridge. It was not tanned, but preserved by a preparation of sumach, as I believe he told me. I was one of the counsel on the trial. F. A. Carrington.

Ogbourne St. George.

Inscriptions on Bells (2nd S. i. 521.)—Is it a fact that bells are frequently dedicated to St. Augustine? In the church at Wivelsfield in Sussex, there is a fine-toned bell bearing this inscription, which, notwithstanding its false quantity, I lay before your readers:

"Vox Augustini *sonat* in aure Dei."

R. W. B.

Inscriptions on Sun-Dials (2nd S. i. 230. 323.)

"You know the motto of my sun-dial, '*Vivite, ait, fugio.*' I will, as far as I am able, follow its advice, and cut off all unnecessary avocations and amusements."—Bishop Atterbury to Pope, Bromley, May 25, 1712: *Atterbury's Epistolary Correspondence*, vol. i. p. 102.

"Epigram.

'*Vivite, ait, fugio!*'

Labentem tacito quisquis pede conspicis umbram,
Si sapis, hæc audis: 'Vivite, nam fugio.'
Utilis est oculis, nec inutilis auribus umbra;
Dum tacet, exclamat, 'Vivite, nam fugio.'"

Ib. ii. 399.

E. H. A.

St. Peter's Tribe (1st S. x. 207.)—H. asks of what tribe was St. Peter the Apostle? In the excellent *Plain Commentary on the Psalms*, which Messrs. Parker, of Oxford, are now publishing, I find the following comment on Ps. lxviii. verse 27., which seems in some degree to answer H.'s question:

"There, too, are seen the sons of Zebedee, and James, and Thaddeus, and Levi, and Simon, counsellors of eternal truth from Judah; *and Andrew, and Peter*, and Philip, and the others of the chosen twelve, called to be princes and apostles in the church from that Zabulon and Naphtali which once 'walked in darkness,' but which in God's time 'saw the great light' of Incarnate Love."

The writer of the *Commentary* seems to be very intimately acquainted with the works of the Fathers, but he does not give the authorities on which he grounds this passage. Sacerdos.

Double Christian Names (2nd S. ii. 197.)—The suggestion here made by E. G. R. is precisely what I made years ago in my *English Surnames*. I have seven children, all of whom bear their mother's surname prefixed to my own, thus: Nynian Holman Lower. Let me add, that another thing of equal use to future genealogists would be the retention of the maiden name before that of the husband, as in the case of a popular American authoress, Mrs. Harriet Beecher Stowe, who is the daughter of Dr. Beecher.

Let me take the present opportunity of reprehending the practice of giving to children a baptismal name which may hereafter lead to a false presumption as to their descent. Mr. Smith may be a very respectable man, but there are abundant means of distinguishing an individual of his numerous offspring without calling him Sidney; and Mr. Carey, if not really a member of Lord Falkland's house, should certainly avoid giving his eldest boy the name of Lucius.

Mark Antony Lower.

Lewes.

Armorial (2nd S. ii. 269.) — *Arms*, Gules, a chevron, vaire, between three crescents, argent. *Crest*, a stag's head couped at the neck and affrontée, gu. attired, or.

These are the arms of Goddard, an ancient North Wilts family. They occur in the Heralds' Visitation of Wiltshire of 1565 (Harleian MS., No. 1111. p. 60.), and on two monuments in Ogbourne St. Andrew Church, erected in 1655 and 1687, and are still borne by Major Nelson Goddard of Clyffe Manor, Ambrose Goddard, Esq., M.P., of the Lawn near Swindon, and the other members of that family.

As the tinctures of the trefoils, torteaux, and chevron are not clearly defined in the second coat described by T. B., it may be that of Rowe, which is given in Glover's *Ordinary of Arms*, temp. Charles II. (as printed in Edmonson's *Complete Body of Heraldry*), as follows:

"Ar. on a chev. az. betw. 3 trefoils slipped party per pale gu. and vert. as many bezants.

"Crest, a buck's head couped, gu. attired, or.

The Stuart arms are or, a fesse chequy az. and arg., but it is quite possible that, as the tinctures in the second coat are not clearly defined, the or in the impaled coat may have faded, and may now appear to be argent. F. A. Carrington.

Ogbourne St. George.

The first coat belongs to one of the Wiltshire families of Goddard, and should be blazoned thus: Gules, a chevron vair, between three crescents, argent. The crest is: a stag's head, affrontée, couped at the neck, gules, attired, or.

The Goddards of Hampshire and Berkshire bore: Azure, five fusils in fess, between three eagles' heads erased, or. And on a monument at Ogbourne St. Andrew, Wilts, to William Goddard of that place, Gent. (*circa* 1650), the above two coats are quartered on one shield.

I have observed lately that one or two of your correspondents have spoken of the indistinctness of tincture in the *torteauxes* they have been describing. I would remark that, if they are correct in making use of the word *torteaux*, the colour must necessarily be gules, in the same way that roundles of or, argent, azure, vert, sable, tenné purpure and sanguine, are respectively called bezants, plates, hurts, pomeis, pellets, oranges, golpes, and guzes. Patonce.

A Green Rose (1st S. xii. 481.) — Mr. Mitchell, whose nursery grounds upon Pittdown, near Uckfield, in Sussex, are well worth visiting, has exhibited several fine specimens of this curious rose in the course of this year. R. W. B.

Almshouses recently founded (2nd S. ii. 189.) — Partis College, Bath. Patonce.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Strickland's Queens of England. 8vo. Edit. 1852. Vol. I.
Oxoniana. Vol. IV.
Penny Cyclopædia. Vols. XV. to end of Work. Cloth.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Psalterium Davidis, Carmine Redditum per Eobanum Hessum. Lugduni, 1557.
Perrin (Jean Paul), Histoire des Vaudois. Geneve, 1618.
Brook's (Robert, Lord) Letter on the Nature of Truth. London, 1640.

Wanted by *Rev. B. H. Blacker*, 30. Waltham Terrace, Blackrock, Dublin.

A Latin or English Version of the Agesilaus of Xenophon.

Wanted by *F. A. Vincent, B.D.*, Batley School, Yorkshire.

Court Poems. 12mo. 1716, 1717. 1719.
Key to the Dunciad. 12mo. 1728.
The Curliad. 8vo. 1729.
Life of Alderman Barber. Published by Curll.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

Notices to Correspondents.

Among other papers of interest which we are compelled to postpone until next week we may mention Dr. Rimbault's Notes on Cocker; Form of Penance in 1720; *and the first of a series of* Stray Notes on Edmund Curll, his Life and Publications. *We are also compelled to postpone our usual* Notes on Books.

Caution to Coin Collectors. *We have received from* Mr. Whelan, *the well-known dealer in Coins, the following letter:*

"42. Bedford Street, Strand,

"Sir,

"As I happen to know that most of the country coin collectors take in your interesting paper, will you allow me to make it the medium to put country numismatists on their guard against certain 'false coins' now being offered for sale.

"Very few cabinets can boast a good Richard III. Half-groat and Penny with the boar's head mint mark; and these are the coins selected by the forger on this occasion.

"The Half-groat reads — obverse; 'Ricard di Gra Rex Angl Z Fra;' Mint mark, boar's head; reverse, 'Civitas London.' The Penny reads on the obv.: 'Ricar D G Rex Ang Fra;' rev., 'Civitas London.'

"These forgeries are well made and much worn; a good price is asked.

"I shall be happy if this be the means of saving the pockets of provincial collectors.

"Yours, faithfully,
"Peter Whelan,
"Numismatist."

G. T. (Berwick-on-Tweed), *who writes respecting* Salt on the Chest of a Corpse, *will find the subject treated of in our* 1st S. ix. 536.; x. 395.

Amicus *is thanked. Your hint shall not be lost sight of.*

X. Y. Z. *Certainly not.*

J. D. *We cannot assist you at the present moment. Please specify particulars of the articles you wish to see.*

Mayfly *will find much on the symbolism of* Orange Blossoms *in our* 1st S. viii. 341.; ix. 386. 527.

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "Notes and Queries" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, OCTOBER 18, 1856.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 1. — *Introductory.*

"Long live old *Curl!* he ne'er to publish fears
The speeches, verses and last wills of Peers.
How oft has he a publick spirit shown,
And pleased our ears regardless of his own?
But to give Merit due, though *Curl's* the Fame,
Are not his Brother-booksellers the same?
Can Statutes keep the *British* Press in awe,
When that sells best, that's most against the Law?"
The Man of Taste, p. 7.

The name of Edmund Curll figures so prominently, if not honourably, among the bookselling fraternity of the last century, that a few Notes on his strange career, his publications regular and irregular, his controversies with his contemporaries, his tricks and his trials, may not be without interest to the readers of "N. & Q." of the present day, or without use to any writers who may hereafter undertake to give the world a literary history of the period in which he flourished.

The subject is not without its difficulties, for Curll had the audacity to contend against Pope, and has paid the penalty of his rashness, in a reputation for far more that is dirty and dishonourable than he altogether deserved. Few readers of the present day can forget the poet's description of his prostrate rival:

"Obscene with filth the miscreant lies bewray'd,
Fall'n in the plash his wickedness had laid:"

while the satirist's allusion to "Curll's chaste press" have served to fix upon the general mind the impression that all the books issued by him were of a gross or immoral character.

This, however, is far from being the case; and many will no doubt be surprised to learn that the "Memoirs of the Life and Writings of Dr. South," which Curll in 1717 prefixed to his *Posthumous Discourses*, stands so high in the estimation of the Syndics of the Clarendon press, that they continue to the present day to prefix it to their collected edition of the *Works* of this great Divine.

This is proof enough that Curll was not altogether so black as he was painted; and it is probable that before these Notes are brought to an end, the reader will think that Nichols did not do more than justice when, in his *Literary Anecdotes* (i. 456.), he spoke of him in the following terms:

"The memory of Edmund Curll," says John Nichols, "has been transmitted to posterity with an obloquy more severe than he deserved. Whatever were his demerits in having occasionally published works that the present age would very properly consider too licentious, he certainly deserves commendation for his industry in preserving our National Remains. And it may, perhaps, be added that he did not publish a single volume but what, amidst a profusion of base metal, contained some precious ore, some valuable reliques, which future collectors could nowhere else have found."

In order to form a just estimate of the character of Curll, the then state of literature and of the law must be taken into account. We must remember how great were the restraints on the liberty of the press which existed in his days, when —

"Ear-less on high stood pillory'd Defoe;"

how uncertain was the law of libel; and how heavy the penalties for publications which were adjudged libellous. How undefined, or rather worse than undefined, how degraded, was the position of the mere author by profession: and, as a consequence of this state of things, what strange shifts were occasionally adopted to escape the risks which then awaited both authors and publishers, and adopted, too, by men of far higher social position than Edmund Curll.

The following extract from *The Life of Mr. Thomas Gent, Bookseller of York*, affords a curious illustration of the means to which a bishop resorted to bring before the public the case of an injured clergyman;

"I remember once a piece of work came in from a reverend bishop, whose pen was employed in vindicating the reputation of Mr. Ken—sley, an honest clergyman, who was committed to the King's Bench prison, through an action of scandalum magnatum, though many thought the truth was, he had only hinted in private to a certain noble an heinous crime, that once brought down fire from heaven, and which was revealed to him by a valet-de-chambre upon a bed of sickness, when in a state of repentance. And, though I composed the letters, and think, if my memory does not fail me, that I helped to work the matter off at press, too, yet I was not permitted to know who was the author thereof; but, however, when finished, the papers were packed up, and delivered to my care; and the same night, my master hiring a coach, we were driven to Westminster, where we entered into a large sort of monastic building.

"Soon were we ushered into a spacious hall, where we sat near a large table, covered with an ancient carpet of curious work, and whereon was soon laid a bottle of wine for our entertainment. In a little time, we were visited by a grave gentleman in a black lay habit, who entertained us with one pleasant discourse or other. He bid us be secret; 'for,' said he, 'the imprisoned divine does not know who is his defender; if he did, I know his temper: in a sort of transport he would reveal it, and so I should be blamed for my good office; and, whether his intention was designed to show his gratitude, yet if a man is hurt by a friend, the damage is the same as if done by an enemy; to prevent which, is the reason I desire this concealment.' 'You need not fear me, Sir,' said my master; 'and I, good Sir,' added I, 'you may be less afraid of; for I protest I do not know where I am, much less your person; nor heard where I should be driven, or if I shall not be drove to Jerusalem before I get home again; nay, I shall forget I ever did the job by to-morrow; and, consequently, shall never answer any questions about it, if demanded. Yet, Sir, I shall secretly remember your generosity, and drink to your health with this brimful glass.' Thereupon, this set them both a-laughing; and truly I was got merrily tipsy, so merry, that I hardly

knew how I was driven homewards. For my part, I was ever inclined to secrecy and fidelity; and, therefore, I was nowise inquisitive concerning our hospitable entertainer; yet I thought the imprisoned clergyman was happy, though he knew it not, in having so illustrious a friend, who privately strove for his releasement. But, happening afterwards to behold a state prisoner in a coach, guarded from Westminster to the Tower, God bless me, thought I, it was no less than the Bishop of Rochester, Dr. Atterbury, by whom my master and I had been treated! Then came to my mind his every feature, but then altered through indisposition, and grief for being under royal displeasure. Though I never approved the least thing whereby a man might be attainted, yet I generally had compassion for the unfortunate; I was more confirmed it was he, because I heard some people say at that visit, that we were got into the Dean's yard; and, consequently, it was his house, though I then did not know it; but afterwards learned that the Bishop of Rochester was always Dean of Westminster. I thanked God from my heart that we had done nothing of offence, at that time, on any political account; a thing that produces such direful consequences."

All the various social conditions to which we have just referred would have to be considered and discussed, if these "jottings" were intended to form a regular Biography of Curll.* They do not, however, lay claim to that character, yet it is but justice to Curll himself, to the writer of these remarks, and, indeed, to the readers of "N. & Q.," that when Curll's conduct is under consideration, the character of the age in which he lived, and the conduct of his contemporaries, should not be lost sight of.

On the same grounds the reader ought not hastily to upbraid Curll for the grossness of too many of his publications, without bearing in mind that in this respect he sinned in company with men like Swift and Pope. Those who denounce Curll as a publisher of books of an offensive character — and the charge is true enough — would do well to remember that indecency was one vice of the age in which he lived; and that nothing that Curll ever issued from the press did, or could, exceed in coarseness and indecency those satirical articles in Pope and Swift's *Miscellanies* in which Curll figures as the hero.

In an introductory chapter like the present, the reader will probably look for some particulars of the birth, parentage, and education of the subject of our remarks. It is a natural curiosity, but one which we are unable to gratify. Indeed we may say, with the writer of the *Authentic Memoirs of the Life and Writings of E—— C—l*, appended to the *Remarks on Squire Ayre's Memoirs of the Life and Writings of Mr. Pope:*

"As to his Birth, Parentage, and Education, — these, the two former especially, being somewhat obscure, and Nothing of Consequence having been related about them, I shall not trouble the Readers of this Letter with a formal Account of them, especially as the Publick may very properly expect, if this Gentleman go on in the Paths of Glory he hath hitherto trod, to see them given by a much abler Hand among the accurate Annals of Mr. G——. And as he is much more conversant with the Lives, Characters, &c. of Men of this Stamp, than I can pretend to be, I would not willingly anticipate a Thing that will make so great a Figure, in all Probability, one Time or other, in his full and true Accounts."

In place of this, however, we will give some particulars as to his "whereabouts" at different periods of his varied career. As a Bookseller, his frequent changes of residence, as shown on the title-pages of his various publications, would seem to indicate that, with all his tricks and ingenuity, he was by no means a successful tradesman.

1708. This is the earliest date at which we have met with Curll's name on a title-page. A translation of *Boileau's Lutrin* was published in 1708, among others by "E. Sanger and E. Curll, at the Post House at the Middle Temple Gate, and at the Peacock without Temple Bar."

1709. *Muscipula* was published by him, "ad insigne Pavonis extra Temple Bar."

1710. We find him removed to the premises formerly occupied by the well-known bookseller A. Bosvill; for *A Complete Key to the Tale of a Tub*, &c. was "printed for Edmund Curll, at the Dial and Bible against St. Dunstan's Church in Fleet Street. Here he remained certainly until 1718; but in

1720, we find him removed to Paternoster Row; where, in that year, he appears to have published *Jacob's Lives of the Poets.*

1723 shows another removal, for in that year Nichols (*Lit. Anec.* iv. 273.) states that he lived "over against Catherine Street in the Strand," and he was living there in 1726, when he published *Ashmole's Order of the Garter.* In 1728 he is still described on title-pages as "in the Strand;" but Mrs. Thomas speaks of him in

1729 as living "next to Will's Coffee House, in Bow Street, Covent Garden;" and that is the place of publication of "Mr. Congreve's Last Will and Testament," issued by him in 1730. How long he remained here is uncertain, but in

1733, when he published *The Case of Elizabeth Fitzmaurice, alias Leeson, and the Lord William Fitzmaurice*, he was residing at "Burghley Street in the Strand."

1735. In this year, when he published Pope's Letters, we find him in "Rose Street,

* The reader is requested to bear in mind that these NOTES are merely NOTES, and have no pretensions to be considered as forming a complete Life of Curll. They are thrown out as materials for future writers, and as pegs upon which the Correspondents of "N. & Q." may hang any NOTES they may have made relative to Curll's Life or Publications.

Covent Garden;" and an advertisement, which he inserted in the daily papers on the subject of that publication, is dated "From Pope's Head, in Rose Street, Covent Garden, July 20th, 1735." Hence the allusion in *The Dunciad:*

"Down with the Bible, up with the Pope's Arms."

And here he was living in 1741, when he published *The Rape of Adonis.*

Some readers of "N. & Q." will probably be enabled to enlarge this list. We trust that, if so, they will give others the benefit of their knowledge; for the object of these *Notes* is not less that of procuring, than of affording information.

S. N. M.

GENERAL LITERARY INDEX.

"Canute, King of Denmark, surnamed the Great [Watt refers only to Langebek]. Laws of C., Ecclesiastical and Secular, *v.* Wilkins, Leges Anglo-Saxonicæ. Thorpe's Ancient Laws and Institutes of England. Ecclesiastical, *v.* Spelman, Concilia, Lambarde, Archæonomia (eadem quæ habetur in Bedæ Eccles. Hist. ad calc. 1644, Chronicon Brompton (in Hist. Angl. Script. x.), Howel's Synopsis, Wilkins' Concilia. — Military, Historia Legum Castrensium C. *v.* Langebek, Rerum Danicarum Scriptores, iii. To this translation into Latin of the Law of Witherlag, referred to by Watt, add Jus Aulicum, idiomate antiquo Danico Witherlags Raett, *v.* Resenius, Leges Antiquæ, Pars ii. The history of this law is given by Spelman, Glossar. Archæolog. s. v. Englecheria, and by Bracton, l. iii. tract 1. c. 15. 'The city of Worcester was amerced five marks, and the manor of Wikebout two, for a default of proving engleschery, when a murder had been committed. It will be necessary to explain what *engleschery* meant, being a remarkable circumstance in our ancient law. To prevent the frequent murders of the Danes by the English, the barons of England were sureties to Canute the Great, upon his sending his Danish army back to Denmark, that, when any person was murdered, he should be supposed to be a Dane if he was not proved to be an Englishman by his parents or kindred; and, in default of such proof, if the murderer was unknown, or had made his escape, the township in which the man was slain was to be amerced for it sixty-six marks to the king; or if, by reason of the poverty of the township, that sum could not be raised from thence, it was to be paid by the hundred. This agreement was carried into a law; which, when the Normans had got possession of England, they applied to themselves and all the other foreigners who had come over with them, under the general name of French [De Murdro Francigenæ occisi, et homines hundredi non prehendunt et ducunt ad justitiam infra viii. dies ut ostendat ob quam causam fecerit, reddant Murdri nomine xlvii. Marcas, vol. iv. p. 332.]: but, by the record here recited, it evidently appears, that amercements for default of proving Engleschery were not near so high in the times of which I write as under King Canute.' Lord Lyttelton's History of the Life of King Henry the Second, vol. iii. 224, 225. Cf. Hickes's Dissertatio, p. 95. Macaulay's History, i. 13."

For eulogies on the Laws of Canute, *v.* Langebek, ut supra, ii. 45. 492. and iii. *passim.* There is a new edition of his Laws by Jan. Laur. Andr. Kolderup Rosenvinger, Haun, 1826. It is accompanied, says Thorpe, by some excellent remarks of the learned editor.

Walccheria, 12 Edw. I. c. 3. did not enforce the same penalties. But a learned correspondent of "N. & Q." reminds me of

"The old Irish pecuniary satisfaction (ἄποινα) for homicide and other offences. It is related of O'Neal in the sixteenth century that on the English chief governor demanding leave to send a sheriff into his country, the Irishman readily consented, but desired only to know at what sum his Eric was fixed, so that if he happened to be slain, the amount might be levied off the Clan — a prospect not very seductive to the intended official."

That "Murdrum" was not peculiar to England is shown by Maurer in his *Inquiry into Anglo-Saxon Mark-Courts and their Relation to Manorial and Municipal Institutions, and Trial by Jury*, 8vo., London, 1855. BIBLIOTHECAR. CHETHAM.

POETICAL WILLS.

MR. BLENCOWE (1st S. xii. 81.) has given some curious specimens of poetical wills; allow me to subjoin two which I have transcribed from cuttings of two old newspapers. G.

No. 1.

John Hedges, late of Finchley, Middlesex, Esq., proved July 5, 1737.

"This Fifth day of May,
Being airy and gay,
To hip not inclined,
But of vigorous mind,
And my body in health,
I'll dispose of my wealth
And of all I'm to have
On this side the grave,
To some one or other,
I think to my brother;
But because I foresaw
That my brother-in-law,
If I did not take care,
Would come in for a share,
Which I no ways intended
Till their manners were mended —
And of that, God knows, there's no sign —
I do therefore enjoin
And strictly command,
As witness my hand,
That nought I have got
Be brought to hotch-pot;
And I give and devise,
Be much as in me lies,
To the son of my mother,
My own dear Brother,
To have and to hold,
And my silver and gold,
As the affectionate pledges
Of his brother

JOHN HEDGES."

No. 2.

William Jacket, late of the Parish of St. Mary, Islington, dec., proved July 17, 1789.

"I give and bequeath,
When I'm laid underneath,

To my two loving sisters most dear,
The whole of my store,
Were it twice as much more,
Which God's goodness has granted me here.

"And that none may prevent
This my will and intent,
Or occasion the least of law racket,
With a solemn appeal
I confirm, sign, and seal
This the true act and deed of
WILL. JACKET."

NEWCOURT'S "REPERTORIUM."

As the diocese of London will shortly be subjected to a new arrangement, it is much to be desired that some steps should be taken to complete to the present time the various lists of incumbents contained in Newcourt's *Repertorium Ecclesiasticum Parochiale Londinense.* As a century may elapse before we meet with another "Notary Publick" to continue what this author so ably commenced, it has occurred to me, that by a division of labour this desirable object might be attained. The plan that suggests itself is a simple one; but one which perhaps can only be carried out by the authorities of Sion College. Let the librarian, with the consent of the president and fellows, issue a circular to the present incumbents of all the parishes enumerated by Newcourt, soliciting a return of the names of their predecessors since the year 1700, when the author closed his History. The returns should be made upon the plan laid down by Newcourt, containing a short biographical notice of each incumbent, and other memoranda relating to his church.

From two articles inserted in "N. & Q." (1st S. xii. 381., and 2nd S. i. 261.), it appears that some materials for a new edition of Newcourt's great work have been collected by Bishop Kennett, Peter Le Neve, and William Cole, the Cambridge antiquary. Whilst writing I find from the papers that the Rev. William Henry Milman, M.A., son of the Dean of St. Paul's, has recently been appointed Librarian of Sion College; and I am sure there is no one who would more cordially and energetically assist in any good work conducive to the benefit of the church of the present and future ages. J. Y.

FORM OF PENANCE IN 1720.

"The copy of a pennance which was done and perform'd by Oliver Clark of this parish of Long Houghton in the county of Northumberland, and diocese of Durham.

"As appointed, he was present in parish Church afores'd, in his penitential habitt, viz. bareheaded, barcleg'd, and barcfooted, with a white sheet about his shoulders, and a white Rod in his hand, immediately after the Niceen Creed, and stood upon a stool, in the said Church, before the Minister and ye whole congregation, then and there assembled, he did acknowledge his offence in committing the sin of Incest, by saying after the Minister, with a distinct and audible voice as followeth, viz.:

"Whereas (good neighbours) I, forgetting and neglecting my duty towards Almighty God, and the care that I ought to have had of my precious soul, have committed the horrid and detestable Sin of Incest with Margret Clark, Widdow of my Uncle Sam., to the great danger of my precious soul, the evil and pernicious example and encouragement of others, and the scandall of all good Christians, I do here, in the presence of this congregation, in most penitential and sorrowful manner, acknowledge and confess my said sin and wickedness, and do declare myself to be heartily sorry for the same; humbly desiring Almighty God, from the bottom of my heart, and all good Christians offended thereby, to forgive me this and all other my sins and offences, and so to assist me with the grace of his holy Spirit, that I may never committ the like hereafter. To which purpose and end, I desire you all here present to pray unto Almighty God, with me and for me, saying:

"O Lord, we beseech thee, mercifully hear our prayers and spare this penitent who confesseth his sins unto thee, and give him grace so to reform and end his life, that he whose conscience by sin is accused, by thy merciful pardon may he absolved through Christ our Lord. Amen.

"O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sins and be sav'd, mercifully forgive this penitent his sins and trespasses; receive and comfort him who is griev'd and wearied with the hurthen of his sins: Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare him, therefore, good Lord, spare this penitent whom thou hast redeem'd; enter not into judgment with this thy servant, who is vile earth and a miserable sinner; but so turn thine anger from him, who meckly acknowledges his vileness, and truly repents him of his faults; and so make haste to help him in this world that he may ever live with thee in the world to come, through Jesus Xt our Lord. Amen.

"Our Father wh art in heaven," &c.

"Sep. 27, 1720.

"Elisaheth, the most base daughter of Oliver Clark (begotten on his Uncle Sam's widow) Roper of Long-Houghton, was Xtned."

J. Mn.

COMMON-PLACE BOOKS FOR THE BIBLE.

I have been in the habit of filling an interleaved Bible with notes from, or reference to, passages in all classes of writers which serve to illustrate the text. A commentary of this kind, taken from a wide and varied range of reading, and compiled with judgment, would prove much more profitable and instructive than the heavy and jejune works which often pass under that name. At the same time, such a commentary need by no means clash with a good commentary, compiled on a more formal and restricted plan. Locke and Dodd's well-known *Common-place Book to the Bible* by no means corresponds to its name, except in a disparaging sense. The *Commentaries* of the Rev.

Jas. Ford, on the Gospels and Acts, "Illustrated from Ancient and Modern Athens," come perhaps nearer my meaning than any publication I remember, and yet they take in by no means a wide or varied range of learning or illustration. Picinelli's work too I may mention, though I only know it in the Latin translation, and it is confined to *ancient* authors:

"Picinelli (D. Philippi) Lumina Reflexa, seu omnium veterum Classicorum ac Ethnicorum Authorum exactissimus Consensus cum singulis Capitibus ac singulis pene Versibus Sacrorum Bibliorum V. et N. T. deserviens instar Commentarii ad totam S. Scripturam. Ex Italico Latine reddidit D. Augustinus Erath. *Francof.*, 1702. Folio."

Such a commentary as I propose would furnish a noble aim and central point of unity for the discursive reading of a cultivated mind. Were it undertaken by one man, I could name none more suitable than the Rev. Richard Chenevix Trench. It would be best performed, however, by the united efforts of several persons.

Apropos to this subject, A Patristic Commentary on the whole Bible was planned some years ago by Dr. Newman, Dr. Pusey, Rev. J. Williams, Rev. C. Marriott, &c.; but unfortunately was never carried into execution, and such a work still remains a great desideratum. EIRIONNACH.

EPITAPHS.

Epitaph in Plumstead Churchyard. —

"S. S. S.
Interred lie the mortal remains of
General Sir William Green, Baronet,
Chief Royal Engineer,
Departed this life, Jan. 11, 1811. Aged 86 years.

Efficient duty reminiscent grave
Yet mild philantrophy a reign may save
If but the mind incline rare to deny
Courteous humane to misery a sigh
To woe and wretchedness a constant friend
What's the proud curse — a rind an atom cloud
Where shines the planet nature's voice is loud
Soft sweep the lyre pity her distress
Compassion's melting moods her numbers bless
On these perhaps our future joys depend
Aided by the interference of an honourable fricnd
In the honourable corps of Artillery
We have further consigned to memory
A tablet in the Sanctuary of the Church."

M. C.

Epitaph at Truro. — In the church of St. Mary's, Truro, Cornwall, is a mural tablet bearing the following quaint record of the character and deeds of a hero of olden time:

"Δόξα ἐν ὑψίστοις Θεῷ.

"To the pious and wel deserved memory of OWEN FITZ-PEN ALS PHIPPEN, who travelled over many parts of the world, and on ye 24th March, 1620, was taken by the Turkes and made a captive in Argier. He projected sundry plots for his libertie, and on ye 17th June, 1627, with 10 other Christian captives dutch and french (persuaded by his counsel and courage), he began a cruel fight, with 65 Turkes in their own ship, wc. lasted 3 howers, in wc. 5 of his companie were slaine, yet God made him captaine. So he brought the ship into Cartagene, being of 400 tuns and 22 Ordce. The King sent for him to Madrid to see him, he was proffered a capitaine's place and the K.'s favour if he would turne Papist, wc. he refused. He sold all for 6000*l.*, returned to England, and died at Lamoran, 17 March, 1636.

"Melcomb in Dorset wos his place of birth,
Age 54, and here lies Earth on Earth.

"Geo. Fitz-Pen *als* Phippen,
Ipsius frater et hujus Ecclesiæ Rector,
H. M. P."

There are two shields engraved on the tablet; the one bearing three scallop shells, and the other a lion rampant and crosslets.

Epitaph at Norwich. — As you occasionally admit epitaphs in your pages possessing singularity from the events recorded, as well as others of unquestioned merit, I enclose one copied from the graveyard of the Old Men's Hospital, in Norwich, which under the former distinction may deserve admission in your columns:

"In
Memory of
Mrs. PHEBE CREWE,
who died May 28, 1817,
Aged 77 years.
Who, during forty years'
practise as a midwife
in this City, brought into
the world nine thousand
seven hundred and
thirty Children."

HENRY DAVENEY.

Epitaph at Kinver, Staffordshire. — The following epitaph seems worth preserving in "N. & Q." It is on a tomb in Kinver Church, Staffordshire:

"To the Memory
of Eliza, wife of W. Crawsley.
She died in childbed, Nov. 13, 1813.
Aged 28.

"In this sequester'd fane, this humble stone,
Guiltless of art, adorn'd by truth alone,
Thy virtues, lov'd Eliza, best may show,
And point the sources of a husband's woe.
What if no scenes of busier life appear,
With dazzling radiance in thy brief career?
Thine was the soul that shunn'd the general gaze,
Thine the mild lustre of domestic praise.
Five fleeting years in joys unsullied past,
Four pledges of delight, too pure to last,
Presaged how brightly in more lengthen'd life
Had shone the friend, the mother, and the wife.
Charm'd by thy tongue, by thy example fired,
No more my youth life's giddy course desired.
Oh! how without thee shall the path be trod
That leads to Life, to Virtue, and to God!

Yet shall my soul His high behest obey,
Whose bounty gave, whose justice takes away;
Nor e'er my grateful heart forget that he
Ow'd thee to Heaven, who ow'd his heaven to thee."

Stylites.

Epitaph at Abinger.—From a wood-rail memorial in Abinger Churchyard, Surrey:

"To the memory of Henry Hubbard, died 1849, aged 72 years.

"My hammer and anvil have lost its ring,
My bellows, too, have lost its wind,
My fire's extinct, my forge decayed,
My rasp and vice in the dust are laid;
My coal is spent, my iron gone,
My last nail's driven, my work is done."

D. D. H.

Curious Epitaphs.—In S. Maria del Popolo, Rome:—

1. Over the son of a professor of geometry:

"Hic lapis centrum est,
Cujus peripheria vita fuit.
Giratus est quondam in hoc turbulento vitæ circulo
Nobilis * *
Parente regni Geometria
Qui infelicissime quadraturam circuli invenit,
Dum filius ejus dilectissimus
Sub hoc quadrato lapide sepulchrali
Humatus est."

2. Over an artist of the seventeenth century. At the top of his monument, made by his own hands as a specimen of his skill in painting, sculpture, and architecture, is his portrait in a fixed frame; and underneath it the words, "Neque hic vivus." Beneath the epitaph, within a grated sepulchre, the figure of a human skeleton is sculptured in marble, and so placed as to appear to look through the grating; above which are the words "Nec illic mortuus:"

"J. B. Gislenus Romanus
Sed orbis civis potius quam viator
Omnia bona ut mala secum tulit.
Domum hic quærens brevem, alibi æternam,
Suis edoctus floribus, pomis ac montibus,
Vitam non modo caducam esse, sed fluxam,
Ea sese vivum expressit imagine
Quam non nisi pulvis et umbra fingeret.
Memor vero hominem esse plastice natum,
Hæc artis suæ vestigia fixit in lapide,
Sed pede mox temporis conterenda.
Ita mortis suæ obdurescens in victoria
Ut illam captivam ac saxeam fecerit
Picturæ Sculpturæ et Architecturæ
Triplici in pugna nulli daturus palmam;
Judex non integer scissus in partes.
Peregit tandem extremum annum,
A te nec plausus exacturus nec planctus
Sed in aditu 'Ave,' in exitu 'Salve.'
A.D. 1672, suum agebat 60."

These inscriptions I have never met with in print. Of their unsuitable character for a churchyard, there can be no doubt, much less for the interior of a church. How comforting the thought that such epitaphs, and the melancholy renaissance to which they owe their origin, are dying out day by day.

Ceyrep.

Minor Notes.

Curious Entry of a Baptism at Ogbourne St. Andrew, co. Wilts.—

"When Europe's mirrour England's royall Quecne, Elizabeth, was dead,
Then Collerne's Elizabeth ye first was seene, in Ogg-bourne christened,
Both she and wee and all this Land may rue yt wofull day,
Wherein ye Lord with angry hand, our Queene did take away.
Full foure and forty yeares and more this Virgin Qucene did reigne,
Wherein God's holy word in store she kept, and did mainteine.
Elizabeth Collerne ye daughter of Robert Collerne was baptized ye xxvijth of March being Sonday.
God graunt yt precious pearle may still in England preached be,
Yt kept may be his holy will, of all of each degree;
So shall both quyetness and peace in England still abound,
God's love towards us will increase, our foes he will confound;
This is my wishe, This humbly I request, God graunt it thus may be,
If not let Andrewe's Oggbourne Curate rest in heaven with Christ, with thee;
Amen, Amen.
Now noble James, of Scotland, England, Ireland, King,
God graunt thee long to reigne,
With sharpest sword to cut down sinne, good lawes to bring, and God's word to meintaine;
Then shall the hartes of English wightes be firmly knitt to thee,
Of gracious Earles, of noble Knightes, of all in each degree,
Amen, Amen, Amen.
"The poem of Edward Baron
Curat of Ogborn."

The above is entered under the year 1603. The Queen died at Richmond on the 24th of March, three days before the date of the baptism. In the burial register at Ogbourne St. Andrew is the following entry:

"Mr. William Goddard, parson of both Oggbournes, was buried with great solemnity June xvth, 1604, being Trinity Monday before the Coronation of James, King of Scotland."

Patonce.

Even the Name of America faulty.—Having had occasion to look over some of the most rare *Incunabula* of the travels of Amerigo Vespucci, I find that his Christian name was *Emmericus*, the German *St. Emmerich*, which was only Italianised into *Amerigo*. Alexander Humboldt has shown in his *Examen Critique* how it came that the name was given to America from one who was *not* its discoverer. But as even *this* name is one of

faulty construction, let us henceforth exclaim, "Hail Colombia!" J. Lotsky.

15. Gower Street.

Extraordinary Births. — There is a woman now living in Chester, the wife of a tavern-keeper, who has had twenty-six children in sixteen years. This has been accomplished by a plentiful sprinkling of twins among the ordinary births. Several of the children are still living, but the parents have filled three graves in St. Oswald's churchyard with the defunct issue of their marriage.

T. Hughes.

Chester.

"*Coot.*" — In looking over Skelton's *Phylyp Sparowe*, I noticed the line:

"And also the mad coote."

This recalled to my memory a proverbial saying in the west of Cornwall, "As mad as a coot:" meaning, that the person was excessively angry. Is there anything in the habits of the bird warranting the character here given it?

J. H. A. Bone.

Oldest Australian Colonist. —

"The Melbourne papers report the death of one Henry Waller, aged 62, the oldest Australian emigrant, he having resided in that colony 37 years. It is melancholy to find that Waller died suddenly from a heart disease, induced by excessive tippling." — *Times*, Aug. 16, 1856.

R. W. Hackwood.

"*As deep as the North Star:*" "*As deep as Garrick.*" — These are two degrees of comparison for intensified cunning in common use amongst the lower classes in this town and neighbourhood. The relevancy of the former expression is not very apparent, yet there must be a reason for it; and the latter is remarkable as showing that the genius of the modern Roscius was something beyond the mere fame which attaches itself to the actor of an age. In this case, although the term "deep" has been wrested from its original signification of *tragic intensity*, and the name of Garrick has been corrupted into "Garratt," the existence of such a proverb amongst a people who can have scarcely heard of Garrick shows how widely spread the fame of that great actor must have been, and how transcendant that art which could so simulate nature as to pass into a by-word.

John Pavin Phillips.

Haverfordwest.

Font Inscription. — The following inscription is cut on the stone base of the fine Norman font in Radley Church, Berks:

"Vas sacrum antiquissimum, diu apud rusticos in pago neglectum tandem denuo inter res sacras servandum curavit Johannes Radcliffe hujus ecclesiæ vicarius, A.D. MDCCCXL."

W. J. Bernhard Smith.

Temple.

Duplicates. — In the Kaiserliches Zeughaus, in Vienna, I have seen *the* balloon in which Marshal Jourdan ascended to reconnoitre the Austrian army at Fleurus. Last summer, in the riding-school at Metz, I also saw *the* balloon in which the marshal made his ascent. The one is unlike the other. Did the French commander go up in two balloons? Or did the Austrians manufacture the trophy, like the Russians the flag of the Tiger, to humour the natives? J. Doran.

The Amalfitan Table — The Defenders of the Faith! — Mr. H. Flanders's treatise on *Maritime Law* (Boston, U. S., 1852, 8vo.) contains the following remarkable passage, which we copy *ad litteram:*

"The earliest code of modern sea laws was compiled for the free and trading Republic of Amalfi . . . towards the end of the eleventh century. The laws known as the *Amalfitan Table* are entirely lost. No fragment of them has floated down to us. And yet they are mentioned by authors who wrote so recently as the sixteenth century, as still in existence, and possessing more authority than any other code. . . . The naval power of Amalfi was as superior to that of her neighbours, as was her jurisprudence; and it rendered important services to Christendom, by aiding the pontiffs to repulse the Saracens. Leo IV. conferred on (the *Republic* of) Amalfi the title of *Defender of the Faith.* But nations, like individuals, have their periods. The sun ascends to the meridian, and then sinks beneath the horizon. *Such is nature's law.*"

J. Lotsky.

15. Gower Street.

Minor Queries.

Fowlers of Staffordshire. — Perhaps some of your readers could give me the crest and arms of the Fowlers of Staffordshire, and inform me whether there is any pedigree of the family to be procured? Wilfred.

"*The Blister.*" — Who is the author of a piece with the following curious title, *The Blister, or a Little Piece to Draw*, a petit burletta in one act, London, 8vo., 1814. R. J.

Wm. Cooper, B. A. — Can you give me any information regarding W. Cooper, B.A., author of *The Student of Jena*, a German romance, published at Norwich in 1842. R. J.

Brilley Church and Funeral Stone, Herefordshire. — On the fly-leaf of a book in my possession is pasted the following account of a very singular custom: it is printed on a narrow slip of paper, and does not appear to be cut out of a newspaper. I send it for preservation in your valuable columns, should you think it worthy of insertion:

"There are to be found in highly favoured Britain many relics of druidical and popish superstition; and

many villagers in different parts of the kingdom are still spell-bound by the same prejudices which, centuries back, and even before the reformation, fettered the minds of their uninstructed ancestors. A minister, largely aided by the Home Missionary Society, writes, in one of his quarterly communications :

"'Last night as I was returning home, after preaching at Brilley Common, my companions desired me to look at a large stone, near the high road, and about three hundred yards from the church (Brilley, Herefordshire); they said that every corpse buried at that church is carried round that stone before its interment. They said *that without going round the stone the dead person could not go to heaven!* Under this conviction, one of the men that was talking with me caused his mother to be carried round the stone, before taking her to be buried."

Brilley stone is eighty yards from the entry to the churchyard: it was formerly a cross, but by some accident it was broken in the middle some years since. The people used to carry the corpse THREE TIMES ROUND IT, but that custom is now dropt.

A few burials of late have taken place without going round the stone, but in general the dead are still carried round it; and the common opinion, as before stated, is, *that the dead cannot go to heaven without this ceremony being performed.*

Can any of your correspondents inform me if the stone is still in being, and this curious burial custom retained? and what its origin?

J. B. WHITBORNE.

Celtic Element in the English Language. — Will you, or some of your learned correspondents, kindly inform me whether there are any, and what, works on this subject? EDEN WARWICK.

Birmingham.

James Baird of Chesterhall, was Clerk of the Wardrobe to Queen Anne. He was a son of —— Baird of Newbyth, and married a daughter of —— Watson of Bilton Park, Yorkshire. I am very anxious to know what family he left, and to learn any particulars of his descendants. I will also feel very grateful for any particulars respecting the office of Clerk of the Wardrobe. He was connected, I understand, with the Exchequer in Scotland; so perhaps his duties as clerk may have been carried on in Edinburgh. SIGMA THETA.

Rowe, Serjeant-at-Law. — Harl., 1174. (p. 89.), gives John Rowe, of Rowe Place, serjeant-at-law, and adds that he sold Rowe Combe (or Place) in the 23rd year of Henry VIII. Lysons (*Magna Britannia*, vol. vi. pt. i. p. ccxiii.), on the authority of Sir William Pole, mentions William Rowe, Esq., among "the persons of very good family formerly residing in Totnes;" and adds, "his son John, who was serjeant-at-law in the reign of Henry VIII., married the heiress of Barnhouse of Kingston." I am aware of difficulties in the way of reconciling the supposition, but I have a strong suspicion that the two above-named serjeants-at-law were the same person. I therefore venture to ask, if you, or any correspondent, are aware whether there is any reliable list of serjeants? and, if so, whether there were two John Rowes (or Roes, for the name is spelt very variously), serjeants in the reign of Henry VIII.?

TEE BEE.

"*Pikemonger.*" — Among the recorded benefactors to the parish of St. Edward, Cambridge, occurs the name of one Ellis, a "Pikemonger." What was this good man's calling? It may be he was a maker of the weapon so called, the manufacture of which in our own times has been so extensively revived in Ireland; but I am rather inclined to think he followed the more peaceful trade of a fishmonger, making the pike, perhaps, his principal fish. It is well known that Cambridgeshire has always been celebrated for these voracious "river sharks"; and when, in the sixteenth and seventeenth centuries, the sovereign or other distinguished persons visited Cambridge, the mayor and corporation generally presented them with a pike. (Vide Cooper's *Annals.*) Even now the rivers which flow through our fens, and the mighty drains which run into them, probably produce these fish greater both in size and quantity than any other waters in Britain. I shall be glad to know if any of your readers can confirm this idea of the avocation of a "pikemonger."

NORRIS DECK.

Cambridge.

"*London Directory.*" — James Brown, an English traveller and scholar, wrote *The Directory, or List of Principal Traders in London*, 1732. He gave it to one Henry Kent, a printer in Finch Lane, Cornhill; who published it from year to year, and acquired by it a fortune, with which he purchased an estate. None of these *Directories* appear to exist in the British Museum, nor in the Library of the London Corporation. As it would be interesting to compare one of them (especially the one of 1732) with the present corpulent *London Directory*, any of your correspondents who can give information where this one, or any of the others can be seen, will oblige K. J.

The Duke of Monmouth's Mother was Lucy Walters, otherwise Barlow, a Pembrokeshire woman. There was a family named Barlow settled at Slebech, in that county, from Henry VIII.'s reign till somewhat recent times, of which the representative was created a baronet in 1677. Was she of that family? It would oblige me to be informed of her parents' names, date of birth, and place in pedigree. TEE BEE.

London Watchmakers of former Times. — I have a very ancient silver watch, which has been

in my family from an immemorial date. In shape it is the very reverse of a modern flat watch, being an inch and a half thick, and in every respect has a perfectly antique appearance. The name of the maker is "John Everell, by the Maypole in the Strand, London, No. 420." Can any reader of "N. & Q." inform me of this Everell, or when *floruit?* or is there any work which gives an account of the old eminent watchmakers of London? May I also add that I have an antique gold watch, of a more diminutive size, and evidently of a much later period, which has an embossed allegorical representation of the four seasons at the back, and is inscribed "Joseph Martineau, senior, London, No. 1142."? I should wish to know something concerning this Martineau, Senior.

A.

Nicknames of American States. — In *English Traits* Emerson says (p. 27.):

"I chanced to read Tacitus *On the Manners of the Germans*, not long since, in Missouri and the heart of Illinois, and I found abundant points of resemblance between the Germans of the Hercynian forest and our *Hoosiers, Suckers,* and *Badgers,* of the American woods."

I am told that the three words printed in Italics are the nicknames given by the Americans to the inhabitants of three of the states of the Union (for instance, that by "Suckers" the inhabitants of Illinois are meant). Can any of your readers furnish me with a complete list of similar nicknames in use in the United States to designate the inhabitants of each state?

Vespertilio.

Cirencester.

Connection of the Ancients with America. — Can any of your readers contribute information as to the alleged discovery of Greek or Roman remains in the New World? Some years since I read an account of a Greek inscription, *said* to have been discovered on the banks of the river La Plata. Is there anything further known of it? The same question will apply also to the alleged discovery, mentioned in the newspapers about a twelvemonth since, of a pot of Roman coins, in the excavations made for some portion of the railway on the Isthmus of Darien. Henry T. Riley.

Plague Plant. — Can any Carthusian, or other naturalist, give me the natural history name of the *plague plant,* a plant so called which grows, or did grow, in the grounds of the Charterhouse?

So far as I can recollect, it had a small yellow flower; and from the milky juice in the stem, I am inclined to think that it was one of the Euphorbiaceæ. This milky juice either had, or was fancied to have, a sickly smell, and it was a current tradition that it only grew on that spot, owing its nutriment to the bodies interred there during the great plague of 1348–52; at which period the grounds and square formed part of Pardon Churchyard, purchased by Sir Walter Manny for the burial of the dead.

Henry T. Riley.

Liturgical Queries. — 1. The verse in the *Veni Creator* beginning "Dissolve litis vincula," is omitted in the *Hymnarium Sarisburiense* (Darling, 1846), and would seem to be also wanting in the other English Service-books. Nevertheless the longer metrical version in our Ordination Offices contains a translation of it, whilst the shorter version, and the two among Brady and Tate's hymns, all agree in omitting it. Can any of your correspondents explain this curious circumstance?

2. Is the Doxology, "Praise God from whom all blessings flow," &c., to be ascribed to good Bishop Ken?

3. When were the stanzas from Bishop Ken's "Morning and Evening Hymns" first printed with the Metrical Psalms? and who made the selection?

4. Were Brady and Tate the authors of all the "Hymns" at the end of their Psalms? Quidam.

Ayreys or Aireys of Westmorland. — Can any of your heraldic correspondents give me any information respecting the family and arms of the Ayreys or Aireys of Westmorland? R. A. A.

"*Gites.*" — Boys commencing their classical studies, attending the lowest class in the classical academies of Scotland, are called *gites;* and I believe the same designation has clung to them for a longer period than the present and two past generations. At least, I find no person who can inform me of the origin of the name. If you ask a junior boy what class he is in, he will probably answer "in the *gites.*" Can any of your readers inform me what is the origin of the term, and whether it is used elsewhere? A. G. T.

Edinburgh.

Which is the Quercus Robur? — In an early Number of the 1st Series I asked this question, and have received no answer. It is of some importance to ascertain which of the two varieties of English oak is the best, and in what districts each prevails. If any of your readers, at this season, would look at any fine specimens of English oak that are probably not planted trees, and make a note of the way the acorns grow, whether they have stalks, or are sessile, *i. e.* with the shortest possible stalk, one admirer of the oak will be obliged to them. A. Holt White.

St. James, Clerkenwell. — Wanted, the names of the ministers of this church between the death of the Rev. Dewel Pead in 1722, and the election of the Rev. William Sellon, *circa* 1757. J. Y.

Minor Queries with Answers.

Southwell MSS. — The Southwell MSS. were sold by the late Mr. Thorpe, of Bedford Street, London, in or about the years 1834–5. They were all of great historical and antiquarian importance, but some of them related almost exclusively to the county of Down, Ireland. The writer, for antiquarian purposes, is most anxious to ascertain where the after-described volumes are now deposited, and trusts some of your readers will be kind enough to supply him with the desired information. The Nos. and titles are taken from Thorpe's *Catalogue*.

"194. Cromwell Barony Papers, 4 vols. folio.
195. Cromwell Family Papers.
354. Downe Estate. Memorial and other Papers relative to the Lands at Downe-Patrick, the Property of the Cromwells, Southwells, and the late Lord de Clifford. Folio.
356. Rent Rolls of the Downe Estate of the Hon. Edw. Southwell for 1743-4-5-6.
367. Constat of the Patent for the Lands of Moyrach to Murtogh, McTurlogh, O'Lauvry, &c. Folio.
433. Ireland. Official Copies of the Letters, Orders in Council, &c., relative to the Office of Lord Lieutenant of Ireland, from October 1710, to August 1717. 2 vols. fol.
434. Irish State Papers. Official Copies of Letters from the Lords Justices of Ireland, from July 1711, to Sept. 1713. Fol."

DUN-DA-LETHGLAS.

[Our correspondent will find many of the Southwell papers in the British Museum; among others, "Historical Collections relating to Ireland from the Southwell Papers, 1576—1751, 4 vols. folio." See Addit. MSS. 21,135 to 21,138.]

"*The Tarantula.*" — A correspondent, a few days since, forwarded me this note, "*The Tarantula, or Dance of Fools*, a Squib;" and adds, that he is informed that it was a prize essay, written by the late Sir R. Peel when at college, and that ten copies only were printed. I am unable to give any information about it; but should be glad to know if it be authentic, and the circumstances which called it forth? It bears a curious title for a prize essay. TEE BEE.

[We advise our correspondent to keep a sharp eye upon Eaton Stannard Barrett, the facetious writer of *All the Talents*, 1805, as we feel more inclined to attribute the authorship of *The Tarantula* (1809) to him than to Sir Robert Peel. The writer of the latter work published two years before, *The Rising Sun*, a Serio-Comic Satiric Romance, by Cervantes Hogg, F.S.M. [? *Fellow of the Swinish Multitude!*] in two vols. 12mo., 1807. Both works contain humorous satirical prints, allusive of the times.]

Rustington Church, Sussex. — Can any of your Sussex correspondents give me any information respecting the parish church of Rustington (a small village about one mile east of Little Hampton)? Walking through that district a few days ago, and finding the church open, I strolled in: the interior gave unmistakeable signs of its antiquity, and is well worthy of a description in your valuable paper. CHARLES MCCHARLES.

[Dallaway, in his *Western Sussex*, edit. 1832, vol. ii. pt. i. p. 25., has given the following account of this church: "This church is more spacious than others in this district, consisting of a nave, two aisles (as is usual in this county, under the roof of the nave), and a small chapel, probably sepulchral, attached to that on the north side, which was rebuilt at the same period. The tower at the west end, and part of the nave, are decidedly of the Norman style. The chancel is of the time of Edward I. There is no satisfactory account of the founder of the additional chapel, nor of its original destination. The register has its first entry in 1568."]

"*Muggy.*" — Query, Derivation as applied to the weather? FUIT.

[Dr. Ogilvie gives the following derivation: "MUGGISH, MUGGY; Welsh *mwcan*, a cloud of fog; *mwg*, smoke, or from the root of *Muck*. Moist; damp; close; warm and unelastic; as muggy air." See also the word MOKY, in Todd's *Johnson*.]

Replies.

NOTES CONCERNING EDWARD COCKER AND HIS WORKS.

(1st S. xi. 57.; 2nd S. ii. 252.)

The following curious extracts are copied from the MS. note-book of "John Massey of Wandsworth, A.D. 1747." They furnish some minute particulars of this old worthy and his works, and may be read with interest by some of your readers. I should add that the MS. is in my possession.

"In the year 1657, Cocker published his *Plumæ Triumphus*; in some title-pages it is *The Pen's Triumph*, invented, written, and engraved by himself; he lived then on the south side of St. Paul's church, over against Paul's chain, where he taught the art of writing; which perhaps was his first work from the *rolling press*; at least I have seen none older, that is dated. His picture is in the front, with this inscription over it, '*Ætatis suæ*, 26;' from which I conjecture that he was born in 1631. It contains 26 plates, in a small quarto, so that it seems as if he had a design, in this his first book, to write just as many leaves, as he was years old; but I advance this only as a *conjecture*, for in a copy of verses prefixed to this book by S. H., he mentions *The Pen's Experience* (which I have not seen) as Cocker's *first* work; *Art's Glory*, the second; *The Pen's Transcendency*, the third; and *The Pen's Triumph*, the fourth.

"In the same year (*i. e.* 1657), he published his *Pen's Transcendencie, or Fair Writing's Labyrinth*. It contains 32 small oblong folio plates, besides his picture at the beginning; and a large plate at the end, informing the reader that he then lived in St. Paul's churchyard, where he kept school, and taught writing and arithmetic. There is another edition of this book in 1660, which was then augmented, containing 43 leaves, including letter-press work."

"Anno Dom. 1659, he set forth *The Artist's Glory, or the Penman's Treasury*; with directions, theorems, and principles of art in the letter-press work. It contains 25

plates, and at the end of the book is a *Latin* anagram by one *Jer. Colier.*

"In the year 1661, he published his *Penna Volans, or Young Man's Accomplishment.* To which he prefixes this distich:

'Whereby ingenious youths may soon be made,
For clerkship fit, or management of trade,'

invented, written, and engraved by himself. It contains 24 plates, besides his picture at the beginning. In each leaf there are directions for the principle rules of *Arithmetic.*

"Anno Dom. 1664, he published his *Guide to Penmanship*; of which there is another edition in 1673. It contains 22 oblong folio plates, besides his picture at the beginning; where he is drawn in his own hair, with a laced band, and a pen in his hand, and these lines underneath:

'Behold rare Cocker's life, resembling shade,
Whom envy's clouds have more illustrious made;
Whose pen and graver, have display'd his name,
With virtuoso's, in the book of fame.'

This book was printed for John Ruddiard, at the Unicorn in Cornhill.

"Anno Dom. 1672 he published his *Magnum in Parvo*, or *The Pen's Perfection*; invented, written, and engraven by himself. It contains 26 plates in large octavo, and was *engraved upon silver plates!* The book was sold by John Garret, in Cornhill.

"Anno Dom. —— he published, *The Tutor to Writing and Arithmetic*; invented, written, and engraven by the author (but without any date). It contains 16 small quarto oblong copper-plates, mostly in *secretary*, and bastard *Italian*, but very meanly done. To which is added, a tract, containing rules for writing; and a sketch of *arithmetic*, but only as far as *the rule of three*, in 57 leaves of letter-press work. It was printed for John Garret, in Cornhill.

"Some time before the year 1676, he published his *Compleat Writing Master*, containing 23 pages in octavo. But as I have not been able to see this last-mentioned book, I can give no further account of it.

"He also published, some time before his death, *The London Writing-Master, or Scholar's Guide*, in 15 small plates, but without a date. On the last leaf there is this short note in chancery hand, viz. Zealously performed by E. Cocker, living in Gutter-lane, near Cheapside.

"Besides these works he published:

1. *England's Penman*, folio.
2. *Multum in Parvo*, or *the Pen's Gallantry*, quarto, price 1*s.*
3. *Youth's Directions*, to write without a teacher.
4. *Young Lawyer's Writing Master.*
5. *The Pen's Facility.*
6. *The Country School Master.*

"I cannot ascertain the precise time of Mr. Cocker's death, nor where he died; but if I remember right, I think it was in the year 1677, which if true, was the 46th of his age.

"The works that we have of this laborious author, that came from the *letter press*, are these:

"1. A book, intituled, *Morals*, or the Muses Spring-Garden; a quarto of 50 pages, containing distichs in an alphabetical order, for the use of writing schools. It was printed for Thomas Lacy, in Southwark, stationer. The impression that I copy this from, is in 1694, but am not certain that it is the first; for if so it must have been a posthumous work.

"2. In the year 1677, *John Hawkins*, writing master, at St. George's church, Southwark, published Cocker's *Vulgar Arithmetic*, a small octavo; a posthumous work, recommended to the world by *John Collens* and thirteen other eminent mathematicians, or writing masters. . . . .

"Anno Dom. 1695, the aforesaid *John Hawkins*, published Cocker's *Decimal Arithmetic*, in octavo, to which is added his *artificial* arithmetic, shewing the genesis, or fabric of logarithms, &c. . . . . .

"I have been informed that Mr. Cocker had a large library of rare MSS. done by many eminent hands; and printed books in various languages relating to the sciences he professed! Some of the most curious were procured (or purchased) by a nobleman at a great price."

These notes have been incorporated (at least so I am informed) into W. Massey's *Account of the most celebrated English Penmen*, printed somewhere about the middle of the last century.

Edward F. Rimbault.

You have several times alluded to Cocker's *Arithmetic*, which after all must be more famous than rare. I have two copies of it, which I have lately turned up among some old papers. One is the twentieth edition, carefully corrected with additions, printed in 1700. The other is the forty-eighth edition, carefully corrected and amended, printed in 1736. A list of the existing editions of Cocker, so far as known, might be easily made by your correspondents.

At the same time with Cocker, I met with Oughtred's *Circle of Proportion, and the Horizontal Instrument*, an English translation by William Forster, 1633. To this is appended "an Apologetical Epistle," by Wil. Oughtred, against Richard Delamain, but it is unfortunately imperfect. The introduction to the book contains some particulars concerning the invention of the sliding-rule, &c., by Wm. Oughtred.

A third discovery was of a large quantity of old almanacks, chiefly of the first half of the last century, but there were two of which I think a note should be made. One is in old English type, in black and red, and has the following title:

"Allestree, 1620. A New Almanack, or Annuall Calender, with a Compendious Prognostication thereunto appending, serving for this yeare of our Lord, 1620. Being Bissextile or leap yeare. Calculated and properly referred, to the longitude and sublimitie of the Pole Articke of the famous town of *Derby:* and may serve generally, for the most part of Great Britaine.

"Made and written according to lawfull Art, by Richard Allestree, Practicioner in *Sidera, Scientia,* & Φιλαλήθης. *Sine te nihil auxilii, nihil est opis, O Deus Omnipo.*"

This is followed by the text Deut. xxix. 29., and the words "cum Privilegio," but no name of place or printer. It contains some curious matter, but I can only give this:

"Si tibi deficiunt medici, medici tibi fiant,
Hæc tria, mens læta, requies, moderata dieta.

"Vse three Physitians skill, first Doctor Quiet,
Next Doctor Meriman, and Doctor Dyet."

These latter lines are not unknown at this day. The other almanack to which I would refer is,

"Pond, an Almanack for the Year of our Lord God,

1686. Being the second after Bissextile or Leap year, and from the worlds Creation at the Spring 5689 years compleat. Amplified with many good things both for pleasure and profit: and fitted for the Meridian of *Saffron Walden in Essex*, where the Pole is elevated 52 degrees and 6 minutes above the Horizon.

"And may serve indifferently for any other place of this kingdom. Cambridge, Printed by John Hayes, Printer to the University, 1686."

Both these last named books are full of MS. notes, &c. Can any one give any account of the Richard Allestree above named, or of the "Pond" who, I suppose, wrote the last named almanack?

While on this topic, allow me to ask who wrote the *Eclipse Races* (addressed to the ladies). By Philo-Pegasus, a Lover of Truth. London, 1764. This is a quarto pamphlet of twenty pages only, the end being lost. Its style is satirical, and it is full of ridiculous things. B. H. Cowper.

P.S. In a note by me in the present volume, p. 232. line 12., for "*Warden*" read "*Norden*," from whom the extract is made.

Never having seen the *Arithmetic*, I am not able to give an opinion as to whether it was the work of Edward Cocker or not. But I possess a copy of his *Dictionary* (Third edition, 1724), and although it confesses to be "much enlarged and altered by John Hawkins," yet from internal evidence I am satisfied that it is, in the main, a genuine production of the author whose name it bears.

In the first place, it seems to be an original composition. I can trace no plagiarism from Phillips's *World of Words*, or other old dictionary. And it seems to me very probable that if Hawkins was trading upon Cocker's fame he would not have scrupled to avail himself of the labours of others.

It also contains marks of being a posthumous publication of a MS. left incomplete, not having received the author's final corrections. The words do not follow in strict alphabetical order. On the previous hypothesis this is not unlikely to have been the case, but surely a living author would have corrected such errors as the work passed through the press.

Lastly, there are many indications of the author having enlarged upon his plan as he proceeded: for instance, Cardiganshire and Cornwall, and all the counties beginning with the earlier letters of the alphabet, are dismissed in two or three lines, more lengthened descriptions of those counties being found under the articles Shanbedern-Daur, Leskerd, &c. (which it would have been easy for an author, conscious of his change of plan, to have placed under their proper heads while his work was printing), while Norfolk, Suffolk, &c., among later in the alphabet, are treated at full length under those heads.

For these reasons among others, I conclude that Cocker's *English Dictionary* is the work of Edward Cocker: *à fortiori*, it would appear that the *Arithmetic* is his also. Hawkins might have been induced by the success of the *Arithmetic* to have forged the *Dictionary*; but it is hardly probable that he followed up the publication of a forged arithmetic with a genuine dictionary.

Cocker's birthplace seems unknown. Does the following passage, occurring under the article "Norfolk," show that he belonged to that county? "If the Scotch Men laugh at *our* wing of a rabbit, *we* may smile at their shoulder of a capon." At any rate, judging from his *English Dictionary*, in any future "Worthies of Norfolk," he will not be found among the *literati*. E. G. R.

"CARMINA QUADRAGESIMALIA."

(2nd S. ii. 130. 197.)

In fulfilment of my promise I send the names of the authors of these poems contained in the second volume, as they are assigned in the one now in my possession. The number of poems in this volume is 166. I have numbered them in the margin of my book, and I have, as below, placed these numbers against the names of the respective authors. I have no doubt that the testimony of Mr. Sissmore, the late possessor of this volume, is to be relied on. He must have been a contemporary of many of the authors, and probably personally acquainted with some of them. I abstain from any remarks on the authors, as I have nothing trustworthy to communicate on this point; and I would venture to express a wish that some one may be found willing to tell us something of men whose youthful efforts gave such promise of future eminence.

Markham. 1. 3. 6. 12. 24. 31, 32, 33, 34. 37. 46, 47. 76. 85. 87. 90, 91, 92, 93. 97. 113. 141. 166.
Keith. 2. 4, 5. 9, 10. 35. 39. 50. 64. 67. 69. 71. 73, 74, 75.
Impey. 7. 11. 16. 21. 105, 106. 129. Four lines of 129., beginning with "Gaudet" and ending with "aquilas," are ascribed to Markham.
Wilcox. 8. 29. 80, 81, 82, 83. 87. 100, 101, 102, 103. 111. 133. 136. 142. 155. 158.
Harley. 13. 30. 35. 107.
Lord Stormont. 14. 17, 18. 109, 110. 112. 117, 118. 138.
Bedingfield. 15. 79. 94, 95. 99.
Thomas. 19, 20. 41. 140.
Roberts. 26. 52.
Hay. 27.
Nash. 28. 54.
Tubb. 38. 49. 53. 84. 125. 142.
Gilpin. 43. 152.
Slade. 44, 45. 123. 130.
Sharpe. 48. 77. 114.
Crotchley. 51. 59. 62. 119. 137.
Dowdeswell. 57. 161.
Friend. 58.
Shields. 96.
Bruce. 98.

Thornton. 104. 108. 116. 135.
Gould. 115.
Kendall. 120. 122. 134.
Whitfield. 124.
Sealey. 151. 165.
Selwin. 157. 164.
Crachrode. 159. 162, 163.

Thirty-seven of the poems are not assigned to any author: 121 is ascribed to Stormont *or* Markham. It may be taken as a proof that Mr. Sissmore had the opportunity of obtaining accurate information, that he was able, where a poem was a joint production, to assign each part to its author. Moreover, he has written at the end of the last poem in the volume (one of Markham's), with reference to the last couplet:

"Olim in Manuscripto.

"Oceani ad fines, atque uda cubilia solis,
Insula Dircæa stat celebrata lyra."

W. H. Gunner.

Winchester.

MURDISTON *v.* MILLAR.*

(2nd S. ii. 30.)

At the time when the question was asked, "Is this trial published, and where can it be obtained?" I had not the book at hand in which it is reported, viz. Maclaurin's *Criminal Cases in Scotland*, published in 1774; where this case will be found on p. 557.

The trial took place in January 1773; upon an indictment at the instance of "His Majesty's Advocate against Alexander Murdison, tenant in Ormiston, and John Millar his shepherd," on charges of sheep-stealing, or receiving sheep knowing them to be stolen. The report of the case occupies no less than thirty-seven quarto pages. These, though I knew their contents generally before, I have now read over again. The report does not contain a word on the "instinct of sheep," nor does it make any mention of a dog. It consists of arguments upon various legal points arising in the course of the trial, and particularly on the verdict,—Whether, being signed on a Sunday, it was not therefore invalid? Whether, finding only some of the articles charged in the indictment, and saying nothing of other charges, did not invalidate it? And, lastly, whether an appeal from the High Court of Justiciary to the House of Lords was competent or not?

"The Court adjudged the pannels to be hanged."

N.B. In Scotland, the persons tried are called the *pannels*.

The prisoners offered a petition of appeal to the House of Lords; which was, on March 10, 1773, remitted to a committee; upon whose report the petition was rejected. The report concludes:

"N.B. Murdison and Millar were executed in terms of the Sentence of the Court of Justiciary."

The report contains none of the evidence.

Maclaurin, in his Preface, says:

"It is irksome to search the record of the Court of Justiciary, the only source from which a knowledge of this (criminal) law can be derived."

It is also there only that the *evidence* given on this trial can be found.

The statement in *Blackwood's Magazine* (vol. ii. p. 83.) gives, no doubt, a tolerably correct account of the transaction. It was undoubtedly written by Sir Walter Scott, who long resided in the near neighbourhood of the farm of Ormiston. In his note to chap. xii. of the second volume of St. Ronan's Well, he gives a further account of the sagacity of the dog (but none of a sheep); and he also re-states the story of the sagacity of another dog, also mentioned in *Blackwood*, and begins it by saying: "Another instance of similar sagacity *a friend of mine* discovered in a beautiful spaniel," &c.

I cannot at this moment lay my hand upon vol. i. of *Chambers's Miscellany*, as referred to by the Querist; but I have no doubt that the article contained in it is a transcript either from the *Magazine*, or the novel, or a compound of both.

J. S. s.

COACH MISERIES.

(2nd S. ii. 126.)

I am one of those who well remember the journeys to and from home in our schoolboy days, when a week or more was deducted from the holidays for the time necessarily passed in travelling, to say nothing of the gradual diminution of pocket-money in the latter instance. There are, doubtless, many others who equally well recollect Collier's and Rogers's long coaches from Southampton to London, each pursuing a separate route from Winchester, in one or other of which I spent my first day when "homeward bound." Then came the adventurous expedition to York by "Nelson" or "Highflyer," occupying two days and the intervening night. On the fourth I reached the domestic hearth, but only when the season was that of summer. Never shall I forget the delays and *circumbendibuses* of a winter's journey in a deep snow, such as to my belief and experience was more frequent and tremendous in earlier than in more recent years: never, too, shall I forget, when very young, and easily alarmed by stories of hobgoblins and highwaymen, what horrible tales of murder and robbery were inflicted by coachey and guard on my shuddering ears, when we came in sight on some desolate moor of

* This should be "Murdison and Millar."

the remains of some desperate villain hanging in chains. But, without further preface or remark, let me proceed to mention two coach miseries not included in your catalogue, respecting which I can say with truth *experto crede*.

20. Arriving at daybreak, more than half famished, after an excessively cold winter night's ride on the box, with fingers too benumbed to assist you in partaking of the solids at the breakfast table, and receiving the summons of—"Now, gentlemen! coach is waiting!" just as the prospect of returning circulation gives you the hope of getting a meal.

21. Prepared against the "pelting of the pitiless storm," with wraps and waterproofs, cape, apron, &c., to find that, from a point of your female neighbour's umbrella, which continually tickles your ear, and threatens to upset your hat, a regular stream is conducted down your neck, common politeness forbidding you to remonstrate.

N. L. T.

SARACENS.

(2nd S. ii. 229. 298.)

Abhba wishes to know the derivation of this word. By Rabbinical writers they are called *Sarcin*, and in Chaldee, Sarcaïn, which is understood to denote persons given to rapine and plunder. In Gen. xxxvii. 25., for "and behold a company of Ishmeelites," the Jerusalem Targum has *Saracain*, *i. e.* Saracens. In the same place the Targum of Onkelos has Arabs. It appears therefore that Ishmeelites, Arabs, and Saracens, were accounted synonymous terms. Gen. xxxix. 1. exhibits the same use of the words. That the wandering predatory tribes of Arabs are meant appears from a passage in which something is compared to the tents of the Saracens which are moved about from place to place. The use of this word in reference to the Arabs was much earlier than the rise of Mohammedanism, as it would not be difficult to show by references to ancient writers. There are several derivations of the word proposed, one of which is thus expressed: "Dicti autem fuerunt Saraceni a *Sara* legitima Abrahami uxore;" but this is too fanciful to be admitted. A second view would trace it to the root שׁרק and make it signify *Orientals;* but the opinion of Scaliger is far preferable. He derives it from the Arab. *sarac*, "to plunder." See Matt. vi. 20., where the Arabic words occur. There can be little doubt, as Scaliger says, that this word, like *Cossack*, denoted the predatory hordes, whose chief occupation was violence and rapine. There is still another circumstance connected with this name, and it is that a region of Arabia was called *Saraca*, and its inhabitants Saracens. But did the country take its name from the people, or the people from the country? Judging from analogy, the former would be the case, and the derivation from *sarac*, "to plunder," hold good. Jerome says the Hagarenes and Saracens are the same, and he says they have falsely taken to themselves the name of Sara; in the first he is right, but certainly not in the second of these observations. I may add that, according to Ammianus Marcellinus, the name of Saracens was more recent than that of Scenites, or *dwellers in tents*. See Bochart, *Phaleg.* lib. ii. cap. 2., for interesting particulars upon the subject. See Gibbon, ch. l., Bohn, vol. v. p. 446. *note*. Simson, *Chron. Cath. sub an.* 2093. A. M.

B. H. C.

Replies to Minor Queries.

Addison and his Hymns (2nd S. ii. 49.) — Had Mr. Penstone referred to the General Index of "N. & Q.," he would have found that some of your correspondents have not been unmindful of Addison's fame, and of his well-founded claim to the authorship of the hymns in *The Spectator*. Without intending to disparage his poetical talents, we may safely maintain that Andrew Marvel had no better right to these beautiful compositions than either Tom D'Urfey or Settle. We may not be surprised, ere long, to see doubts expressed whether De Foe was the author of *Robinson Crusoe*, and Johnson of *Rasselas*.

J. H. M.

Who wrote the Letter to Lord Monteagle (2nd S. ii. 248.) — The allusion to the Gunpowder Treason, in the epitaph on Lady Selby, in the church at Ightham, copied by Magdalensis, has no reference to her having written the letter to Lord Monteagle, nor did I ever hear of any tradition of her having done so. The six lines after "She was a Dorcas" allude to the hangings of three rooms in the mansion house at Ightham called the Moat, which were worked by Lady Selby: one representing Adam and Eve in Paradise, another the Story of Jonah, and the third the Apprehension of Guy Fawkes.

C. de D.

Hops, a wicked Weed (2nd S. ii. 243. 276.) — The earliest book mentioning hops with which I am acquainted is the *Promptorium Parvulorum*, the learned editor of which mentions MSS. of the date 1498, though probably the book is older. The references to it are:

"Hoppe, sede for beyre, Hummulus, secundum extraneos."

"Bere, a drynke. Hummulina, vel hummuli potus, aut cervisia hummulina."

In the notes it is stated that "bere" differed from ale in being hopped. I have no doubt that the plant is indigenous in England, and very little doubt that, in common with alehoof, or groundivy, it has been used from very ancient times for a bitter condiment to beer; though perhaps its

cultivation for the purpose may be of more recent date, at which time a foreign name may have superseded its vernacular one. In Swedish and Danish it is still called humle. Kilian has Hommel. vet. fland. i hoppe, lupus salictarius. Hoppe, he derives "ab *hoppen* quod saliat, sive ascendat arbores," but whence humulus and lupulus ?

I am inclined to think that the plant in earlier times bore a different English name, from the fact that in South Burlingham, Norfolk, is a field called "Humbletoft Six Acres." Also a hundred in Norfolk is called "Humbleyard," and is said to take its name from a wood in the parish of Swardestone, where the hundred court was formerly held, called Humbleyard Wood. These names in Danish would mean hop-toft and hop-garden respectively. It is not a little singular that about twenty years ago an unsuccessful attempt to reintroduce into Norfolk the cultivation of hops was made in Humbleyard hundred.

E. G. R.

I think L. B. L. is wrong when he concludes that "hope tymbre" refers to hop poles. More probably it refers to the underwood which had attained sufficient size for making *hoops*.

G. W. J.

Peter Newby (2nd S. ii. 289.) — Mr. Newby, about whom R. J. inquires, long resided at Preston (Lancashire), where he for a short time carried on, without success, the business of a printer. He was a native of Kendal, was educated at Douay for the Roman Catholic priesthood, but was never ordained. He was next steward on board an African trader, but on his return to England he was for some time a schoolmaster, then a printer. He was an eccentric character. He died at Preston in December, 1827, at the advanced age of eighty-two years. The following epitaph, which he wrote for himself, humorously tells of his chequered career.

"Here lies Peter Newby, a stranger to fame,
Obscure was his life, less known was his name.
A sailor, a farmer, a poet, a teacher, —
His friends would gladly have made him a preacher;
Foreseeing the burden, he fled from the snare,
Convinced of himself 'twas enough to take care.
He thro' the rough ocean of life steer'd his course,
In hopes to be better, but mostly was worse.
But his troubles are o'er, he's laid in the dust,
And at the last day, may he rise with the just!"

Wm. Dobson.

Preston.

Ring's End, Dublin (2nd S. ii. 149.) — The explanation of this apparent bull, *ring's end*, is very simple. Previous to the formation of that portion of Dublin which is now called "Sir John Rogerson's Quay," there were great piles of wood driven into the sand, and to each of these piles were attached large iron rings, for the convenience of the shipping moored there. The outermost of those piles having a ring was called *ring's end*, that is, *the end*, or *last of the rings*; and hence the name given to the place at the end of Sir John Rogerson's Quay. Sir John Rogerson, the maker of the quay, was at one time Lord Mayor of Dublin, and my information as to the derivation of the name *Ring's End* was received from old Jemmy Walsh, a Dublin pilot, who remembered seeing the ships moored, and their ropes run through the rings of the wooden piles on the river.

I am in a position to give information as to the origin of the names of other places in Dublin, as, for instance, the "Ouzel Galley," the "Pigeon House," &c., should any readers of "N. & Q." take an interest in our local antiquities. P. B.

Dawson Street, Dublin.

"*To cry mapsticks*" (2nd S. ii. 269.) — Map is synonymous with mop. In Tempest's *Cryes of the City of London, Drawn after the Life*, fol., 1711, is depicted a damsel with a bundle of common domestic mops, sticks and all, on her head, with her cry in English, French, and Italian:

"Maids, buy a mapp!
Achetez de mes mappes!
Mappi per lauar' terrazzi!"

"Neverout's" meaning, I think, is, better cry mopsticks than incur the fate of Mumchance, at the commencement of the quotation.

E. S. Taylor.

Dodsley's "Collection of Poems" (2nd S. i. 151. 237.; ii. 274.) — I possess the edition of 1758; with it I purchased an additional volume entitled:

"A Collection of the Most Esteemed Pieces of Poetry that have appeared for several Years, with Variety of Originals, by the late Moses Mendez, Esq., and other Contributors to Dodsley's Collection. To which this is intended as a Supplement. London: printed for Richardson and Urquhart, under the Royal Exchange, MDCCLXVII."

The title-page has a very pretty vignette, designed by H. Gravelot, and engraved by Isaac Taylor. It represents Apollo, very gracefully drawn, playing his lute by a stone, on which is sculptured a medallion portrait, of whom I know not. In the distance are two sages, evidently admiring Apollo's strains.

The volume contains Collins' *Oriental Eclogues*, *Ode to Fear and the Passions*; Goldsmith's *Edwin and Angelina*; and upwards of eighty pieces by Lloyd, Mallet, Whitehead, Garrick, Bonnel Thornton, Glover, Woty, Johnson, Akenside, Moore, Langhorne, Mason, Cunningham, and many others.

My copy contains, in the fly-leaves, two MS. poems; written in the neatest of law-hands of about that date. One is called "The Quaker's Meeting," by Mr. John Ellis; the other is "Epistle from M. Mendez, Esq., to Mr. J. Ellis." It contains eight stanzas in praise of the well-known

tavern, the "Cock" in Threadneedle Street. The opening lines are:

"When to Ellis I write I in verse must indite,
Come Phœbus, and give me a knock:
For on Fryday at eight, all behind the 'Change Gate,'
Master Ellis will be at the 'Cock.'"

After comparing it to other houses, the "Pope's Head," the "King's Arms," the "Black Swan," and the "Fountain," and declaring the "Cock" the best, it ends:

"'Tis time to be gone, for the 'Change has struck one:
O 'tis an impertinent Clock!
For with Ellis I'd stay from December to May:
I'll stick to my Friend, and the 'Cock.'

"M. M."

Who was Ellis? W. C.

[John Ellis was an eccentric character, and a miscellaneous writer of some reputation in the last century. He died on Dec. 31, 1791. An account of him was written by Mr. Isaac Reed, for the *European Magazine*, 1792, and copied into Chalmers's *Biographical Dictionary*.]

The Great Comet of 1680 (2nd S. ii. 269.) — This comet appeared first, of all observers of modern times, to Godfrey Kirch, at Coburg, in Saxony, on November 14, 1680, in the constellation Leo. It was also observed in different parts of Europe and America in the same month. The perihelion passage occurred on December 18. After being obscured by the sun's rays, it re-appeared, and was visible for months after Newton saw it on March 19, 1681. Time of re-appearance is uncertain in the extreme. Encke gives a period of 8800 years. Newton and Flamsteed's observations give 3164 years. Mr. Hind*, however, remarks that the observations collected by Encke are reconcileable with an elliptical orbit of 805 years, or by a hyperbolic orbit. It has been proved that this comet is not identical with those of 1106, 531, and B.C. 43. C. Mansfield Ingleby.

Birmingham.

Whistle Tankards (2nd S. ii. 247.) — The mayor of Hull's tankard illustrates an ancient custom now well nigh forgotten, but which I believe was common in this country; for I have seen amongst the peasantry of Dorset earthenware cups or bowls that had descended to them from their ancestors, of a similar character to the vessels above-mentioned of more costly material. I possess two such cups; and two or three others are preserved in private collections, within my knowledge, as curious relics. They are said to have been used at christenings, and on other festive meetings, for toast and ale. These cups are capable of holding five or six pints, and those which I have seen are of the same shape, which is not inelegant; having a cover, raised on a short stem, and quaintly ornamented with designs of flowers or true-lovers'-knots: also round, under the rim, a poetical distich conveying some such social and convivial sentiment as the following, in characters as rude as the orthography:

"Mery met and mery part,
I drink to thee with all my hart,"

and generally having a date, some year in the early part of the eighteenth century. They have four handles each; and on one side, the characteristic *whistle* projecting a little above the rim. On inquiring into the meaning of this peculiar appendage, I have been told, "Why to whistle for more drink when the cup was empty."

Does not the sailor "whistle for the wind" when he wants his sails filled? W. S.

Hastings.

Knowledge of European History among Barbarous Nations (2nd S. ii. 146.) — In Ferrier's *Caravan Journeys*, p. 183. (Murray, 1856), the author, a French officer, says:

"The great deeds of Napoleon have penetrated even into central Asia, though, it is true, somewhat exaggerated. The Afghans look upon him as a kind of demigod: but as they confound one European country with another, and speak of their inhabitants under one name, that is, *Feringhees*, the confusion is great. For instance, they think Napoleon reigned over the English, who are almost the only Europeans with whom they have had any intercourse, and I had great difficulty in making the Afghan chiefs comprehend the truth on this point."

F.

Emma Hamilton and Dr. Graham (2nd S. ii. 278.) — Emma Harte accompanied Sir William Hamilton to Naples in 1789. Two years afterwards they visited England, and were married at St. George's, Hanover Square. The lady could not have been the assistant of Dr. Graham subsequent to the first of the above dates. Graham commenced his exhibition in London in 1782. Emma Harte was then eighteen years of age. Before hard poverty compelled her to join the quack, she had been nursery-maid in Dr. Budd's family, lady's maid, and mistress successively to Captain Willet Payne and Sir Harry Featherstonehaugh. The ruin which followed this last connection drove her to Graham; but it could only have been for a very short period, as between that period and her acquaintance with Sir William, she sat as "model" to Romney and other painters, and was sufficiently long under the "protection" of Mr. Charles Greville, nephew of Sir William, to become the mother of three children. Graham did not commence his earth-bath until after he had exhausted his two-guinea, guinea, crown, half-crown, and ultimately, shilling visitors to his music, miraculous bed, and the sanitary lectures which he illustrated by the dazzling presence of his "Goddess of Health," a character which Emma sustained for a short period, and in which she addressed the audience. It must have been another goddess

* *The Comets*, by J. Russell Hind, 1852.

who took the earth-baths with the clever *charlatan*. Whatever the errors of Emma Hamilton may have been, let us not forget that without her aid, as Nelson said, the Nile would never have been fought; and that in spite of her sacrifice and services, England left her to starve, because the government was too virtuous to acknowledge the benefits rendered to her country by a lady with too loose a zone. Such pious delicacy had never been displayed since the days of Phryne, who offered, at her sole cost, to rebuild the walls of Thebes, destroyed by Alexander, if she might be permitted to inscribe on them, "*Alexander diruit, sed meretrix Phryne refecit.*" The authorities were scandalised at the idea of owing safety to the mistress of Praxiteles, and refused the offer. *We* accepted the services of *our* Phryne, and then left her to die of hunger. J. Doran.

The Old Hundredth, by whom composed (2nd S. i. 494.; ii. 34.) — H. J. G. in his note on this subject, after remarking that the mistake of ascribing the Old Hundredth to Luther has arisen from the circumstance that one of Luther's tunes commences with the same phrase, says, "whoever might have composed the Old Hundredth, *it is manifest he made it from this tune of Luther's:*" and your correspondent seems to think that a comparison of the two tunes will prove the accuracy of his conjecture. This is rather hard measure to the composer of the Old Hundredth, whoever he might have been; nothing less than a charge of wholesale piracy. I have examined Luther's tune in Bach's *Choralgesange*, the book referred to, and with the exception of the first passage, which is note for note the same in both tunes, I cannot discover any resemblance between them. I therefore regard H. J. G.'s opinion as an "ad quod vult" conclusion, arising out of the exceeding dislike he afterwards confesses he has for the Old Hundredth, which I still venture to consider a fine composition.

There are other tunes which have the same opening passage; see the old editions of Sternhold and Hopkins, with notes, Psalms iii. and lxviii., and in the latter the identity extends to the second passage also. Horsley has arranged this tune (Ps. lxviii.) for modern use: see his *Psalms*, No. 81. p. 74. J. W. Phillips.

Haverfordwest.

The Right Man in the Right Place (2nd S. i. 294. 310. 401.) — Your correspondent Bolton Corney aptly remarks that this proverb embodies no novel *idea*. True, yet the form of *expression*, redundant though it be, has in this saying both imparted novelty and secured currency. It certainly contains some of the essential marks of the proverb. Albeit, it errs in excess. But that very excess imparts an intensity which I conceive to be the very salt of the matter. Hence the ready adoption and recognition of this adage. Strip from such world-wide sayings that popular mint-mark which secures them acceptance and circulation and they are nought, and may be dropped unheeded by the way-side. The form is truly wanting in the passages given by Bolton Corney and W. D. The following extract, I am inclined to think, is nearer the mark:

"You will generally see in human life the round man and the angular man planted in the wrong hole; but the Bishop of —— being a round man has fallen into a triangular hole, and is far better off than many triangular men who have fallen into round holes." — *Memoirs of the Rev. Sydney Smith*, by Lady Holland, ed. 4. p. 308.

The contemporary congener, "red-tapeism," has probably been gathered from the same source. Sydney says, speaking of Sir J. Mackintosh:

"What a man that would be had he a particle of gall or the least knowledge of the value of *red tape!* As Curran said of Grattan, 'he would have governed the world.'" — *Ibid.*, p. 245.

F. S.

Churchdown.

Cobbett's Tomb (1st S. xi. p. 298.) — Extreme accuracy is indispensable to "N. & Q." A periodical destined to furnish *data* to future antiquaries should be scrupulously correct on all points, however insignificant. Feeling this, may I be allowed to state, that the "plain stone," which originally covered the remains of William Cobbett, has been replaced by a handsome tomb, erected by his son. J. Virtue Wynen.

Hackney.

Encaustic Tiles, how to copy (2nd S. ii. 270.) — Wash the whole design over with an even tint of gallstone, and use the Indian red opaquely over it, for the pattern. Gallstone does not "wash up" in working like gamboge, and is nearer the tint of old tiles. H. Owen.

If Wilfred will reverse his process, and first colour the whole tile yellow, and when that is quite dry fill in the red parts, he will find the latter colour will not run at all. I find Venetian red and Indian yellow the best colours to use.

Norris Deck.

Cambridge.

Acatry (2nd S. ii. 270.) — I well remember many years ago seeing some Irish leases, in which there was reserved to the lessor so much rent, and it might be, so many fowls, eggs, or other agricultural produce, by way of *accates*. Might not the *acatry* be the place in which these *accates* were stowed, or an account of them kept. In former times, money being scarce, landlords were obliged to receive much rent in kind, and as they resided on their estates, it was not a matter of inconvenience to them to do so; and even kings might

receive such rents, and have an officer as a check upon them. Old Bailey, in his *Dictionary*, gives the same definition of *acatery* as the *Technological*.

Perhaps some of your Irish readers can supply modern instances of *accates* being reserved in leases, although such things must now soon be obsolete. W. C.

Richmond.

Proportion of Males and Females (2nd S. ii. 268.) — It appears that the Mormons use statistics with but little success. Their harems need to be supported by stronger props. Hear on the point in question a high scientific authority:

"Notwithstanding that in any ordinary population there is a decided preponderance in the number of females, the number of male births is considerably greater than that of females. Taking the average of the whole of Europe, the proportion is about 106 males to 100 females." — Carpenter's *Human Physiology*, § 1017, p. 1054., ed. 4. 1853.

The tables employed by Dr. Carpenter are those of M. Hofacker in Germany, *Annales d'Hygiène*, Oct. 1829; and of Mr. Sadler in Britain, *Law of Population*, vol. ii. p. 343.

Of course the number of males becomes considerably lessened from the deleterious influences, and abuses, and greater risks to which men are subject; from the peril of the seas, warfare, working in mines and manufactories, with similar employments that tend to curtail life.

Be it, however, that the proportion of the sexes is thus somewhat unequalised, still the disparity cannot favour Mormon license; much less will it justify the following scale of indulgence.

A most trustworthy witness, Lieut. Gunnison, informs us that when he was in Utah, the three members of the Presidency had no less than eighty-two wives between them, and that one of the three "was called an old bachelor, because he had only a baker's dozen." (*Hist. of the Mormons*, by Lieut. Gunnison, p. 120. Philadelphia, 1852.)

F. S.

Churchdown.

In answer to A. A. D.'s Query, I send you the following extracts from the *Sixteenth Annual Report of the Registrar General:*

"313,756 boys and 298,635 girls were born [in England] in the year [1853]; the proportion of the numbers was 1·051 to 1·000, or nearly 105 to 100 = 21 boys to 20 girls."

The proportion varies, however:

"In all England the proportion of boys has increased since 1850, from 104·2 to 105·1."

I have before me the returns of the number of births in England, from 1838 to 1853. Although the proportion fluctuates, the boys are *always* in excess over the girls. So Apostle Pratt is wrong as regards one country of Europe.

Limus Lutum.

Parish Registers (2nd S. ii. 66. 151.) — The extreme importance of this subject, I trust will excuse me for making some suggestions and queries about it.

In the first place, it is well known that registers of baptisms, burials, and marriages were ordered to be kept by Cromwell, the Vicar-general in 1536. At what date were copies ordered to be transmitted to bishops' or archdeacons' registry?

I find, in several register books in the diocese of Norwich, entries like the following:

"Copy exhibited at *Archdeacon's* Visitation up to this date."

"Copy exhibited at *Bishop's* Visitation up to this date."

At the present time the custom is to send them to the bishop's registrar in January or February. I think this is ordered by the act of 1813.

Did the archdeacon's registrar, in former days, hand them over to the bishop's registrar? or are they now kept distinct?

In the Norwich diocese, the bishop holds a visitation only once in seven years; in other dioceses rarely more than triennially.

In one of the population returns, I think for the census of 1831, are returns of what register-books were then in existence in each parish. I have reason to think this somewhat incorrect.

At present, most archdeacons, in their annual visitation queries to the churchwardens, ask if a faithful register is kept of baptisms, burials, and marriages, and whether an iron chest is provided for their safe custody. I would humbly suggest, that every archdeacon, when he makes his personal inspection of each church, or the rural deans, in those dioceses which have them, should furnish themselves with the census return which contains the list of register-books (which I before stated I believe to be that of 1831), and satisfy themselves by personal examination that they are properly preserved. I think this would be a sufficient guarantee for their safe custody. But I think, too, that copies should be taken, to avoid the risk of the originals perishing by fire or otherwise. E. G. R.

It appears to me, that by far the simplest plan for having these valuable documents preserved, would be to have the whole of them at once made over to the Registrar-General; when those found wanting (and I fear they would be very numerous) could, in great measure, be supplied by the copies *supposed to be preserved* in the various Diocesan registries. When, in care of the Registrar-general, further decay or destruction would be prevented, and in such an excellently managed department, arrangements would doubtless soon be made to have the older and more illegible books carefully copied, and the whole placed in such a manner that reference could be made with ease and certainty.

The statement that appeared in the daily papers a few days since, of the robbery of the register books from a church at the West end, will further tend to prove that, under the present arrangement, these important documents, even when best taken care of, have not that security they deserve.

My proposal would but very slightly interfere with existing interests, and the expense would be very trifling. New books must of course be supplied to every church, before the old ones are taken away.

If no one can propose a better plan than mine, I trust we shall see the matter brought before Parliament ere very long: and that we may have to thank the open pages of "N. & Q." for having an Act passed of such national importance.

W. (Bombay).

London.

Continuation of "Candide" (2nd S. ii. 229.)— The following extract from the Preface to the edition of Voltaire's *Works*, published at Paris 1829, by Lefevre, and edited by M. Beuchot, will perhaps supply your correspondent with the information he requires: —

"C'est à Thorel de Campigneulles, mort en 1809, qu'on attribue une Seconde partie de Candide, publiée en 1761, et plusieurs fois reimprimée à la suite de l'ouvrage de Voltaire, comme étant de lui. On l'a même admise dans une édition intitulée, 'Collection complète des Œuvres de M. de Voltaire, 1764, in 12.' L'édition de Candide, 1778, avec des figures dessinées et gravées par Daniel Chodowicky, contient les deux parties."

J. Middlemore.

Griffin's Hill, Northfield.

St. Peter, with a closed Book (2nd S. ii. 268.) — A book is not considered a distinguishing emblem in the hand of a saint, except in a few instances where it is manifestly significant. It is usually given to apostles and bishops, as to preachers of the word; also to abbesses and nuns as devoted to holy meditation on sacred truths. I am aware of only one instance where St. Peter carries a book, which is on the rood-screen in the church at Trunch, in Norfolk. In this case he holds an open book with these words written upon it: *Credo in Deum Patrem Omnipotentem.* St. Paul, on the same screen, bears, as usual, a sword and book clasped. F. C. H.

Royal Privileges at Universities (2nd S. ii. 270.) —If persons, who can *prove* a descent from our kings in *the female line*, can claim either a university degree, or any other privilege, then the so privileged class is an enormously numerous one. Any reader of Burke's *Royal Families* can testify to this. No old family of gentle blood, able to run up fifteen or twenty generations, can well escape some sort of legitimate descent from our Norman and Plantagenet kings. Many families can trace half a dozen such. I do not refer to the comparatively newly rich or lately ennobled, but to the old landed gentry — the "knightly families," as heralds call them. A facetious Lancashire friend once talked of offering a reward for the discovery of any Radcliffe who really professed NOT to be "descended from the Derwentwater family." To find a gentleman of family who could not trace, through the many mothers in his pedigree, some sort of a descent from royalty, would be even more difficult still. P. P.

Heraldry of the Channel Islands (2nd S. ii. 270.) — The arms of many of the families in these islands are not to be found in the Heralds' College of England, and the reason is very obvious. These islands are all that remain to the Crown of England of the ancient Dutchy of Normandy, but they form no part of the realm of England. The English College of Heralds has therefore no more jurisdiction in the islands than it has in Scotland or Ireland. Some families, however, especially such as have settled in England, and acquired property there, have registered their arms in the English Heralds' Office.

The early date (the reign of King John) at which these islands were severed from Normandy by the loss of that province to the kings of England, affords a sufficient reason why the arms of families in the Channel Islands should not be found in collections of Norman arms. Nevertheless, the arms of De Carteret of Jersey are identical with those of a Norman knight of that name who fought in the first crusade; and the arms of a family of the name of De Saumaresq, now extinct, but formerly residing near the town of Valognes in Normandy, bear too close a resemblance to the arms of the Guernsey family of De Sausmarez to leave a doubt as to the common origin of the two families.

At present almost the only authority for the arms borne by Channel Islands families are tradition and a few impressions of seals appended to ancient documents. Edgar MacCulloch.

Guernsey.

Winchester Epitaphs (2nd S. ii. 195. 280.) — In reply to the Query of Patonce, I beg to say, that the only memorial in brass now existing in Winchester Cathedral is the one of Lieut.-colonel Boles. The Cathedral Registers are under the charge of the Rev. W. N. Hooper, the Precentor, who would, no doubt, answer any inquiry addressed to him. I am not able to say whether the registers go back so far as 1578. W. H. Gunner.

Alpaca (2nd S. ii. 167.) — Haughmond will find a very interesting account of the introduction and manufacture of alpaca wool in Dickens' *Household Words*, vol. vi. p. 250. R. H.

Kensington.

Fig-pie Wake (2nd S. i. 227. 322.)—Fig-pies, or as they are there called, "fag-pies," are, or at least were very recently, eaten in Lancashire on a Sunday in Lent, thence known as "Fag-pie Sunday." I have tasted them in my childhood; but so far as I recollect, they were anything but nice cating, being of a sickly taste. The composition was, so far as I recollect, sugar, treacle, and dried figs. HENRY T. RILEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

When noticing the first Part of Mr. Mayor's *Cambridge in the 17th Century*, which, as our readers may remember, contained the two lives of Nicholas Ferrar written by his brother John, and Dr. John Jebb, we paid a just compliment to the editor for the public spirit with which, availing himself of his leisure for research and means of access to rare and manuscript sources of information, he applied those advantages to illustrate the history of his own University. We spoke, too, of the sound scholarship and high feeling which distinguished his editorial labours. Those remarks might well be repeated with respect to the Second Part of the work in question, which is now before us; and contains the *Autobiography of Matthew Robinson, sometime Fellow of St. John's College, Cambridge, and Vicar of Burneston, Yorkshire.* Every page and note contains evidence of the honest painstaking spirit in which the editor has undertaken what is clearly a labour of love; and if the men of Cambridge have reason to be proud of Matthew Robinson, they may point with great satisfaction to the manner in which his quaint and interesting Memoir has been edited by one who is still amongst them; and whose dedication of this volume to a "Townsman," Mr. C. H. Cooper, who is preparing a Cambridge *Athena*, shows that he possesses that catholic spirit which distinguishes every true lover of learning.

Nothing can show more clearly how deep and widely spread is the interest taken by all who have any pretensions to a taste for letters in the writings of Shakspeare, than the innumerable pamphlets which are issued from the press illustrative of his life or works. Two such are now before us. One, a very ingenious and well written essay, entitled *Hamlet: an Attempt to ascertain whether the Queen were an Accessory before the Fact to the Murder of her First Husband?* In which, after examining the various points of evidence which go to prove her participation in the murder, the author urges, with considerable skill and success, that, "if the innocence of the Queen cannot be proved, the balance of evidence is in her favour." The pamphlet well deserves the perusal of every student of *Hamlet*. The Second Pamphlet is a much more startling one. It is a *Letter to the Earl of Ellesmere*, suggesting whether the Plays attributed to Shakspeare were not in reality written by Bacon. The author has overlooked two points: one, the fact that his theory had been anticipated by an American writer; the second, one which certainly tells strongly in favour of his theory, and which has been on several occasions alluded to in these columns, namely, the very remarkable circumstance that nowhere in the writings of Shakspeare is any allusion to Bacon to be met with; nor in the writings of the great philosopher is there the slightest reference to his wonderful and most philosophic contemporary.

It is not the smallest merit of the *Annotated Edition of the British Poets*, that its editor has ventured to throw new blood into the *corpus* by introducing into his series the writings of men whose poetry had not received such honour at the hands of Bell, Johnson, &c. The last volume issued belongs, like those containing the *Poems of Oldham and Ben Jonson*, to this division of the work. It is devoted to *Early Ballads, Illustrative of History, Traditions, and Customs*; and whether we look at the old songs themselves, or the literary introductions to them by Mr. Bell, it would be hard to find a volume richer in popular poetry or general interest.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Izaak Walton's Life. By Dr. Zouch. 12mo. Published by S. Prowett, Strand. 1823.
Bowles's Life of Ken. Vol. I. 8vo. 1830.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Reliques of Ancient English Poetry. Second Edition, 1767. Vols. I. & II.

Wanted by *Threlkeld*, 9. Downing Terrace, Cambridge.

Daniel's Voyage round Great Britain. 1818. Folio. Vol. I.
Asiatic Journal for the year 1838.
Turner's England under Henry VIII. 8vo. 1828. Vol. I.
Kitchener on Marriage.
Charles Cotton's Horace Travesti.
Elements of Morality. 3 Vols.
Smith's History of Nevis, West Indies. 1745.

Wanted by *Thos. Millard*, 70. Newgate Street.

Thomas's Life of Napoleon. Vol. I.
Introduction to Spherics and Astronomy.
Murray's Cyclopædia of Geography.
Narcissinearum Monographia. By Haworth.
Strickland's Queens of England. Vol. XII.
Pratt's Gleanings through Wales.

Wanted by *James Verrell*, Bookseller, Bromley, Kent.

Thoms' Early Prose Romances. Parts 1. to 4.
Retrospective Review. Vol. XIV.

Wanted by *C. Francis*, 21. Hardinge Street, Islington.

The Pictorial History of England, complete to commencement of reign of Geo. III. 4 Vols. 8vo.

Wanted by *Jno. Thompson*, Gillingham, Dorset.

Notices to Correspondents.

J. G. S., *who asks for the origin of the phrase "to give one the sack," is referred to our* 1st S. v. 585.; vi. 19. 88.

H. T. R. *will find his suggestion as to the origin of the phrase "richly deserved" considered in our* 1st S. v. 3., *where* Mr. Jardine *shows that it is probably derived from "right wisely deserved."*

The Great Antidote *against scarlet fever alluded to in* Charms and Counter-charms *is Belladonna, so successfully introduced by Hahnemann and his followers.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of "Notes and Queries" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, OCTOBER 25, 1856.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 2. — *Curll's First Publication.**

Scarcely had our introductory paper on Edmund Curll been committed to the press, in which we confessed our ignorance of the place of his birth, his parentage, and education, when our attention was directed to the following account of him, which is to be found in the *New and General Biographical Dictionary* (1798), vol. iv. p. 447.:

"Edmund Curll, a bookseller rendered notorious by Mr. Pope in his *Dunciad*. He was born in the west of England, and after passing through several menial capacities arrived at the degree of a bookseller's man. He afterwards kept a stall, and then took a shop in the purlieus of Covent Garden. His transactions in the way of his trade are well known to the publick by the notes subjoined to that poem; to which it may be added, that he was generally held to be of an immoral character; and was highly injurious to the literary world, by filling his translations with wretched notes, forged letters, and bad pictures, by which practice he greatly advanced the price of books. Thomas Burnet's *Archæologia* is a proof of this.† He lost his cars for publishing the *Nun in her Smock*, and another paltry performance. He died in 1748 [1747]."

From this account we learn that he was born in the west of England, and that before he arrived at the dignity of a shopkeeper, "he kept a stall," probably in the purlieus of Covent Garden. But it will be seen from a controversy in which Curll was engaged as early as the year 1710 — for he seems to have got into controversy almost as soon as he got into business—that he had been apprenticed to one "Mr. Smith, by Exeter Change." ‡

This we gather from a curious work entitled *London's Medicinal Informer*, 1710, from which we learn that Curll was the publisher of a work notorious for its quackery, entitled *The Charitable Surgeon*, and that he combined with his trade of bookseller that of vendor of pills and powders for the afflicted — a practice, we believe, not uncommon in those days. This is shown by the following advertisement inserted in *The Supplement* paper of April 8, 1709:

"Whereas by an impudent, as well as an ignorant advertisement in last Tuesday's *Review*, inserted by J. Spinke, Mr. John Marten, surgeon, is insinuated to be the author of *The Charitable Surgeon*. To do Mr. Marten that common justice which is due to every man, I do hereby assure the world, that he is not the author of the aforesaid book; neither has he (to my knowledge) any acquaintance with, or ever saw the author, or I ever saw Mr. Marten, 'till last Tuesday, in my life. And as for a scurrilous pamphlet published in Spinke's name, intituled *Quakery Unmask'd*, which he calls an Answer to *The Charitable Surgeon*; this is once more to let him know, that he must expect no other reply, than what he has had, viz. That no notice will be taken of such an ignorant pretender. Whether he can read or write is a query; but he has given the world a demonstration, that he can't cast account; for, he says, the medicines sold at my shop, come to between 3*l.* and 4*l.* a packet, which the author advises to be taken 40 days, and will at that rate cost the patient about 20*l.*; but I am of the opinion, that physick for 40 days at 10*s.* per dose amounts to 120*l.* So much for his arithmetical learning. And for his grammatical, though he pretends in his book to understand Greek, I have five guineas in my pocket, which if John Spinke can English so many lines out of any school-book, from *Sententia Puerilis* to Virgil, he shall be entitl'd to. 'Tis money easily earned, and will pay the rent of his house in the *dark passage* for a year, and buy him ingredients to make pills and powder for the Venereal Disease, to last for that time. And for his assistance in this great task, all the dictionaries in my shop shall stand by him; and if he does not perform it some time this week, he must expect to be enrolled for a scholar.

"E. Curll.

"Temple Bar, April 7, 1709."

After quoting the advertisement the author of *London's Medicinal Informer* thus proceeds:

"Now can any man imagine what should provoke E. Curll to publish such a ridiculous advertisement, suppose Marten be not (though I really believe he is) the author of *The Charitable Surgeon*, unless it be (and then sure E. Curll would not sell it!) a scandalous book. What disadvantage is it to Marten to be insinuated to be its author? But he was not insinuated so to be; he was only asked, whether he knew its author? 'But a guilty conscience,' &c. However, E. Curll may, if he pleases, in another advertisement, promise five guineas more to the person or persons that shall either prove, that Marten and he well knew each other before the time he certifies for; or that the second edition of that quack pamphlet was printed at Mr. Berington's near Bloomsbury-square; and that when the sheets were sent from the press to E. Curll to get them revised and corrected by the author, he sent the same messenger with them to Marten for that purpose! 'Fools had never less wit than now-a-days.' Besides, Marten, as Mr. James the printer tells me, handed this advertisement to the press, and paid 5*s.* for the printing it; but we've an old saying, 'A fool and his money,' &c. However, on the next day, being Saturday, April 9th, I attended this ingenious E. Curll, and in his

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* If any reader of these Notes has the good fortune to possess a copy of the very worthless tract published by Curll under the title of *The Curliad, a Hypercritic upon The Dunciad Variorum*, a thin octavo published in 1729, the writer would feel greatly obliged by the loan of it. If sent to The Editor of "N. & Q." every care shall be taken of it, and it shall be safely returned. S. N. M.

† *Archæologiæ Philosophicæ; or the Ancient Doctrine concerning the Originals of Things.* Faithfully translated into English, with Remarks thereon, by Mr. Foxton. Printed for E. Curll in the Strand, 1729. To this work is prefixed "Ad Populum," an angry Preface, evidently by Curll, reflecting on Francis Wilkinson, Esq., Burnet's executor, for having obtained an Injunction in Chancery to suppress a translation of this work. By-the-bye, who and what was "Mr. Foxton?"

‡ Was this Smith a bookseller? We know from Curll's own statement that Francklin, who succeeded William Rufus Chetwood —

"Chetwood who leaned against his letter'd post"—

as a bookseller in Russell Street, Covent Garden, had served his apprenticeship to Curll. A good account of London booksellers is yet to be written.

shop Englished the first five lines of Virgil's first Eclogue, made a demand of the said five guineas, and advised that E. Curll's next advertisement, for the satisfaction of the publick, might be a certificate under the hand of Mr. Smith, by Exeter Change, his master, signifying, *that he served him honestly during the whole of the time for which he was bound 'prentice to him*; but he has not, as yet, that I know of, followed my advice."

If the reader were to see the accumulated memoranda from which these Notes are compiled, he would, we think, admit that the writer of them had good grounds for believing that he had collected sufficient materials to justify him in committing such Notes to the press; yet he will certainly feel, as the writer himself does, how fragmentary and unsatisfactory they are, and how difficult it is to weave them into anything like order.

We have just shown Curll in 1710, publishing and engaged in controversy. Let us before going farther show that we were right in supposing that he commenced his business as a publisher in 1708.

This evidence is contained in a pamphlet entitled *An Apology for the Writings of Walter Moyle, Esq., in Answer to the Groundless Aspersions of Mr. Hearne of Edmund Hall, Oxon, and Dr. Woodward of Gresham College*, 8vo., 1727. Curll had just brought out Anthony Hammond's edition of *The Whole Works of Walter Moyle, Esq., one* vol. 8vo., 1727;* and this *Apology for Mr. Moyle* is a defence of that gentleman from an attack made upon him by Hearne in his *Johannes Glastoniensis*, 1726. In this pamphlet is a letter from Curll to Hearne, whom he styles "Legendary Grubber to both Universities" — and in the course of this letter, speaking of Dodwell, Curll says (p. 17.):

"As to Mr. Dodwell, I had above twenty years' intimate correspondence with him, and always believed him to be a learned and very pious man. But at the same time all who knew him will allow that Mr. Dryden's character of a certain Peer in *Absalom and Achitophel* too much resembled Mr. Dodwell; for he truly was, what the poet asserts:

'Stiff in opinions, *mostly* in the wrong:
Was every thing by starts, and nothing long.'

The first book I ever printed was the present of a manuscript he made me, in defence of his now sufficiently exploded doctrine of the *Divine Immortalizing Spirit transfused by Baptism*."

And in a foot-note he gives us the following description of the work in question:

"An Explication of a famous Passage in the Dialogue of St. Justin Martyr with Tryphon, concerning the Immortality of Human Souls, &c., 8vo., printed in the year 1708. Price 2*s.* 6*d.*"

This was Curll's first publication. By what books this was succeeded, it is now impossible to ascertain with any certainty; for the records of the Stationers' Company, which have been searched for the purpose, only show the following entries made by him.*

Sept. 13, 1710. Edmund Curll then entered for his copy, a book entitled, "Some Account of the Family of Sacheverell, from its original to this time."

Dec. 4, 1710. Edmund Curll then entered for his copy, a book entitled "The White Crow; or an Enquiry into some more new doctrines broached by the Bishop of Salisbury [Dr. Burnet] in a Pair of Sermons uttered in that Cathedral on the 5th and 7th days of November last, 1710; and his Lordship's Restauration Sermon last 29th of May."

May 19, 1711. Edmund Curll and R. Goslin, then entered for their copy, "A True Account of what past at the Old Bailey, May the 18th, 1711, relating to the Tryal of Richard Thornhill, Esq., indicted for the Murther of Sir Cholmley Deering, Bart."

May 29, 1711. Edmund Curll and R. Goslin then entered for their copy, "The Reasons which induced Her Majesty to create the Right Hon. Robert Harley, Esq., a Peer of Great Britain."

July 14, 1711. Edmund Curll and R. Goslin then entered for their copy, "More Secret Transactions relating to the Case of Mr. William Gregg, by the Author of the Former Part."

Sept. 17, 1711. Edmund Curll then entered, "The Reasons which induced Her Majesty to create the Right Hon. Sir Simon Harcourt, the Lord Raby, Lord Dartmouth, Lord Ferrars, Lord Orrery, and D. Hamilton, Peers of Great Britain."

Jan. 26, 1712–13. Edmund Curll then entered, "The Bishop of Salisbury's [Dr. Burnet] new Preface to his *Pastoral Care*, Considered with respect to the following heads, viz. 1. The Qualifications of the Clergy. 2. The Distinction of High and Low Church. 3. The Present Posture of Affairs."

Sept. 22, 1720. Edmund Curll then entered, "The Speech made by Eustace Budgell, Esq., at a General Court of the South-Sea Company in Merchant Taylors' Hall, on the 20th of Sept. 1720."

Nov. 1, 1720. Edmund Curll then entered, "An Epistle to His Royal Highness the Prince of Wales, occasioned by the State of the Nation, presented on his Birthday. By Mr. Stanhope."

Aug. 20, 1746. Edmund Curll then entered, "Achates to Varus. An Epistle describing some Wonderful Appearances that ensued from a touch of Ithuriel's Spear, together with a large Preface in the Style and Manner of some distinguished Authors."

Yet we must not be surprised to find so few books entered by Curll as the publisher, when we see what was the total number of entries in each of the first years of the last century.† They are as follows:

"1700	-	-	-	9	books	entered.
1701	-	-	-	3	"	"
1702	-	-	-	2	"	"
1703	-	-	-	4	"	"
1704	-	-	-	5	"	"
1705	-	-	-	5	"	"
1706	-	-	-	2	"	"
1707	-	-	-	3	"	"
1708	-	-	-	2	"	" ."

* In 1726, *The Works of Walter Moyle, Esq.*, 2 vols. 8vo., were edited by Thomas Sergeant. The volume published by Curll is by Anthony Hammond. Lowndes was not aware of this fact.

* The writer cannot allow this reference to the Stationers' Company to pass without making a public acknowledgment of the kindness and courtesy shown him by Mr. Joseph Greenhill on the occasion of these researches.

† The paucity of entries at Stationers' Hall did not

The list we have given is indeed a brief one, more especially when we consider how voluminous a publisher Curll must have been. It shows how imperfect, after all, is the knowledge of the number of books, published by any bookseller during the last century, which can be obtained by a search of this description. According to the records of the Stationers' Company, during the forty years that Curll was engaged in trade as a bookseller, he only published nine books!

Did we not know from other sources that his press was most prolific for the greater portion of half a century, we should suspect, or rather we should feel sure, that this information must be defective. It was Curll's fate,—a fate which has preserved his name among us,—to be engaged in quarrels and litigations about many of the books he first gave to the world. And when we consider the character of some of these books, such as *Venus in the Cloister*, the *Translation of Meibomius*, and *The Cases of Impotency*, or the circumstances attending the publication of others, such as *Pope's Letters*, or *The Memoirs of Ker of Kersland*, we may, perhaps, not be surprised at his omitting to register them.

But these form a very small proportion of the books published by Curll, as shown by various lists appended to different works issued by him. Thus at the end of Boileau's *Lutrin*, published in 1708, we have the announcement that "Next Term will be published *Callipædia*, a Poem in four books, written in Latin by Cl. Quilletus, &c. Translated by N. Rowe, Esq.

If we come to the year 1719, we find appended to *The Female Deserters, A Novel* by the author of *The Lover's Week*, published, not by Curll, but by J. Roberts in Warwick Lane (and this is a fact worth bearing in mind, for Roberts and Curll will be found hereafter mixed up together in their publications), we have a list of "Books printed for E. Curll," which occupies three pages, with very full descriptions of the contents of the following works:

I. "The Lover's Week."
II. "Milesian Tales."
III. "Hanover Tales."
IV. "The Spanish Polecat."
V. "The Ladies Miscellany."
VI. "The Adventures of Telemachus."
VII. "Exilius, or the Banished Roman."

Again, the back page of *Miscellanies in Verse and Prose*, (Major Pack's), *Second* Edition, published by E. Curll in Fleet Street, 1719, furnishes a list of the following publications by him:

I. "Major Pack's former Volume of Miscellanies."
II. "Addison's Miscellanies."
III. "Poetical Works, &c., of Earl of Halifax."
IV. "Duke of Buckingham's Poems."
V. "Creech's Translation of Theocritus."
VI. "Anacreon, &c., Englished by several hands."
VII. "Dr. Young's Poem on the Last Day."
VIII. "The Force of Religion, by Dr. Young."
IX. "Muscipula, &c., with a Translation."
X. "Mr. John Philips' Poems."

In the year 1723, in the volume of Addison's *Miscellanies*, we find a list of works of a very different character, viz.:

I. "Bishop Bull's Vindication of the Church of England."
II. "John Hales' Treatise on the Passions."
III. "The Pretended Reformers, by Matthias Easbery."
IV. "Translation of Fenelon's Private Thoughts upon Religion."
V. "The Devout Communicant."
VI. "The Christian Pilgrimage."
VII. "Prideaux's Life of Mahomet."
VIII. "Conyers Place's Miscellaneous Tracts in Defence of the Doctrine and Discipline of the Church of England."

But a far better view of the extent and variety of the books issued by Curll may be gathered from the list appended to the second edition of Ashmole's *History of the Order of the Garter*, published by him in 1726. It occupies sixteen very closely printed octavo pages; and is classified. The first division — Divinity — contains twenty-one books, at the head of which is Bull's *Vindication*, which was first printed by Curll.

History and State Affairs occupy the next place. This division commences with Whitlocke's *History of England*, and comprises eleven books. In Biography, which forms the next division, we have twelve books. In Antiquities, which follows, there are thirteen articles. Poetry forms a very large division, containing no less than fifty-nine articles. Under the head of Plays we have seven works; and under that of Novels, seventeen. We then come to the last division, headed Miscellaneous, the first article in which is Aubrey's *Miscellanies*, and the last (No. 27.) Parker's *History of his Own Time*, making altogether no less than one hundred and sixty-seven different works.

One remark, and we will bring this section to a close. This list is headed, "A Catalogue of Books printed for H. Curll, over against Catherine Street in the Strand." Henry Curll was the son of Edmund, and the reason of his name appearing just

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escape the notice of a late writer on the Copyright Act, who remarks: —

"The books at Stationers' Hall show how very few copies were formerly registered and delivered. There were entered in twelve months, including songs and pamphlets: —

From Michaelmas	1767	to Michaelmas	1768	- 66	books.
Do - -	1768	„ „	1769	- 69	„
Do - -	1769	„ „	1770	- 66	„
Do - -	1770	„ „	1771	- 67	„
Do - -	1771	„ „	1772	- 54	„
Do - -	1772	„ „	1773	- 76	„

These few entries (he adds) certainly prove that entries were *then* not usual." — *Reasons for a Modification of the Act of Anne respecting the Delivery of Books and Copyright*, p. 5. 1813.

at this time is sufficiently obvious. His father was now (1726) under prosecution by the government. But more of this hereafter. S. N. M.

SIR THOMAS MORE'S HOUSE AT CHELSEA.

[The following curious memorandum, drawn up at the commencement of last century, is printed from a MS. of the time, kindly forwarded to us by a correspondent for that purpose.]

Probable Reasons showing where Sr Thomas More's House stood in Chelsey.

As there were 7 Cities in Greece, which contended for the Birth-place of Homer; so there are in this Parish 4 Houses, which lay claim to the place, where Sr Thomas More's house stood. To wit,

1. The Duke of Beauforts. 2ly. The old House of Mes Butlers lately Mes Woodcocks School House. 3. That wch was once Sr Reginald Braye's at the Arch, wch is now built into Several Tenements. And 4ly. Sr John Danvers's, wch is also now pull'd down, and upon part of the Ground a short street is built called Danvers Street.

Now of all these in my opinion Beaufort House seemes probably to be the place, where Sr Thomas More's House stood. My reasons for thinking so are these, that follow.

First. His great Grandson Mr Thomas More (who wrote his life, and was born (1566) in the beginning of Queen Elizabeth's Reigne about 30 years after Sr Thomas suffer'd) may well be supposed to know, where the most eminent Person of his Ancestoes lived. Now he writes, page 120 of his Book, That Sr Thomas Mores House in Chelsey, *was the same, wch my Lord of Lincoln bought of Sr Robt Cecil.* It appears pretty plainly, that Sr Robt Cecil's House was that, wch is now the Duke of Beauforts. For in divers places the letters R. C and also Re E with the date 1597. Which letters stand for the first of his, and his Ladie's name; and the date of the year, the time, when He new built, or at least new fronted it. Besides from the Earl of Lincoln, that House was conveyed to Sr Arthur Gorges: From him to Lionel Cranfield Earl of Middlesex. From him to K Charls ye first. From the King to the D. of Buckingham Georg Villars. From his Son after the Restoration to one Plummer for Debts. From Plummer to the Earl of Bristol. And from his Heires to the Duke of Beaufort: So that we can trace all the mesne Assignments from Sr Robt Cecil down to the present possesoe of that House.

But 2ly. Sr Thomas More built the south chancell, or chappel of the Church of Chelsey. And as an evidence thereof His coat of Arms (vizt In a Field Argent a Cheveron engrailed sable between 3 Moor Cocks of the same) remain in the Glasse of the East Window of that Chancell to this day. Now that Chancell originally went with, and belonged to Beaufort House; untill Sr Arthur Gorges sold that Great House, but reserved the Chancell to a lesse House near it, to which it belongs still, and is with that lesse House now in the occupation of the Heirs of the late Sr William Milman, who dyed in that House.

So that the Chappel, or Chancell belonging in the beginning to Sr Thomas More's House; and descending down to the several Possessoes of Beaufort House (untill Sr Arthur Gorges his conveying it to the E of Middlesex) we may conclude, that Beaufort House was Sr Thomas More's.

"LONG LANKYN" BALLAD.

Perhaps some correspondent of "N. & Q." may be able to point to some work where an authentic edition of this curious old ballad may be obtained, or to fill up the several gaps in the following version, which is derived by tradition from the nurse of an ancestor of mine who heard it sung nearly a century ago in Northumberland. The tune is singularly quaint and pathetic, and extremely simple: and, if one may judge by internal evidence in such a case, the music is of considerable antiquity. Is it known whether this ballad is founded on fact in any degree? It evidently points to a time when the English and Scottish Border was infested by the marauders called Moss Troopers; and it is possible that "Long Lankyn" may have been a popular name for a real member of that troublesome fraternity. "Johnstone" is a name well known amongst the Lowland Scotch; and the only doubt as to the locality of the ballad seems to arise from the passage —

"And he must be in *London* before break of day;"

certainly a glaring impossibility in those days of slow travelling. Perhaps "London" may be a modern interpolation, instead of "Loudon," or some other Scotch name of a similar sound: or it may be merely a poetical licence, signifying any great place at a distance from the scene of action.

It is right to mention, however, that to my knowledge a version of it has been met with in another and distant part of the kingdom (Gloucestershire), in which the name "Old Slamkins" was substituted for "Long Lankyn." But in this, and other similar cases, it is possible that, on minute inquiry, the individual who sang it might have been found to have derived it from northern authorities.

Each *hiatus* (arising from defect of memory) is marked by a line of asterisks. When sung, each line is repeated throughout. The tune finishes

with each *second* line. It may be that I ought to have made *four* short lines in each stanza, instead of *two* long ones.

"Long Lankyn.

"Said my lord to his ladye, as he mounted his horse, (*bis*)
'Take care of Long Lankyn who lies in the moss' (*bis*).

Said my lord to his ladye, as he rode away,
'Take care of Long Lankyn who lies in the clay.

Let the doors be all bolted, and the windows all pinned;
And leave not a hole for a mouse to creep in!'

Then he kissed his fair ladye, and he rode away—
He must be in London before break of day.

The doors were all bolted, and the windows were pinned,
All but one little window where Long Lankyn crept in.

'Where is the lord of this house?' said Long Lankyn,
'He is gone to fair London,' said the false nurse to him.

'Where is the ladye of this house?' said Long Lankyn.
'She's asleep in her chamber,' said the false nurse to him.

'Where is the heir of this house?' said Long Lankyn,
'He's asleep in his cradle,' said the false nurse to him.

* * . . . . . (*hiatus.*)

'We'll prick him and prick him all over with a pin,
And that will make your Ladye to come down to him.'

So he pricked him and pricked all over with a pin;
And the nurse held a basin for the blood to run in.

Lady. 'Oh, nurse! how you sleep — Oh, nurse! how you snore —
And you leave my little son Johnstone to cry and to roar!'

Nurse. 'I've tried him with suck — and I've tried him with pap —
So come down, my fair ladye, and nurse him in your lap!'

Lady. 'Oh, nurse! how you sleep — oh, nurse! how you snore —
And you leave my little son Johnstone to cry and to roar!'

Nurse. 'I've tried him with apples — I've tried him with pears —
So, come down, my fair ladye, and rock him in your chair.'

Lady. 'How can I come down? 'tis so late in the night—
When there's no candle burning, nor fire to give light.'

Nurse. 'You have three silver mantles as bright as the sun —
So, come down, my fair ladye, by the light of one.

* * . . . . . (*hiatus.*)

Lady. 'Oh! spare me, Long Lankyn, Oh! spare me till 12 o'Clock,
You shall have as much gold as you can carry on your back.'

Long Lankyn. 'If I had as much gold as would build me a tower.

* * . . . . . (*hiatus.*)

Lady. 'Oh! spare me, Long Lankyn, Oh! spare me one hour,
You shall have my daughter Betsy — she is a sweet flower.'

Long Lankyn. 'Where is your daughter Betsy? She may do some good,
She can hold the silver basin to catch your heart's blood!'

* * . . . . . (*hiatus.*)

Lady Betsy was sitting in her window so high,
And she saw her father as he was riding by.

'Oh, father! oh, father! don't lay the blame on me,
'Twas the false nurse and Long Lankyn that killed your Ladye!'

* * . . . . . (*hiatus.*)

Then Long Lankyn was hanged on a gallows so high —
And the false nurse was burnt in a fire just by."

M. H. R.

FOLK LORE.

Dream Superstitions. — In the rural districts many superstitions yet obtain of dreams on or after particular occasions and days; various incantations are used to procure prophetic, or to escape horrible ones (vide Aubrey's *Miscellanies*); and many rude rhymes hand down the wisdom of the "oneirocritical masters," as Sir Thomas Browne calls them. The pages of "N. & Q." are well adapted for the preservation of many of the above hitherto unpublished, while references to those already printed would oblige Scott of S—.

Raven Superstition (1st S. vii. 496.) —

"A recent letter from Assens, in one of the Danish isles, says: In no country in the world does there exist so much superstition amongst the peasantry as in Denmark. Here the appearance of a raven in a village is considered an indication that the parish priest is to die, or that the church is to be burned down that year; the person who fasting meets a Jew is sure to be robbed within a month; two pins lying in the ground crossed prognosticate the early death of a relative; and the breaking of a looking-glass indicates the ruin of a family.

"But the most remarkable of all superstitions, and that which is most deeply rooted, is that to drink the blood of a man executed (executions take place in Denmark by decapitation), is an infallible preservative against apoplexy and epilepsy. In consequence of this belief the authorities are obliged to take great precautions to prevent persons from approaching the scaffold at executions. On the 20th of this month (August, 1856), two brigands, named Boye and Olsen, were executed in the town, and the authorities as usual employed a strong detachment of soldiers to keep the spectators at a distance. But at the moment the head of Olsen fell beneath the axe, two peasant girls, eighteen years of age, slipped between the soldiers, who were drawn up in two rows, rushed to the scaffold, and received in cups with which they had provided themselves some of the flowing blood, and this blood they hastily swallowed! The thing was done with such rapidity that it was impossible to prevent them. The girls were at once arrested, and on being taken before a magistrate they produced a letter written by Olsen on the previous evening, in which he authorised them to drink his blood. They were ordered for trial on the charge of violating the regulations of the police." — *Galignani's Messenger.*

W. W.

Malta.

New Year's Superstition. — For years past, an old lady, a friend of mine, has regularly reminded

me to pay her an early visit on New Year's Day; in short, to be her first caller, and "let the new year in." I have done this for years, excepting on one occasion. When I, who am of a fair complexion, have been her first visitor, she has enjoyed happy and prosperous years; but on the occasion I missed, some dark-complexioned, black-haired gentleman called—and sickness and trouble, and commercial disasters, were the result. Can any of your readers tell me if this preference for fair-visaged folks is general? PRESTONIENSIS.

Remarkable Cure for the Ague.—In a MS. Psalter of the fourteenth century, the following extraordinary recipe is written, in a hand difficult to decypher, on a blank leaf: —

"*This medecyn ys good for the ague.*

"Take an halfe penyworth of peper, and an halfe penyworth of Safron, and make powther of hem, and medil hem together, and separte it on thre partyes, evy parte lyke moche; and then gathyr iij rede nettyl croppys, and stampe hem and take the Juce of hem, and putt it in to a drawth of small ale and i parte of peper and Safron, and yf he be coold that shall drynke it, warme your ale; and if he be hooth, warme nat your ale. Also, at the gederyng of this nettels, say 6 ave maria, and whan ye have made the medecyn say 6 pat. nr' and 6 ave and 6 crede; the ij tyme, take 6 rede nettyl croppys, and serve hem lyke wyse, the thirde tyme take IX nettyl croppys and serve hem lyke wyse with prayers, and all this medecyn may nat be taken but on the day that ye sekenes comyth."

F. C. H.

TIME AND HIS PEN OR PLOUGHSHARE.

Byron, in his magnificent apostrophe to the ocean at the close of the fourth canto of *Childe Harold*, concludes one of the stanzas with the fine lines:

"Time writes no wrinkle on thine azure brow —
Such as Creation's dawn beheld, thou rollest now."

For this idea he was probably indebted to Madame de Staël, from whose works and conversation he had largely profited. He had doubtless read:

"Si les vaisseaux sillonnent un moment les oudes, les vagues viennent effacer aussitôt cette légère marque de servitude, et la mer reparaît telle qu'elle fut au premier jour de la création." — *Corinne.*

Or had the poet in his mind the quaint prettiness of Shakspeare's deprecation?

"Oh! carve not with thy hours my love's fair brow,
Nor write no lines there with thine antique pen."
Sonnet, xix.

Shakspeare had previously made use of the same figure:

"When forty winters shall besiege thy brow,
And dig deep trenches in thy beauty's field."
Sonnet, ii.

And again:

"The careful hours with Time's deforming hand,
Have written strange defeatures in thy face."
Much Ado about Nothing.

The Latin poets were fond of likening the action of Time upon the front of man to that of a *ploughshare* upon the earth's surface:

". . . posuitque ad tempora canos,
Sulcavitque cutem rugis."
Ov. *Met.*, lib. iii.

". . . in vultus sese transformat aniles,
Et frontem obscœnam rugis arat."
Virg. *Æn.*, lib. vii.

"Cum sit tibi dens ater, et rugis vetus
Frontem senectus exaret."
Horat. *Epod.*, viii.

I do not recollect a classical passage in which the *pen* of Time is spoken of. WILLIAM BATES.

Birmingham.

Minor Notes.

The Word "Jolly."—If the origin of the word *jolly* is considered of sufficient importance to demand a line among the Notes in your wonderful Common-place Book, you may write against it "vide Bp. Stillingfleet," who, in his *Origines Britannicæ*, p. 352., edit. 1837, speaking of Feasts, &c., remarks:

"At which time, among the northern nations, the feast of the new year was observed with more than ordinary *jollity*; thence, as Olaus Wormius and Scheffer observe, they reckoned their age by so many *Iólas*; and Snorro Sturleson describes this new year's feast just as Buchanan sets out the British Saturnalia, by 'feasting and sending presents or new year's gifts to one another.' Thence some think the name of this feast was taken from *Ióla*, which in the Gothic language signifies 'to make merry.'"

JASPER.

The Sound of a Christian Bell.—

"We have," says a letter from Widdin, under date of the 27th August, 1856, "heard a sound this morning, which the people of Bulgaria have not heard for ages, the sound of a Christian bell, to summon us to church, in order that we might thank God for the Sultan's kindness in restoring to us our liberty of worship."

W. W.

Malta.

Hint to Lord Palmerston.—In Frederick von Raumer's *England in* 1835 (vol. iii. p. 47.), I find the following, which I think worthy of being noted in "N. & Q.:" —

"There is no article of exportation in which the English are so far behind the French as in that of young women, sedate governesses, and old bonnes. The English might answer, this is a proof of our prosperity, of our contentment at home, of attachment to our country; whereas poverty, ennui, and vanity, drive the French women over the frontiers. I can only half concede the correctness of this conclusion: an easy and agreeable life certainly keeps the English women at home, and it is

difficult to indemnify them on the continent; but the French gain, by this kind of exportation, more influence in Europe than by ambassadors, spies, and all active agents of the male sex. It was not on the exportation of herrings and stockfish that the English government should have granted drawbacks and bounties, but on that of their amiable countrywomen. It is to be hoped that the present very judicious ministry will, at least, defray the travelling expenses to the continental capitals; and they may be persuaded that this outlay will prove more advantageous to Great Britain than many large subsidies for the importation of German soldiers."

VESPERTILIO.

Rev. C. Wolfe's Words to the Air "Gramachree." — It is stated in the Rev. J. A. Russell's *Remains of the late Rev. Charles Wolfe*, that, —

"He never heard this popular Irish air without being sensibly affected by its deep and tender expression; but he thought that no words had ever been written for it, which came up to his idea of the peculiar pathos which pervades the whole strain. He said they all appeared to him to want *individuality* of feeling. At the desire of a friend he gave his own conception of it in these verses, which it seems hard to read, perhaps impossible to hear sung, without tears."

The exquisite verses here alluded to contain one line which it has always surprised me that the author should have retained, when its extreme roughness could have been so easily removed, without any detriment to the sense, and with manifest improvement in sound. The line is the sixth in the second stanza, and reads thus:

"*What thou ne'er left'st unsaid:*"

Would not the following be an improvement?

"*What thou hast ever said:*"

The stanza then, which is perhaps the most pathetic of a composition intensely beautiful throughout, would read thus:

"And still upon that face I look,
And think 'twill smile again;
And still the thought I will not brook,
That I must look in vain!
But when I speak — thou dost not say,
What thou hast ever said:
And now I feel, as well I may,
Sweet Mary, thou art dead!"

F. C. H.

Mottoes for a Common-place Book, Index Rerum, or Note-book. — I send you two mottoes I have prefixed to my Note-book, and I trust others will do the same: —

"*Adventure not all thy learning in one bottom, but divide it betwixt thy Memory and thy Note-books.* He that with Bias carries all his learning about him in his head, will utterly be beggerd and bankrupt, if a violent disease, a mercilesse thief, should rob and strip him. I know some have a Common-place against Common-place-books, and yet perchance will privately make use of what publickly they declaim against. A Common-place-book contains many Notions in garison, whence the owner may draw out an army into the field on competent warning." — Fuller's *Holy State*, 1st edit., p. 176.

"Preserve proportion in your reading, keep your view of Men and Things, extensive, and depend upon it a mixed Knowledge is not a superficial one; as far as it goes, the views that it gives are true; but he who reads deeply in one class of writers only, gets views which are almost sure to be perverted, and which are not only *narrow* but *false*." — Dr. Arnold.

EIRIONNACH.

Unregistered Proverb: "Like lucky John Toy," &c. — At Penryn, in West Cornwall, I frequently used to hear this proverb applied to any one who rejoiced over a small gain, though purchased at the expense of a greater loss: "Like lucky Jahn Toy — lost a shilling and found a tupenny loaf." There was then living a semi-idiot, called John Toy; but the proverb was of such extended use, that I think it originated ere his time.

J. H. A. B.

The War of Sing (China) Independence. — There have arrived here some proclamations and other printed documents of the new Emperor (*Judge*, President) of the Confederated States of China. His Excellency *Tae-Ping-Teen-Kwo* circulates with much tact and discernment a great number of translations of the *Exodus*, as the liberation of the Hebrew people from the kingly rule of Egypt, the establishment of judges, &c., bear a strong resemblance to the present national war in China. That the foreign rule of the Tartar dynasty was never liked there, and that that hatred even pervaded some of the Christian missionaries *centuries ago*, we learn from a work printed in 1656, which begins thus:

"Sinense cœlum, mite ac benignum olim — nunc Tartarico frigore exasperatum, infestumque!!" — *Boym, Flora Sinensis*, Vienna, fol.

J. LOTSKY, Panslave.

Queries.

GOWER QUERIES.

Can any of your readers explain the words printed in Italics in the following extracts from Gower's *Confessio Amantis?* F. R. DALDY.

1.

"But fader, for ye ben a clerke
Of love and this matere is derke,
And I can ever *lenger the lasse*,
But yet I may nought let it passe."

2.

"The Gregois weren wonder glade,
And of that thing right merry hem thought,
And forth with hem the flees they brought,
And eche on other gan to *ligh*."

3.

"And thus upon his *marrement*
This paien hath made his preiere.

4.

"And though I stonde there a *mile*,
All is foryette for the while."

5.

"And for to speke how that it stood,
Of Thaise his doughter, wher she dwelleth,
In Tharse as the cronique telleth;
She was well kept, she was well loked,
She was well taught, she was well boked,
So well she sped her in her youth,
That she of every wisdom couth,
That for to secke in every londe
So wise an other no man fonde
Ne so well taught *at mannes eye*."

6.

"And prively withoute noise,
He bringeth this foule great *coise*
To his castell in suche a wise,
That no man might her shape avise."

7.

"And after him I finde thus
Southward fro Alisaundre forth,
Tho signes, whiche most ben worth
In governaunce of that *doaire*,
Libra they ben and Sagittaire
With Scorpio, which is conjoint.

8.

". . . . he made a vow,
With manful herte, and thus he saide,
That Rome shulde never abraide
His heires, whan he *were of dawe*,
That her auncester brake the lawe.

9.

"My sone, if that thou well bethought,
This toucheth the, foryete it nought,
The thing is torned into was,
The which was whilome grene gras
Is welked heie, as time now.

10.

"With that upon a grene bough
A ceinte of silke, which she there had,
She knette, and so her self she lad,
That she about her white *swere*
It did and henge her selven there.

11.

"The wind stood thanne nought amis,
But every *topsailcole* it blewe,
Till Ulixes the marches knewe,
Where Lichomede his regne had.

Minor Queries.

Truant Felice. — In one of Hearne's mediæval chroniclers, I find a monastery at Byzantium or Constantinople mentioned as *Truant Felice*. Now there is little doubt that this is an incorrect reading. Can any of your readers help me to find the real name? HENRY T. RILEY.

Artillery. — Two hundred years ago in some of our towns butts were provided by the authorities for the practice of "artillery." What was the kind of artillery then in use? D. W.

Hampshire Topography. — What are the best books to consult for the early history of a parish in Hampshire bordering on Sussex? H. S. T.

Octave at Magdalen College, Oxford. — At the election of Demies at this college, it is customary to nominate one of the unsuccessful candidates as *Octave;* and he is to take the place of any Demy who may chance to die within eight days of the election. Can any of your Oxford correspondents tell me if there has been any instance of an Octave so succeeding to a Demyship? HENRY T. RILEY.

Seven Fleurs-de-lis, and Buslingthorpe Family. — Can any of your contributors, skilled in heraldry, kindly mention a family bearing for arms *Gu.* 7 *fleurs-de-lis* (viz. three rows of *two*, and *one*,) *or?*

Such a coat is indistinctly perceptible in the east window of Buslingthorpe Church, co. Lincoln, surmounted by a crest, which I take to be a peacock.

The arms of "Sire Richard de Boselingthorp," as given in *Parl. Writs* (Sir F. Palgrave), vol. i. p. 416., are totally different, viz. "de argent od le chef endente de sable a un cheveron de gout."

I should also be glad to learn, whether there is any evidence of Sire *John* de Boselyngthorp, father or *grand*father of the Sire Richard mentioned in *Parl. Writs*, having been connected with the fifth (or any) crusade, or of his having undertaken a pilgrimage to the Holy Land. His monument exhibits him *cross-legged* on an altar-tomb; and, as there is a tradition of his having received a grant of land from the king in reward for his having slain a dragon, it is probable that he was a "man of mark" in his day. Either his *son* Richard, who is still commemorated by a half-length brass in good preservation,—or (more probably) a *grand*son of the same name, — is said at his death to have held the manor of Bothumsell, in Notts, "of the inheritance of Isabella, his quondam wife." See Thoroton *v.* Bothumsell.

Query, Who was this Isabella? Was she an heiress of the *St. George*, or of the Furneaux family? Probably, of the former. J. SANSOM.

Buslingthorpe.

P.S. Does the name of Buslingthorpe occur in any list of Knights Templars?

Wolves eating Earth. —

"And as a wolfe, beeing about to devoure a horse, doth ballst his belly with earth, that he may hang the heavier vpon him, and then forcibly flyes in his face, neuer leauing his hold till he had eaten him vp." — *Pierce Pennilesse*, p. 32. (Shakspeare Soc. edlt.)

On what authority does this wolfish trait rest? and are there other allusions to it in old writers?

J. H. A. BONE.

Cleveland, Ohio, U. S.

Waterspouts on Land. — On the first of September last, a thunderstorm, accompanied by hail and rain, burst with unparalleled fury upon this village and its vicinity, and continued from 5·30

to 10·30 P.M. The rain fell in quantities surpassing the experience of the oldest inhabitant; every hollow was, in a short space of time, completely filled. A house was utterly demolished; animals drowned, and the public roads were in places several feet under water; but the most curious phenomenon was the appearance of a large hole of an irregular circular form, more than 20 feet in diameter, and from 7 to 10 feet deep, in a field situate about a mile off, in the parish of Hemsby, having all the appearance of being caused by the descent of a column of water. The situation of the field precludes the possibility of its having been caused by an accumulation of surface water. A hedge ran across the spot; but this, for the space of eight yards, together with large quantities of the subsoil (sand), was carried by the force of the water fully 200 yards into the next field. The sides of the chasm are generally perpendicular, and the depth of the mould considerable. I am desirous to know if anything similar has occurred, and if any appearance of a waterspout on land, and the effects of its fall, are on record. E. S. TAYLOR.

Ormesby St. Margaret.

Chinese and Greeks and Romans. — It is not improbable that the ancient Chinese kept a watchful eye on what was going on in the western world. Has Chinese or Indian history revealed to our orientalists any particulars connected with the Egyptians, Assyrians, Greeks, or Romans, with which, from classical sources, we are unacquainted? If so, any such scraps of information would find a most appropriate place in a corner of your journal. HENRY T. RILEY.

Caricatures. — There is lying before me a curious little volume which unfortunately wants the title-page, but is lettered on the back, "Political Caricatures from 1755 to 1760." It contains 100 plates, preceded by twenty pages of letter-press, explaining or describing them. They seem to have been published, from time to time, by Darby and Edwards, at the Acorn, facing Hungerford, Strand. I should like to know the full title of this volume, and whether it is of any value on account of its rarity, or otherwise. E. H. A.

Races on Foot by naked Men. — During the summer of 1824, I remember seeing, at Whitworth in Lancashire, two races, at different periods, of this description. On one occasion two men ran on Whitworth Moor with only a small cloth or belt round the loins. On the other occasion the runners were six in number, stark naked, the distance being seven miles, or seven times round the moor. There were hundreds, perhaps thousands, of spectators, men and women, and it did not appear to shock them, as being anything out of the ordinary course of things. Can any of your readers inform me whether races of this description are still celebrated in any part of Great Britain or Ireland? It is with reference to this usage, no doubt, that the Lancashire riddle says:

"As I was going over Rooley Moor, Rooley Moor shak'd,
I saw four and twenty men, running stark nak'd.
The first was the last, and the last was the first." *

HENRY T. RILEY.

The Queen's Case Stated. — What are the words in full of some verses bearing this title, published about the year 1820? Some of the lines were —

"C was a Copley with aquiline beak,
D was a Denman who quoted some Greek,
M was Majocchi, who swore in November,
N was the Nothing that he could remember.
T was the Truth if we could but get at it."

UNEDA.

Philadelphia.

November Nights. — In the *London Magazine* for December, 1825, a work entitled *November Nights, by the author of Warreniana*, is announced as "projected." Was it ever published?

UNEDA.

Philadelphia.

Preexistence. — Can any of your readers mention a work or works in which this fanciful doctrine is upheld? I am aware that it was a favourite notion of the poet Shelley. Some years ago I read a paper in, I think, *Fraser* on the subject; but I have since lost all clue to it. Any further particulars on this subject would be interesting. HENRY T. RILEY.

"*Instructions for Lent.*" — I picked up in this parish not long since a little book of *Instructions for Lent, with Meditations for every Day*, founded on some verses of Scripture that apparently occur in the daily services. It is evidently the work of a Roman Catholic, who, however, in the preface highly approves and recommends Bishop Gunning's well-known treatise. The whole is of a very practical character, and contains but little that is distinctively Roman. The title-page is gone, but it would seem to have been printed sometime in the last century. Who was the author? E. H.A.

Gateshead.

Lollard. — In Pulleyn's *Etymological Compendium* (third edit. revised and improved by M. A. Thoms) I find it stated that the term Lollard is derived from a Waldensian pastor of that name, who was burnt alive at Cologne in 1322. No notice, however, is taken of two other derivations which I have met with, and respecting which I should be glad to know through your columns

* Meaning the spokes of a wheel.

whether any well-founded authority exists. Some persons, I am told, derive the name from *lolium*, darnel, or tares, the Lollards being represented as the tares which, in parabolical language, the enemy had sown among the Lord's husbandry. The other conjecture is that the name was derived from the old German word *lollen* (Anglice, *lull*), meaning to sing, and that the followers of Wickliffe were thus denominated, because they were continually engaged in singing hymns. N. L. T.

Culme Family of Devonshire. — Can any one give me some information respecting the armorial bearings, lineage, and history of the Devonshire family of Culme? Have they any connexion with the Cullums of Suffolk? X.

Enstammt or Erstourt. — This name occurs frequently in some title-deeds of the reign of Elizabeth, as belonging to a family in Radnorshire. Can any of your correspondents give any information respecting persons of this name, either at that date, or later? C. C.

Pursey's "De Morton." — Can you inform me whether the following piece is a drama or a novel? — *The Tragedy of De Morton*, by Alfred Pursey. 8vo., 1844. R. J.

Nell Gwynn. — Wading through a fragment of an anonymous* Diary, written possibly about 1666–7, not particularly interesting in the details, being chiefly memoranda of the writer's health, with here and there a stray piece of historical information, I lighted upon the following entries:

"Nov. 22, Thursday.
Paid Mrs Aldworth for Mrs Gwyn xxll sent by Will.
* * * *

"Decr 8, Satterday.
Sent Mrs Gwyn xxll more.
* * * *

"Decr 24. Ch. Eve.
W. Aldworth went to Standlake, and carried Mrs Gwynn xxll, wch made up lxll upon Mich. Accompt. . . ."

Perhaps Mr. Peter Cunningham, or some other of your learned readers, might be enabled to determine whether the Mrs. Gwyn here chronicled is likely to be identical with the celebrated mistress of King Charles II. The date, if correct, would allow the inference. Cl. Hopper.

Scotch Darien Company and Equivalent Company. — By the 15th article of the Union with Scotland, the sum of 398,085*l.* 10*s.* was to be advanced by England, as compensation for the losses suffered by the Scotch Darien Company of 1695–99.

On July 10, 1713, the sum of 18,421*l.* 10*s.* 10½*d.* was voted to William Paterson for "his expense, pains, and considerable losses in the service of the late African and Indian Company of Scotland."

By another Act of Parliament, interest on the above sums was ordered to be paid to a company called the Equivalent Company, for the purpose of being distributed amongst the losers by the failure of the Darien Colony.

By an Act of Parliament, passed in 1850, the whole of the capital, including the compensation to Paterson, was ordered to be paid over to the Equivalent Company for distribution amongst the descendants of the original shareholders.

In 1853, a lineal descendant of Wm. Paterson, named Rogerson, came over from St. John's, New Brunswick, to seek the sum of 18,421*l.* 10*s.* 10½*d.*, as Paterson's most direct descendant; but left, without having been able to find out, either in Edinburgh or London, who the persons constituting the Equivalent Company were. Whilst in London, he stopped at Sam's Hotel, 302. Strand.

Can any of your readers throw any light on the above subject? X. Y. Z.

Minor Queries with Answers.

"Gone to Jericho," its Origin. —

"One of Henry VIII.'s houses of pleasure was Jericho, in Essex. When his majesty was desirous of not being disturbed, the answer given was, that he had gone to Jericho, in other words that he was not at home."

Might I ask if the above is a correct explanation of the origin of this common term? W. W.
Malta.

[Jericho seems to be used by Heywood as a general term for a place of concealment or banishment. If so (says Nares) it explains the common phrase of wishing a person at *Jericho*, without sending him so far as Palestine:

"Who would to curbe such insolence, I know,
Bid such young boyes to stay in Jericho
Untill their beards were growne, their wits more staid."
Hierarchie, book iv. p. 208.

Mr. John Gough Nichols in the *Camden Miscellany*, vol. iii., has given the following curious note on this word. Speaking of the manor of Blackmore, about seven miles from Chelmsford, he says, "In searching the patent rolls of Henry VIII. I have met with the following record relative to this place. It proves at any rate that the name Jericho existed in the reign of Henry VIII., if not before. 18 Feb., 20 Hen. VIII. (1528–9). Lease by the advice of John Daunce, knt., and John Hales to John Smyth of Blackamore, Essex, gent., of the site and mansion of the manor or lordship of Blackamore, and the rectory of Blackamore, with all demesne lands, &c., a tenement called *Jerico*." (MS. Calendar of the Patent Rolls.) The local tradition is noticed by Morant (*Hist. of Essex*, 1768, vol. ii. p. 57.) "This is reported to have been one

* The writer was, no doubt, a member of the legal profession; and, apparently, a person of some consequence, mixing in the higher ranks of society. Upon one of the blank pages, I find scribbled the words "*Thomas Taylor;*" but whether the writer or owner of the MS., or otherwise, I am unable farther to determine.

of King Henry VIII.'s houses of pleasure; and disguised by the name of Jericho. So that when this lascivious prince had a mind to be *lost* in the embraces of his courtesans, the cant word among the courtiers was, that 'He was gone to Jericho.'"]

"*Deuce take you.*" — It is not unlikely that the word *Deuce*, as thus used, may owe its origin to the name of the Roman general, Claudius Drusus, the son of Livia, and step-son of Augustus.

Albert Miræus, in his *Annales Belgici* (Brussels, 1624), p. 9., says that the name of Drusus, after his German victories, became so dreaded, that even "at the present day it is used in the imprecation common with the Flemings, *Dat u den Droes hale*, 'May Druse take you.' *Drusus te auferat seu avehat.*"

We find that a similar imprecation is still in use with the Germans:

"The misery that Drusus must have occasioned among the German tribes was undoubtedly excessive. Some antiquaries have imagined that the German imprecation, *Das dich der Drus hole*, may be traced to the traditional dread of this terrible conqueror."— Dr. Smith's *Dictionary of Ancient Biography*, vol. i. p. 1086.

HENRY T. RILEY.

[Junius, in his *Etymologicum*, gives a different origin to this popular imprecation: "*Deus take you*, Abi in malam rem, Diabolus te abripiat. Huc facit, quod Isidori glossis legimus; Dusius, dæmon, quod itidem auctori Gem. gemm. Dusius exp. dæmon, qui homines educit à sensu. Etiam Teuton. Dusius, *Die duuel die de luyde buten finnes of toe dode brenght.* Imo et illud Augustini, lib. xv. *de Civitate Dei*, c. 23.: 'Quosdam dæmones, quos Dusios nuncupant Galli, hanc assidue immunditiam et tentare et efficere,' &c." Sharon Turner, also, farther informs us, that "Bede, in his *Commentary on Luke*, mentions demons appearing to men as females, and to women as men, whom, he says, the Gauls call Dusii, the presumed origin of our word *deuce*." See Dr. Whitaker's learned argument for deriving this imprecation from "the goddess nymph of the Brigantes" in his *Cathedral of Cornwall*, vol. i. pp. 345—347.]

Lloyd Arms. — To which family of the Lloyds do the following armorial bearings belong? and how can I find out *why* they were granted?

Arms, Argent, a griffin, segreant, vert.

Crest, Out of a dueal coronet, or, a cock's head between two wings, gules, combed, beaked, and wattled of the first.

Granted A.D. 1578. N. E. P.

[We have not seen any authority beyond Edmondson for the arms blazoned by our correspondent. He says they were borne by Lloyd of London and Wales. There is no family of Lloyd in the Visitation of London, A.D. 1568, nor in the subsequent one of 1634. In the Visitation of London in 1687 the arms of Lloyd are quite different, being four stags.]

Omission of f in the Marginal References of the Oxford Bible.—I find, on examination, that the letter *f* has been uniformly, and therefore it would seem designedly, omitted in the marginal references of the Old and New Testament, which bears the date 1851 on its title-page; printed at the University Press, Oxford, for the S. P. C. K. The Book of Common Prayer is bound up together with the copy to which I refer (*y. y. y.* Pearl 8vo.). Can any one give the reason for this omission? BŒOTICUS.

Tonbridge.

[The italic letters *f* and *j*, being what are technically called kerned letters, or such as have part of their face hanging over one or both sides of their shanks, are very liable to lose their *tails* whilst subject to the pressure of machine work. Hence they are frequently omitted as reference letters in marginal notes of the Bible and law works.]

Fast in 1640. — In the churchwardens' book of this parish I find an entry in the above year as follows:

	£	s.	d.
"Item. Pd for a booke against the fast	0	2	0."

What fast was this? ALFRED T. LEE.

Tetbury, Gloucestershire.

[In Toone's *Chronological Historian*, under Nov. 12, 1640, we read that "the Commons, in concurrence with the Lords, moved the King for a fast, which was appointed and held. Dr. Cornelius Burgess and Stephen Marshall preached on that day before the House of Commons, and preached and prayed seven hours betwixt them."]

"*Comœdia Sacra.*" — Some time ago an ancient "comedy" in Latin fell into my hands, and I should be much obliged by any dramatic antiquary giving me an account of its author. The subject is somewhat remarkable, inasmuch as it refers to the history of Joseph when in Egypt.

The following is a copy of the title:

"Comoedia Sacra, cui Titulus Joseph, ad Christianæ juventutis institutionem iuxta locos inventionis, veteremq; artem, nunc primum et scripta et edita per Cor. Crocum, Amsterodami ludimagistrum. Ex Genesios, cap. xxxix. xl. et xli. Abstine sus, non tibi spiro. Coloniæ. Ioannes Gymnicus excudebat, Anno MDXXXVII. 12mo."

Master Crocus dedicates the production to Martin Niven of Amsterdam, "Virginum Gertrudensium moderatori meritissimo." Query, who was Crocus, and what sort of office was it held by his patron Martin Niven? The drama in which Potiphar and Mrs. Potiphar appear must surely be very rare. J. M.

[An edition of this work was published during the same year at Strasbourg: "Excusum Argentinæ, in ædibus Jacobi Jucundi. Anno M.D.XXXVII." The author, Cornelius Crocus, was a Jesuit of Amsterdam, and died in the year 1550. He published a *Grammar* and *Colloquies* to supersede in the schools those of Melancthon and Erasmus. He had the reputation of writing with great perspicuity; and Adrian Junius gives Father Crocus the commendation of having successfully imitated the politeness of Terence and Tully. For some account of him and his works, see *Biographie Universelle*, vol. x. p. 282., and Moreri, *Dictionnaire Historique.*]

Books to Public Libraries.—In Frederick von Raumer's *England in* 1835, speaking of the taxes on literature, he says (vol. iii. p. 58.):

"Eleven copies [of every new work] must be delivered to libraries which, for the most part, are not open to the public. ***."

Will you kindly inform me: 1. Which were the eleven libraries that, in 1835, were entitled to a copy of every new work? and, 2. Which libraries at the present day enjoy this privilege?

VESPERTILIO.

[In 1835, the libraries claiming copies were the Universities of Oxford, Cambridge, Edinburgh, Glasgow, Aberdeen, St. Andrews, and Trinity College, Dublin; the British Museum, Sion College, the Faculty of Advocates, Edinburgh, and the King's Inns, Dublin. By the copyright act, 5 & 6 Vict., c. 45., passed July 1, 1842, *five* copies are required; four to be delivered to the officer of the Stationers' Company, and one *direct* to the British Museum. Or the publishers may deliver the copies direct to the respective libraries, viz. the Bodleian, the Public Library at Cambridge, the Faculty of Advocates at Edinburgh, and Trinity College, Dublin.]

Replies.

POEMS IN PRAISE OF TOBACCO.

(2nd S. i. 115. 182. 258. 320. 378. 504.; ii. 95.)

The following very clever parodies have not been mentioned; *A Pipe of Tobacco, in imitation of Six several Authors*, by Hawkins Browne, Esq. They are published in the *Oxford Sausage*, and are in imitation of Cibber, A. Phillips, Thomson, Young, Pope, and Swift. They richly deserve the honours of full quotation in any work devoted to the praise of tobacco, and are parodies as clever and close as any in the *Rejected Addresses*. Witness the following lines, in "imitation of Mr. A. Phillips:"

"Little tube of mighty pow'r,
Charmer of an idle hour,
Object of my warm desire,
Life of wax, and eye of fire;
And thy snowy taper waist,
With my finger gently brac'd;
And thy pretty swelling crest,
With my little stopper prest,
And the sweetest bliss of blisses,
Breathing from thy balmy kisses.
Happy thrice, and thrice agen,
Happiest he of happy men;
Who when agen the night returns,
When agen the taper burns;
When agen the cricket's gay,
(Little cricket, full of play)
Can afford his tube to feed
With the fragrant INDIAN Weed:
Pleasure for a nose divine,
Incense of the God of Wine.
Happy thrice, and thrice agen,
Happiest he of happy men."

(I quote from the original edition of the *Oxford Sausage*, which is without a date; and I would here inquire if the book was first published in 1772, or when.*) Nor should some modern Oxford parodies on this subject be forgotten; viz. the two (to the airs of "Love Not," and "The last Rose of Summer") printed in *Hints to Freshmen;* they are clever enough to deserve quotation.

John Phillips must also be remembered for his oft-repeated poetical praises of tobacco; for which see particularly the passage in *The Splendid Shilling*, commencing, —

—— "or from tube as black
As winter-chimney, or well-polish'd jet,"

and the lines in his poem on *Cider:*

"To sage experience we owe
The Indian weed unknown to ancient times,
Nature's choice gift, whose acrimonious fume
Extracts superfluous juices, and refines
The blood distemper'd from its noxious salts;
Friend to the spirits, which with vapours bland
It gently mitigates; companion fit
Of pleasantry and wine; nor to the bards
Unfriendly, when they to the vocal shell
Warble melodious their well-labour'd songs."

Perhaps the most whimsical poetical praise of tobacco is to be found in Charles Lamb's *Farewell to Tobacco*, wherein condemnation is so humorously and fancifully mingled with praise. The poem (of 146 lines) is too long to be given here; those who have it not within reach can divine its nature from the following extract:

"Scent to match thy rich perfume
Chemic art did ne'er presume;
Through her quaint alembic strain,
None so sovreign to the brain:
Nature, that did in thee excel,
Framed again no second smell.
Roses, violets, but toys
For the smaller sort of boys,
Or for greener damsels meant;
Thou art the only manly scent.
Stinking'st of the stinking kind,
Filth of the mouth, and fog of the mind,
Africa, that brags her foison,
Breeds no such prodigious poison;
Henbane, nightshade, both together,
Hemlock, aconite —
Nay, rather,
Plant divine, of rarest virtue;
Blisters on the tongue would hurt you.
'Twas but in a sort I blamed thee;
None e'er prosper'd who defam'd thee."

See also on this subject Byron's praise of tobacco:

"Sublime tobacco! which from east to west,
Cheers the Tar's labour, or the Turkman's rest," &c.
The Island, Canto II. xix.

In the notes to this passage (Murray's octavo ed. p. 168.) Dr. Johnson is made to say:

"Smoking has gone out. To be sure, it is a shocking thing, blowing smoke out of our mouths into other

* Isaac Hawkins Browne, the author of these six parodies, was born in 1705, and died in 1760. — C. B.

people's mouths, eyes, and noses, and having the same thing done to us. Yet I cannot account why a thing which requires so little exertion, and yet preserves the mind from total vacuity, should have gone out."

Did not Dr. Johnson also remark that, since the disuse of smoking by the better sort of people, suicides had been more frequent than before?

Crabbe has given a very happy description of "A Smoker's Club," in *The Borough*, Letter x.

In the *audi alteram partem* division of the subject, Cowper's denunciation of the "pernicious weed" must find a place. CUTHBERT BEDE, B.A.

Among the works in praise or dispraise of tobacco, your correspondent has omitted to mention "Tobacco batter'd and the Pipes shatter'd," by Joshua Sylvester; and to be found in the same small folio with his translation of Du Bartas. Does he know also of Dr. Giles Everard's *Panacea, or Wonderful Virtues of Tobacco*, 1658?

HENRY T. RILEY.

"THE LADIES CABINET OPENED."

(2nd S. ii. 261.)

In reply to a Query of your correspondent JOHN BRUCE, I subjoin a copy of the title-page of a copy of this work in my possession:

"THE LADIES CABINET OPENED: Wherein is found hidden severall Experiments in Preserving and Conserving, Physicke, and Surgery, Cookery, and Huswifery. London, Printed by M. P. for Richard Meighen, next to the Middle Temple in Fleetstreet. 1639. 4to."

This copy appears to be quite perfect, but has no prefatory address, the work itself commencing on the next leaf to the title-page; the first thing described in the *Cabinet* being "A Lemmon Sallet." The recipe for "Oil of Swallows" appears on page 19.

Another book, much in the same style, seems to have been very popular in its time. The title of a copy before me runs thus:

"THE QUEEN'S CLOSET OPENED. Comprehending several hundreds of Experienced Receipts, and Incomparable Secrets, in Physick, Chyrurgery, Preserving, Candying, Cookery, &c., which were presented to the Queen by the most Eminent Doctors in Physick, Chyrurgions, Oculists, and divers Persons of Honour, whose names are all fixed to their Receipts, many whereof were had in Esteem, when She pleased to Descend to Private Recreations. CONTAINING 1. THE QUEEN'S PHYSICAL CABINET, or excellent Receipts in Physick, Chyrurgery, &c. 2. THE QUEEN'S DELIGHT, or the Art of Preserving, Conserving, Candying; As also, A Right Knowledge of making Perfumes and Distilling the most Excellent Waters. 3. THE COMPLEAT COOK; or Directions for Dressing all sorts of Flesh, Fowl, and Fish, Ordering of Sauces, and making of Pastry, according to the English, French, Spanish, and Italian Mode. The last Edition Corrected and Enlarged with many New and Late Additions. LONDON, Printed for Benjamin Crayle at the Lamb in Fleetstreet, next White-Fryers Gate. 1684. 12mo."

There is a dedication "To the Ingenious and Courteous Reader," signed "W. M." Let us take a specimen of the medical practice of this work: "A Medicine for the Plague which the Lord Mayor had from the Queen:"

"Take of Sage, Elder, and red Bramble leaves, of each one little handful; stamp them and strain them together through a cloath with a quart of White-wine; then take a quantity of White-wine-vinegar, and mingle them together; and drink thereof morning and night a spoonful at a time, nine days together and you shall be whole. There is no medicine more excellent than this, when the sore doth appeare, then to take a Cock-chick and pull it; and let the Rump be bare, and hold the Rump of the said Chick to the sore, and it will gape and labour for life, and in the end die; then take another, and the third, and so long as any one so dye; for when the Poyson is quite drawn out the Chick will live, the sore presently will asswage and the party recover. Mr. Winlour proved this upon one of his own children; the thirteenth Chick dyed, the fourteen (*sic*) lived, and the party cured." — Page 29.

Somewhat earlier than the period of the above work there was one, apparently popular, having gone through many editions, boasting for its author or *gatherer* no less a personage than a "Master of Art," of Oxford. I will give a part of the title:

"A Right Profitable Booke, for all Diseases, called, The Pathway to HEALTH, &c. First gathered by Peter Levens, Master of Art of Oxford, and Student in Physicke and Surgery, and now newly corrected and augmented. London, Printed by John Beale for Richard Bird, and are to be sold at his house in S. Lawrence-lane, at the signe of the Bible. 1632. 4to. Black letter."

Let the ladies hear to what use he would apply a "pure blacke cat."

"*For the Lytargie in the Head in the hinder part, which maketh it for to shake.*

"Take a pure blacke cat, and flea her, and pull out her bowels, and picke away the fat from the guttes, and put them into the body againe, and fill the body full of musterdseede, well steeped in the juice of Nep, and Sage, and then sow the body up, and rost it upon a spit, till it be so dry that it drop no more moisture, then take the dripping that commeth therof, and put it in bladders, and when you will occupy it, shave the Patient in the neck, and anoint him by the fire in the joint next to the head, and it shall help the grieved."

You have "A precious water for the sight of the eyes," "used by King Edward the sixt." For this preparation various herbs are to be mixed with a pint of good white wine, three spoonfuls of hony, and "five spoonfuls of the water of a manchild that is an innocent."

Much in the same style is *The English-Man's Treasure*, by Thomas Vicary, Sergeant Chyrurgion to King Henry VIII., &c. &c., in which are given forms for "Water of Philosophers," "A Water that will make one to see, that did never see," "Doctor Stevens Water," "An Ointment

called the Gift of God," "To make a Plaister that Sir William Ferrington let a Squire that was his Prisoner goe for, quite without ransome," &c. &c.

I will only mention one more work to enlarge our glimpse at the medical practice of former times, and this is *Select Observations on English Bodies of Eminent Persons in desperate Diseases*, by Mr. John Hall, Physician, who married Shakspeare's daughter. The remedies in some cases will amuse your readers. For example:

"John Emes of Alcester, aged 15, was cured of p——g in bed thus: take the Windpipe of a Cock dried, and made into powder, and with Crocus Martis given in a rear Egg every morning."

"Mrs. Hall of Stratford, my Wife*, being miserably tormented with the cholick, and appointed to inject a Pint of Sack, made hot. This presently brought forth a great deal of Wind, and freed her from all Pain."

The case of "Mr. Drayton, an excellent Poet, labouring of a Tertian," is given; and that of "Elizabeth Hall, my only Daughter," whom he mentions visiting London in April, 1624, and taking cold on her return home; Mr. Queeny, Mrs. Combs, the only son of Mr. Holy-oak (which framed the *Dictionary*), with many other interesting names, and singular treatment for their various ailments.

H. B., F.R.C.S.

Warwick.

BLOOD THAT WILL NOT WASH OUT.

(2nd S. i. 374. 419. 461. 501.)

All arguments on this subject, *pro* and *con*, are not worth a rush, which are founded on the supposed fact that the stain on the floor of the small dark chamber in Holyrood Palace is caused by the blood of David Rizzio. The thing was always treated as a hoax by Sir Walter Scott; and he makes it the foundation of a very pleasant little anecdote, in the introductory chapter to the *Second Series of the Chronicles of the Canongate*. Chambers too, and there can scarcely be a higher authority on such a point as this, asserts that the statement is a traditionary absurdity; since the boards are comparatively modern, the floor which is now in existence not having been laid down till long after the murder of Rizzio. The old floor was worn out; the present floor supplies its place. How the stain was made I know not. I do not, for a moment, believe it was caused by the blood of a human being; perhaps by the blood of a pig or a bullock, very likely not by blood at all. The show-apartments at Holyrood are a perfect museum of spurious relics. Not long ago (perhaps it is the case to this day) a set of armour was exhibited as having been used by Henry Darnley, which it is a physical impossibility he ever could have worn. But worse than this; there was a block of marble which was stated to have been the seat on which Mary Queen of Scots sat at her coronation,—an event, by the way, which took place at Stirling, when Mary was only between eight and nine *months* old: this same block having been originally introduced into the kitchen at Hamilton Palace by a French cook for the purpose of kneading his pastry on it; from which place it was subsequently ejected as being too cumbrous, and was then transported to Holyrood, when it was at once unblushingly dubbed "the coronation stone of Queen Mary."

On the general question: I do not believe that stains made by human blood will not wash out solely and expressly *because* they are made by human blood. Spill the blood of a man or a pig on soft wood, or porous stone, and in a very few hours it will sink so deeply in, that nothing but a plane or a chisel can eradicate the stain; but spill the blood on close-grained wood or hard stone, and, even if it is allowed to remain there for some time, the stain will wash *clean out at once*, whether it is caused by the blood of a man or a pig.

Henry Kensington.

* Susanna Shakspeare.

"GOD SAVE THE KING."

(2nd S. ii. 96. 137.)

A serious illness has prevented my earlier noticing Dr. Rimbault's remark on my Note touching the real composer of this tune. Since that note was written, Mr. Richard Clark has been gathered to his fathers; and Dr. John Bull's melody will probably soon pass into other hands, and appear before the public in its original and authentic shape. Any doubt respecting the origin of an old tune may be fairly considered to have arisen from the fact that there exists no authentic transcript of the composer: for example, had there been no authentic publication of the canon tune, composed by Tallis for Archbishop Parker, who could have believed that that tune, as published in modern days, was a tune of the Tudor epoch? Dr. Crotch, in illustrating the church music of Thomas Morley of 1590, committed a very grave mistake in printing any music of that date in two-minim time, *i. e.* one semibreve in the bar; for no such time was then known in the Church, and, as a consequence, no such quick action or re-action of the scale then existed. My point was this: that Dr. Crotch had mistaken music of the Georgian period for music of the Tudor,—a period of 140 years. Dr. Rimbault thereupon comes to the rescue of Dr. Crotch, and affirms I have made a "ludicrous mistake," for this period was in fact only 120 years; and he comes armed with proof—his copy of the Cheque-book of the Chapel Royal. He says, "you describe William Morley of 1740, whereas he died nineteen

years before, in 1721." It so happens, I knew Dr. Rimbault had this copy of the Cheque-book; and although I had found 1740 affixed to William Morley's chant, desiring to be very correct, I took the pains of consulting Dr. Rimbault himself. In his biographical notices prefixed to his published collection of chants, Dr. Rimbault asserts, that William Morley graduated in 1715, published some songs in 1720; and concludes his notice in these words: "He (*i. e.* William Morley) is supposed to have died about 1738." Now, as the Chapel Royal men live for ever, and no speculator in reversions can ever be induced to touch a life insurance from such a quarter, I thought 1740 an early date for this man's death, and trusted implicitly to Dr. Rimbault. In matters of title-pages and verifications of dates, I have been in the habit always of trusting Dr. Rimbault. I have not copied the Cheque-book: I should as soon think of copying the cheque-book of the Royal British Bank. In return for this childlike faith of mine in Dr. Rimbault's statements touching title-pages and dates, he comes forward and declares I have blindly fallen into the ditch, forgetting that he himself led me there: for, says he, William Morley died about 1738. This is Dr. Rimbault's gratitude. A well-known definition of gratitude makes it consist in "a lively sense of favours *to come*." Dr. Rimbault will never more have an opportunity of thus showing his gratitude, for I shall never more place any reliance on either his title-pages or his dates. I notice that Dr. Boyce prints this chant, attributed to William Morley, in breves and semibreves. Can Dr. Rimbault give any manuscript authority for this chant of the date of 1720? H. J. Gauntlett.

8. Powys Place, Oct. 14, 1856.

Replies to Minor Queries.

New England Queries (2nd S. ii. 108.) — The highly interesting account of Virginia, mentioned as amongst the Birch and Sloane MSS., was *published* in 1849, with the following title:

"The Historie of Travaile into Virginia Britannia; expressing the Cosmographie and Commodities of the Country, together with the Manners and Customes of the People. Gathered and observed as well by those who went first thither, as collected by William Strachey, Gent., the first Secretary of the Colony. Now first edited from the Original Manuscript in the British Museum, by R. H. Major, Esq., of the British Museum. London: Printed for the Hakluyt Society."

Vox.

The Caramagnolles (2nd S. ii. 269.) — One of the old rebel airs, or as they were styled "Caramagnolles," was set upon the church bells at the old cathedral church at Chamounix, which was destroyed in the late conflagration there. I will be happy to send you the notation of the air, as I took it down carefully on hearing the chime. The bells were only chimed on the eve of saints' days, and on children's funerals. The air was of a light character, and, on questioning the propriety of such a chime on the solemn occasion of a funeral, the peasants' reply was, — "We are rejoiced at the child's going to Heaven!" How simple, how beautiful! Rex.

Dublin.

Tyzack Family (2nd S. i. 271.) — In Hodgson's *Hist. of Northumberland*, it is stated, so far as I recollect, that this family was of *Flemish* origin; and that the founder of it settled in Northumberland or Durham in the reign of our Edward III. I cannot speak positively, as I have not the book at hand for reference. *Tyzack* is a not uncommon name in Northumberland, and it is not improbable that this family may have introduced the glass manufacture on the banks of the Tyne.

Henry T. Riley.

Hops (2nd S. ii. 243.) — If your correspondent Mr. Yeowell will look into the *Northumberland Household Book*, item 22, he will find frequent mention made of "Hopps," as being used for brewing, *in England*, in the year 1512; and I have little doubt that they were similarly used some years before that period. Another version of the distich quoted, is as follows:

> "Hops, pickerel, and beer,
> Came into England, all in one year —

meaning the year 1532. It is not improbable that it was in this year that beer, *i. e.* malt liquor hopped, was *first imported from abroad*; and that the old rhymer, in his ignorance, was led to believe that this was the period also of our first acquaintance with hops. Henry T. Riley.

G. W. J. pronounces me wrong in concluding that "hope tymbre" refers to hop poles, and considers that it more probably refers to underwood for making *hoops*. Why? Were "hoops" rather than "hops" the staple commodity of Kent? L. B. L.

Showers of Wheat (2nd S. ii. 289.) — The following extract, from Mrs. Loudon's *British Wild Flowers* (p. 185.), seems sufficiently to account for the fall of seeds like wheat, "but softer, greener, and mealier."

"The seeds of ivy, when deprived of the pulpy matter which surrounds them, bear considerable resemblance to grains of wheat; and hence the numbers which are sometimes found lying about are supposed to have given rise to the stories of wheat being rained from the clouds, which were once so popular."

Eden Warwick.

Birmingham.

Clarence: Lady Jane Grey (2nd S. ii. 221. 297.) — The story related of *Lady Jane Grey* by Mr.

H. Moody, on Sir O. Mosley's authority, appears to have been true of *Mary Queen of Scots*. Speaking of the Earl of Shewsbury's expenses at Tutbury, ann. 1569, Strype says:

"In this castle this noble Earl had *Mary Queen of Scots* in custody; which, whatsoever public allowance he had, was extraordinary expensive to him. And, among other things provided, the *wine* only amounted to a considerable charge; for, when she bathed, *she bathed in wine*," &c. — *Annals of Reform., temp.* Eliz. ch. 53.

Probably Mr. Moody wrote "Lady Jane Grey" by mistake. J. Sansom.

"*Par ternis suppar*" (2nd S. ii. 189.) — The title of Lord Northwick was first conferred in 1797, when the union of Great Britain and Ireland was in contemplation. Hence a motto which should imply, "Two are good, but three are better," would be well-timed. There may be an allusion to Eccles. iv. 12.:

"If one prevail against him, two shall withstand him; and a threefold cord is not soon broken."

The device adopted by Louis XIV, a sun, with the motto "Hec pluribus impar," alone a match for all the world in arms, will occur as analogous. T. C.

Durham.

Derwentwater Family (2nd S. i. 153.) — As to the heir of this family, I can say nothing; but I remember being pointed out in the North of England, a short time since, a person who bears the family name, and is generally reputed to be a descendant, through an illegitimate son, of the unfortunate Earl of Derwentwater. I have little doubt, that there are several other persons, similarly connected with him, to be found in the neighbourhood of North or South Shields.

Henry T. Riley.

Illustrations of the Simplon (2nd S. ii. 211.) — The work inquired for by H. J. is probably the very beautiful series of coloured engravings illustrating the passage of Mount Simplon, published, I think at Geneva, about the year 1815, for I purchased it there in 1816. The author's name, if I remember rightly, was Lory. The work I am well acquainted with. It begins with the Borromean Islands in the Lake Major, and gives a series of views accurately drawn, and exquisitely coloured, of the great road over the Simplon, ending with the approach to Domo D'Ossola. It is a large folio volume. F. C. H.

"*Great events from little causes spring*" (2nd S. ii. 43.) — The act to recharter the first bank of the United States was defeated by the casting vote of Vice-president Clinton (ex-officio President of the Senate), and the Tariff Act of 1846 was ordered to be engrossed by the casting vote of Vice-president Dallas. Bar-Point.

Philadelphia.

English Pronunciation of Latin (2nd S. i. 151.) — Dr. Russell, of the Charterhouse, *used* to have the credit of introducing the new system of pronunciation here spoken. I certainly think that the *eg-o*, of this system, is greatly to be preferred to the *ee-go* of former times. A scholar who accustoms himself to it will be less likely to forget his quantities. Henry T. Riley.

Gamage Family (2nd S. ii. 48.) — After the conquest of Glamorganshire by Fitzhamon and his twelve knights, the lordship of *Coity* fell to the share of Sir Paine Turbeville, and in process of time it was inherited, in default of male heirs, by *Sir William Gamage*, whose mother was fourth daughter of Sir Richard Turbeville. Sir W. Gamage's grandfather was Sir Robert Gamage, son of Paine Gamage, lord of the manor of *Rogiade*, in the co. of Monmouth.

In a note by Sir Samuel Rush Meyrick to his *Heraldic Visitations of Lewis Dwnn*, vol. i. p. 219., he says:

"Coity is a parish in Glamorganshire, near the town of Bridgend. There still exist considerable remains of the castle which belonged to Sir Thos. Gamage. His daughter Catherine, by Margaret St. John, married Sir Thos. Stradling of St. Donat's, high sheriff for Glamorganshire in 1548, and his daughter Margaret became the second wife of William, first Lord Howard of Effingham, who died 1624."

Probably in *The Stradling Correspondence*, published by Rev. John M. Traherne, further particulars may be found. The name of Gamage is still common in Glamorganshire, especially in the neighbourhood of Coity. C. C.

Custom at Dunchurch Church (2nd S. ii. 266.) — R. W. B. asks whether the custom he witnessed at Dunchurch was practised elsewhere. I distinctly recollect being at Acton church, in Cheshire, nearly twenty years ago, and seeing the same practised there. One of the churchwardens, or the apparitor, I forget which, went round the church during service, with a long wand in his hand, and if any of the congregation were asleep, they were instantly awoke by a tap on the head. On mentioning it to a friend at the time, I was told it was the usual custom. I cannot, however, say whether it is still practised. G. W. N.

The Hollies, Wilmslow.

Enlightenment (2nd S. ii. 211.) — A. C. M. asks, "What objection can lexicographers have to this word?" I cannot conceive any. Formations in *-ment*, *-hood*, *-ness*, *&c.*, are discretionary, and do not require the authority of a dictionary. The word *enlightenment* is *new*: one for which the dictionaries referred to found no authority. It is now in common use: sanctioned by writers well acquainted with the mechanism of their own language. I have two examples before me: one in

this month's *Fraser* (p. 448.), by the writer of an ingenious paper "On Shakspeare and his County;" and the other in the last *Edinburgh Review*, by the castigator of the author of "Perversion."

Dr. Hyde Clarke has the word in his copious little *Dictionary*. Q.

Bloomsbury.

Rowe, Serjeant-at-Law (2nd S. ii. 308.) — Allow me to refer Tee Bee to Dugdale's *Chronica Series* at the end of his *Origines Juridiciales*, and to Wynne's *Serjeant-at-Law*, for lists of the serjeants of the time of Henry VIII. There he will find that John Roe was called Serjeant in the second year of that reign, 1510; and that no other of the name received the degree of the coif during its continuance. The serjeant's arguments in court are reported in the *Year Book*, and by Dyer as late as the thirty-second year, 1540. His name is variously spelled in the *Reports*.

This is the John Roo, of whom it is narrated that having composed a "disguisyng" in his youth, it was performed twenty years after, in Christmas, 1526, at Gray's Inn; and that, from its supposed political tendency, it gave such offence to Cardinal Wolsey, that he sent the author to the Fleet Prison, and deprived him of his coif, and rebuked and threatened the young gentlemen who acted in it. By means of friends, however, the cardinal was at last appeased, and the serjeant, being delivered from his incarceration, was restored to his legal honours. See Hall's *Chronicle* (1809), p. 719. Edward Foss.

Burial in Unconsecrated Ground (1st S. v. 320. &c.) — I enclose a newspaper cutting, which I have just lighted upon, and cannot find that any of your correspondents on this subject have hitherto noticed this peculiarly remarkable case.

"The following eccentric directions for his funeral are contained in the will of the late Sir Charles Hastings, Bart., who died in 1823: 'I desire my body may be opened after my death, and buried without a coffin, upon the Grove Hill, on a spot marked by me, wrapped up in either woollen or oil-cloth, or any such perishable materials as will keep my body together until deposited in my grave by six of my most deserving poorest labourers, to whom one pound each will be given, free from the legacy tax. And several acorns to be planted over my grave, that one good tree may be chosen and preserved, and that I may have the satisfaction of knowing that after my death my body may not be quite useless, but serve to rear a good English oak. The tree to be weeded and watered by the established gardener, who must every now and then be rewarded by a trifle.'"

C. W. Bingham.

Aneroïd (2nd S. i. 114.) — This word, I believe, is derived from ἄνευ, "without," and ῥέω, "to flow:" because the instrument acts by the agency of springs, and not of fluids,—such as spirits of wine or mercury. Henry T. Riley.

Priests' Hiding-places (2nd S. i. 488., &c.) — Two small chambers of this description were discovered a few years since in the *roof* of Harborough Hall, a very interesting half-timber house midway between Hagley and Kidderminster.

Cuthbert Bede, B.A.

Sir Guy the Secker (2nd S. ii. 289.) — This poem, written by M. G. Lewis, was first published in his *Romantic Tales*, 4 vols. 1808. It is reprinted in Richardson's *Local Historian's Table Book, Legendary Division*, vol. ii. I have a spare copy of it printed separate, which I shall be glad to send to R. G. if he will favour me with his address.

Wm. Dodd.

5. Bigg Market, Newcastle.

Horse-talk (2nd S. i. 335. 395. 439.) — I am told that the Dutch boor at the Cape, after loading his beast with all sorts of epithets and terms of reproach, usually finishes off by calling him an Arminian! — a curious instance of the extent to which the *odium theologicum* may be allowed to proceed. E. H. A.

Bow or Bay Windows (2nd S. ii. 174.) — The MS. you refer to contains a notice of other bay windows in Henry VII.'s palace at Richmond. For instance, the king's chambers are described as —

"Enhaunged all thre wh riche and costely clothes of Arras; celyd, whightlymyd, and chekeryd, as the closet was before discryvyd w' their goodly bay windowes glasid set out."

There is an error in your quotation; the original speaks of "riche and goodly plate of gold and of silver and gilte," not "regilte."

I may add that the whole MS. is printed in the second volume of the *Antiquarian Repertory*; but the quotations now made have been compared by me (by the kind permission of one of the officers) with the original MS. (1st M. 13. fo. 64 B.) in the College of Arms. W. C.

Richmond.

How to frighten Dogs (2nd S. ii. 278.) — The sudden adoption of some unusual or grotesque attitude will often succeed in frightening dogs as well as other fierce animals. Waterton relates his own marvellous escape from a herd of buffaloes in South America by an expedient of this kind. A man still living related to me an adventure of his own, which may be useful to know. He had to cross a narrow bridge, and a savage dog appeared at the other end, whom it seemed impossible to escape. With great presence of mind he fixed his eye steadily upon the dog, and gradually lowered his head and shortened his figure by crouching down low with his hands on his knees. The dog stood still, and seemed astonished, when the man began stamping hard with his feet, and in

this attitude advanced towards the dog, making all the noise he could with his feet; but the moment he began to march thus beating time, the dog turned away and ran off in a perfect fright.

F. C. H.

N. Byfield (2nd S. ii. 211.) — Nicholas Bifield's son, Adonirum, republished the whole of his father's treatises in a 12mo. vol. of 767 pages in 1628. The fifth treatise ends at p. 639., and in the following page he makes an apology why *The Principles or Patterne of Wholesome Words* is not produced. On the very next page he gives the title of the missing treatise at full length, as the third edition. On the *back* of this title he oddly enough prints the following: "This is the Title of the Treatise mentioned in the advertizement: The Treatise itself ought to follow in this place." The next page (being the 643rd) commences with the last treatise: "The Cure of the Feare of Death."

The omission of the treatise in question from this edition may account for Adonirum Byfield bringing out *The Principles, or The Patterne of Wholesome Words* (as named in the editor's note) in a fifth edition, in 1634.

Your correspondent Karl may wish to know something of Nicholas Byfield, or Bifield. He was born in Warwickshire, and educated at Exeter College, Oxford. He preached at Chester for seven years, from whence he removed to Isleworth, in Middlesex, where he remained until his death in 1622. He was a Calvinist, and a very voluminous writer. In Neal's *History of the Puritans*, it is stated that they (the Puritans) lost an eminent practical writer and preacher about 1622, meaning Nicholas Byfield. His son, Adonirum, was one of the heroes in Butler's *Hudibras*.

Gervas K. Holmes.

Count Vilain Quatorze (2nd S. i. 232.) — Upon a deputation of *Bruxellois* waiting upon Louis XIV. (shortly after the bombardment by Marshal Luxembourg, I think,) he granted M. Vilain, who was at the head of the deputation, the privilege of thenceforth calling himself "Quatorze," in compliment to the monarch. The story is, that on learning his name, the king made an *aside* to his attendants: "Oui, et tres vilain" ("Yes, and very ugly,") making a pun upon the name as reflecting upon the looks of the owner. This is how I have heard the story told at Brussels; but some of your correspondents who have it fresher in their memories may be able to tell it better.

Henry T. Riley.

St. Peter's Tribe (1st S. x. 207.; 2nd S. ii. 299.) — There can be no reasonable doubt that St. Peter was of the tribe of Napthali, since he lived at Bethsaida, situated within the territory of that tribe; and one of an occupation so humble would not be likely to have removed thither from any other tribe.

F. C. H.

"*Pence a piece*" (2nd S. ii. 66. 118. 299.) — As an expression somewhat analogous to this, I may mention that it was the custom of an eminent Scotch professor, who flourished towards the close of the eighteenth century, to use the term, "a penny money." Thus, "What did you give the poor beggar?" "A penny moncy." Vox.

Fairies (2nd S. i. 393.; ii. 119.) — The belief in fairies still exists among some parts of the rural population of this county (Somerset). Being in the neighbourhood of Blagdon, not long since, a poor woman said to me, pointing to a hill, "that's the hill, Sir, where the fairies come to dance." "Indeed," said I, "and have you ever seen them dancing there?" "No, but —— and —— have seen them there *lots of times*, and I can show you the fairy rings." Vox.

Sources d'Eaux at Buda (2nd S. ii. 218.) — Mr. Charnock having inquired of me whether the extraordinary "sources d'eaux" at Buda, described by La Martinière, as quoted by Wagenseil, are still in existence, I note his Query without being able to afford him any information, except that I neither saw, nor heard of, them. There can, however, I think, be but little doubt, presuming the learned professor has given the passage correctly in his *Synops. Geo.*, that the author of the *Dictionnaire Géographique* was in error, for although fish are often found in water of a considerable degree of temperature, they cannot live in "eau bouillante." Fish are sometimes thrown up by the boiling springs of Iceland, but they are always dead.

John A. Boase.

Alverton Vean, Penzance.

Medlars introduced into England (2nd S. ii. 173.) — This fruit is mentioned by Chaucer (Prologue to *Reves Tale*) under a name more descriptive than decent. He alludes, moreover, to its being eaten in a state of decay: —

> "That ilke fruit is ever lenger the wers,
> Till it be roten in mullok or in stre.
> We olde men, I drede, so faren we
> Till we be roten can we not be ripe."

As Bosworth, in his *Anglo-Saxon Dictionary*, gives the same name for this fruit, it was evidently known in Anglo-Saxon times. I have heard it so called by old men in Norfolk. The Reve is described by Chaucer as a Norfolk man:

> "Of Norfolk was this reve, of which stell,
> Beside a toun men clepen Baldeswell."

And more than one instance of Norfolk dialect may be found in his language. E. G. R.

Twenty-four Shares (1st S. xii. 427.; 2nd S. i. 159.) — Under Spanish mining law in Old Spain, Mexico, and South America, mines are divided into twenty-four parts.

Kappa.

The Christian Sodality: or, Catholic Hive of Bees (1st S. xii. 469.) — The late Mr. John Gage-Rokewode, in his *History of Hengrave*, p. 235., remarks of John, youngest son of John Gage, Esq., of Haling, in Croydon, that he was in priest's orders, and said to be the author of the above-named book. Will J. A., of Norwich, oblige me by saying whether the preface gives any indication of John Gage having been the author?

G. Steinman Steinman.

Brewer's Will (2nd S. ii. 249.) — In answer to Humilis, I beg to inform him, that there was a large barrel of ale stood in the High Street of Hoddesdon, Herts; with an iron pot chained to a post, for any passer-by to drink. It was the bequest of a brewer in the town of Hoddesdon, named Christian Catherow. Some time after his decease, it was a cask of good ale, then it got to table beer, and, at last, done away with altogether, now about fifteen years; from what cause I cannot say. Wm. Spooner.

Stamford Hill.

The direction to keep a cask of ale on the public road for the free use of all travellers is still attended to at Rickmersworth. The cask is placed every morning at the foot of the hill leading out of that town, on the road to Watford.

John G. Morten.

Hour-glass in the Pulpit, and Hugh Peters (2nd S. i. 204.) — Your correspondent T. H. P. is mistaken in his suggestion, that this picture is a "new antiquity," and dates with the reprint of the *Tales*, *&c.*, 1807. The original print, of which this is a correct copy, is to be found prefixed to the *Life of Hugh Peters*, by Dr. Young, 1663.

Henry T. Riley.

Can Fish be tamed? (2nd S. ii. 173. 235. 297.) — That fish can be rendered sufficiently tame to come when called, and to follow their owner round the pond's edge in expectation of food, is so well known as scarcely to deserve a Note: but as it seems to interest some of your correspondents, I may state from personal observation, that sticklebacks and minnows, in a vivarium, will come when I tap on the glass, and rise to take a worm out of my fingers. Eden Warwick.

Birmingham.

William Dunlap (2nd S. ii. 129.) — The date of Mr. Dunlap's death was September 28, 1839. An account of his life, with some extracts from his writings, may be found in Duyckinck's *Cyclopædia of American Literature*, vol. i. Uneda.

Philadelphia.

O'Kelly, the Irish Bard (2nd S. ii. 239.) — Add to the notices of this worthy, that in Lockhart's *Life of Scott* (p. 562. cap. lxiii., People's edit.)

P. J. F. Gantillon.

Christian Names (2nd S. i. 29.) — The letters between the first names and the surnames are the initials of the middle names, thus: George W. Jones means George Washington Jones; David P. Brown means David Paul Brown, or David Peacock Brown. Is this abbreviation unknown in England and peculiar to the United States?

J. H. Chateau.

St. Louis, Mo.

"*Like Madame Hassel's Feast*" (2nd S. i. 313.) — This proverb is changed only in name in Ireland. In Dublin I have heard it repeated when there was but a spare dinner, and was informed that it originated at the table of a Mrs. Casely, who kept a boarding-house in Mountjoy Square. In helping the last morsel from the joint, or spoonful from her spare dish, she was accustomed to say, "Well, I declare; just enough and none to spare," as a sort of gentle hint to a half-filled stomach not to crave for more. George Lloyd.

Beats of the Drum (2nd S. i. 94.) — One version of the *retreat* here mentioned is —

"Beat up a larum, and go to bed Tom."

Henry T. Riley.

"*Standing in another's Shoes*" (2nd S. ii. 187.) — Reputed conversation of the Queen (Anne Boleyn) with Norris, vide Froude's *History of England*, vol. ii. 467.:

"'Marry,' the Queen said, 'I bade him do so, for I asked him why he went not through with his marriage; and he made answer that he would tarry a time. Then I said, *you look for dead men's shoes*, for if aught come to the king but good, you would look to have me. And he said if he should have any such thought, he would his head were off. And then she said she could undo him if she would. And therewith they fell out."

E. H. A.

Symbols of Saints (2nd S. ii. 288.) — The female figure described by Y. B. N. J. represents St. Catherine of Sienna, Virgin, of the Order of St. Dominic, who died in 1380. The letters J. N. R. are intended for the writing over the cross, *Jesus Nazarenus Rex Judæorum*, the last letter J. being probably concealed by the flowers. There is a painting by Murillo of St. Rose of Lima, somewhat resembling this, as the saint is crowned with thorns, but she holds a rose, on which is the figure of our Blessed Saviour. A useful work for consultation on these subjects is the *Emblems of Saints, by which they are distinguished in Works of Art*, published by Burns and Lambert. F. C. H.

Fagot, in the Sense of Food (2nd S. i. 147.) — These balls of savoury meat (not offal) are to be seen in all the shops for the sale of *comestibles* in Brussels. The envelope, as your correspondent says, is caul fat; but, unfortunately, I am not acquainted with the name by which they are known. Henry T. Riley.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have from Messrs. Chapman and Hall a volume entitled *Seven Lectures on Shakspeare and Milton, by the late S. T. Coleridge, a List of all the MS. Emendations in Mr. Collier's Folio, 1632, with an Introductory Preface, by* J. Payne Collier, Esq. The book, we have no doubt, will be received with great satisfaction both by the admirers of the "old man eloquent," and by the lovers of Shakspeare and Milton. It will be received also with great interest by the friends of Mr. Collier, a gentleman who numbers many friends, the most attached being those who have known him longest. It is principally with this, so to speak, personal character of the book that we are interested. An act of friendship to the editor of this journal (one only of many received by him from Mr. Collier), namely, the communication made to "N. & Q." of his Notes of Coleridge's Lectures on Shakspeare, was made the ground of an attack upon Mr. Collier, so far beyond the limits of legitimate criticism that he was driven to apply to the Court of Queen's Bench upon the subject. The Lord Chief Justice delivered an opinion highly complimentary to Mr. Collier. He thought further proceedings unnecessary, on the ground that Mr. Collier's character was above suspicion. The pamphlet containing the charges has been withdrawn from circulation. It exists, however, and future bookworms will unearth it; and it is well, therefore, that there should be in the hands of the literary men of ages to come so satisfactory an answer to it as that contained in the Introduction to the work before us. How glad should we be if the writer of the pamphlet in question would make some amends to Mr. Collier, by withdrawing charges which he must now be satisfied were unfounded, and so prove that he is as ready to acknowledge an error made by himself, as he is sharp and acute in the detection of those committed by others.

The New Number of *The Quarterly Review* opens with a very able article on *Bacon's Essays*, and the last edition of them by Archbishop Whately, which is followed by others of a varied and generally amusing character: such as those on the *New Biographies of Montaigne, Ancient Rome, The Nuns of Port Royal.* There will be found much interesting matter in that on the *Physiognomy of the Human Race*, and much common sense in that on *Church Building.* With the political articles we have nothing to do here.

We are glad to have the opportunity of directing the attention of our Norfolk and Suffolk friends to a work of no small merit from the pen of Mr. C. J. Palmer of Yarmouth, *The History of Great Yarmouth, designed as a Continuation of Manship's History of that Town.* It is another valuable addition to local archæology: for while it gives the history of a municipal town eminent for its station, it illustrates the general history of the empire, and shows the influence both of national and provincial laws and customs upon society. It is illustrated with engravings of merchant-marks and tradesmen's tokens; of some very remarkable bosses, and an ancient mural painting in Yarmouth Church, together with a Photographic copy of King John's charter to the borough, to which we have before alluded.

Books Received. — *A Few Hours with Scott, being Sketches in the way of Supplement to the Two Poems of The Lord of the Isles and of Rokeby.* Written with much feeling and taste, and a strong sense of Scott's peculiarities.

The Churches of Essex architecturally Described and Illustrated, by George Buckler. Six Parts of this new contribution to Essex Topography are now issued. The work is so arranged as to interest both the architect and the antiquary.

Scripture Breviates, arranged for Use by the Bed of Sickness. By the Rev. George Arden. This, and the following works, can only be named by us: —

M. Tullii Ciceronis Tusculanum Disputationum Libri Quinque, and *Short Notes to the Odes, Epodes, Satires, Epistles, and Ars Poetica of Horace;* being two new Parts of Parker's *Pocket Classics.*

The Farm of Aplonga, a Story for Children of the Times of St. Cyprian, by the Rev. J. M. Neale.

Marvels of the Globe, Two Lectures on the Structure and Physical Aspects of the Earth, by W. Sidney Gibson.

Woman's Life, or the Trials of Caprice, a Novel, by Emilie Carlen.

The Barber's Shop, by R. W. Procter, *with Illustrations by* W. Morton. Entirely a Manchester production, even to the woodcuts.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Marryat's (Jos.) History of Pottery and Porcelain. 8vo. Murray.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Curlicism Displayed. London. 12mo. 1718.
The Curliad. 12mo. London. 1729.
Key to the Dunciad. 12mo. London. 1729.
Ditto Ditto Second Edition. 1729.
Ditto Ditto Third Edition. 1729.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

Churchill. 3 Vols. Aldine Poets.
Thomson. 2 Vols. ditto.
Shakspeare's Poems. ditto.

Wanted by *W. F. Graham*, 32. Richmond Road, Islington, London.

Leigh Hunt's Comic Dramatists of the Restoration.
Christian Retirement. Fifth Edition. 12mo. 1830. Seeley.

Wanted by *Charles F. Blackburn*, Bookseller, Leamington.

Hone's Every Day Book and Table Book. Tegg. 1835. Parts 6, 7. 12, 13, 14, 15, 16. 19. 22. 23, 24, 25, 26. 27. 36, 37.
Hone's Year Book. Tegg. Parts 8. 9. 11. 13.

Wanted by *R. W. Hackwood*, 16. Cottage Grove, Mile End Road.

Notices to Correspondents.

Oxoniensis. *The line*

"Fine by degrees and beautifully less"

is from Prior's Henry and Emma; *and the other quotation inquired after is from* Hamlet, Act. I. Sc. 4.

Sir Eomuno Anoros. *We have a letter for our Correspondent* C. A., *whose article appeared in* "N. & Q." *for October 4. Where shall we forward it?*

B. N. C. (Oxford.) *The Notes on the* Carmina Quadragesimalia *will be very acceptable.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

"Notes and Queries" *is also issued in* Monthly Parts, *for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have* stamped *copies forwarded direct from the Publisher. The subscription for the stamped edition of* "Notes and Queries" *(including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher,* Mr. George Bell, No. 186. Fleet Street.

LONDON, SATURDAY, NOVEMBER 1, 1856.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 3. — *Curll, Pope, and the "Court Poems."*

The year 1716 was an unlucky year for Edmund Curll. The spring of it witnessed his first quarrel with Pope: and in the autumn —

> "Himself among the storied chiefs he spies,
> As from the blanket high in air he flies,"

when the Westminster scholars avenged themselves upon him in a most characteristic manner for misprinting an Oration delivered by one of their body.

Curll's great quarrel with Pope originated — at least as far as our present knowledge goes — in the publication of *The Court Poems*. These were published by Roberts in March 1716, with the following title:

"COURT POEMS, *viz.* 1. *The Basset Table, an Eclogue.* 2. *The Drawing Room.* 3. *The Toilet. Published faithfully as they were found in a Pocket Book taken up in Westminster Hall the last day of the Lord Winton's Trial.*"

The book contains the following:

"ADVERTISEMENT BY THE BOOKSELLER.

"THE *Reader* is acquainted from the *Title Page*, how I came possessed of the following POEMS. All that I have to add, is, only a word or two concerning their *Author*.

"Upon reading them over at S^t^ *James's Coffee-House*, they were attributed by the General Voice to be the Productions of a LADY of *Quality*.

"When I produced them at *Button's*, the *Poetical* JURY there brought in a different Verdict; and the *Foreman* strenuously insisted upon it, that Mr. GAY was the *Man;* and declar'd, in comparing the *Basset Table*, with that Gentleman's PASTORALS, he found the *Stile* and *Turn of Thought*, to be evidently the same; which confirm'd him, and his Brethren, in the Sentence they had pronounc'd.

"Not content with these Two Decisions, I was resolv'd to call in an Umpire, and accordingly chose a Gentleman of distinguished Merit, who lives not far from *Chelsea*. I sent him the Papers; which he return'd me the next Day, with this Answer:

"'Sir, *Depend upon it, these Lines could come from no other Hand, than the* LAUDIBLE *Translator of* HOMER.'

"Thus having impartially given the Sentiments of the *Town*, I hope I may deserve Thanks, for the Pains I have taken, in endeavouring to find out the *Author* of these valuable Performances: and every Body is at Liberty to bestow the Laurel as they please."

Into the history of this book*, or how far it was the work of Lady Mary Wortley Montagu, or how far its publication led, as has been alleged, to the quarrel between her and Pope, we need not now stop to inquire. Our purpose is only with Curll, and with his share in its publication, and what effect such publication had in bringing down upon him the anger and satire of Pope.

Whether Pope was really annoyed by the appearance of this volume; or whether he had secretly promoted it, as has been supposed, and afterwards endeavoured to divert suspicion from himself, by assuming an anger which he did not feel, is not by any means clear. Thus much only we know, that, having ascertained through Lintot that Curll had something to do with the publication, although his name does not figure upon the title-page, he sought an interview with him, and the memorable scene at the "Swan Tavern," in Fleet Street, recorded in "A Full and True Account of a Horrid and Barbarous Revenge by Poison on the Body of Mr. Edmund Curll, Bookseller; with a faithful Copy of his last Will and Testament," published in Pope and Swift's *Miscellanies*, was the result.

Although the *Miscellanies* were not published for many years after this memorable poisoning, it is obvious that the "Full and True Account" was written at the time; and there can be little doubt that it was based upon some paper published at that period by Curll himself. That Pope had circulated before the 31st March, 1716, some "false and ridiculous libel," as Oldmixon styles it, upon the subject, is evident from the following advertisement which appears in *The Flying Post, or the Post Master*, of that date: —

"Whereas Mr. Lintot or Mr. Pope, has published a false and ridiculous libel, reflecting on several gentlemen,

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* We have had lent to us an edition of *The Court Poems*, published in 1719, which we may as well describe, for the use of future inquirers into their literary history. It bears the following general title:

"COURT POEMS IN TWO PARTS COMPLEAT. *To which are added*, 1. *Verses upon Prudery.* 2. *An Epitaph upon John Hewett and Mary Drew, who were killed by Lightning at Stanton Drew in Oxfordshire. By Mr. Pope. London, printed for R. Burleigh*, 1719. *Price One Shilling.*"

This is followed by a second title, which runs thus:

"POPE'S MISCELLANY, *viz.* 1. *The Basset Table.* 2. *The Drawing Room.* 3. *The Toilet.* 4. *The Looking Glass.* 5. *The Worms.* 6. *The First Psalm. Translated for the use of a Young Lady. Published faithfully, &c. The Second Edition. London, printed for R. Burleigh, in Amen Corner. Price Sixpence.*"

This ends on the 22nd page. We have then a second title:

"POPE'S MISCELLANY. THE SECOND PART, *containing*, 1. *The Hyde Park Ramble.* 2. *The Parson's Daughter.* 3. *The Court Ballad.* 4. *Court Epigrams. To which is added The Westminster Ballad, or The Earl of Oxford's Trial. By Mr. Joseph Gay. London, printed for R. Burleigh, in Amen Corner*, 1717. *Price Six Pence. Where may be had the First Part, price* 6*d.*"

This part originally ended, that is, when published in 1717, with page 24; at the bottom of which is the word *Finis*. But when the new title-page was made up in 1719, a leaf was added containing, on page 25, "The Verses on Prudery;" and on page 26, "The Epitaph on John Hewett and Mary Drew," whose death, as there stated, took place on the last day of July, 1718.

particularly on myself; and it is said therein, that I was the publisher of certain verses called *Court Poems*, and that I wrote the Preface: I hereby declare, that I never saw a great part of those Verses, nor ever saw or heard of the Title or Preface to them till after the Poems were published.

" J. Oldmixon.

" Witness, E. Curll."

Most readers of the *Miscellanies* have, we dare say, been of opinion, that " the Full and True Account " was a mere got-up story against Curll. It would seem, however, that, whether Pope did or did not contrive that an emetic potion should be administered to him, Curll believed, or perhaps we should rather say pretended to believe, that the fact was so.

For commenting upon that part of the note in *The Dunciad*, book II. line 54, where Pope says Curll was

" every day extending his fame and enlarging his writings, witness innumerable instances, but it shall suffice only to mention *The Court Poems*, which he meant to publish as the work of the true writer, a Lady of Quality; but being first threaten'd and afterwards punish'd for it by *Mr. Pope*, he generously transferred it from *her* to *him*, and has now printed it twelve years in his name. The single time that ever he spoke to C. was on this affair, and to that happy incident he owes all the favours since received from him ":—

Curll gives us in *The Curliad* the following account of the transaction.

" The whole of this charge is false, the Matter of Fact stands thus. About the year 1715, Mr. *Joseph Jacobs* (late of *Hoxton*, the *Founder* of a Remarkable Sect called the *Whiskers*) gave to Mr. *John Oldmixon* three Poems at that time handed about, entitled *The* Basset Table, *The* Toilet, and *The* Drawing Room. These Pieces were printed in *Octavo*, and published by Mr. *James Roberts*, near the *Oxford Arms* in *Warwick Lane*, under the Title of *Court Poems*. The Profit arising from the Sale was equally to be divided between Mr. *John Oldmixon*, Mr. *John Pemberton* (a Bookseller of Parliamentary Note in *Fleet Street*, tho' he has not had the good fortune to be immortalized in the *Dunciad*), and *myself*. And I am sure my Brother *Lintot* will, if asked, declare this to be the same state of the Case I laid before Mr. *Pope*, when he sent for me to the *Swan* Tavern in *Fleet Street* to enquire after this Publication. My brother Lintot drank his half Pint of *Old Hock*, Mr. *Pope* his half Pint of *Sack*, and I the same quantity of an *Emetic* Potion (which was the Punishment referred to by our Commentator), but no threatenings past. Mr. *Pope*, indeed, said, *that* Satires *should not be printed* (tho' he has now changed his mind). I *answered*, they should *not be wrote, for if they were, they would be printed. He replied, Mr.* Gay's *Interest at Court would be greatly hurt by publishing these Pieces.* This was all that passed in our *Triumvirate*. We then parted, *Pope* and my brother *Lintot* went together, to his Shop, and I went home and *vomited* heartily. I then despised the Action and have since in another manner sufficiently *Purged* the Author of it. In the *Advertisement* prefixt to the *Court Poems*, the *Hearsay* of the *Town* is only recited, some attributing them to a *Lady of Quality*, others to Mr. *Gay*, but the Country-confirmation was (*Chelsea* being named) that *the Lines* could come from no *other hand than the* laudable Translator of *Homer*. This is a Demonstration of the Falsehood of our Commentator's Assertion, that any *transfer* was made, from a *Lady* to Mr. *Pope*, they being originally charged upon him as his lawful *Issue*; and so I shall continue his Fame*, having lately printed a new Edition of *them* and added them to his *Letters*, which come next under consideration."

And a little further on, after giving an explanation about the publication of Pope's *Letters*, he proceeds:

" I solemnly declare in the high style of *Scriblerus* (*Testimonies, &c.*, pp. 11, 12.). *If there be living any one* Lady of Quality, yea any one Gentlewoman, *let her stand forth that Truth may appear!* Amicus *Pope*, Amicus *Scriblerus, sed magis amica Veritas.* Whensoever I say the *true Owner* will claim these Goods following, *viz.* the *Basset-Table, Toilet*, and Furniture of the *Drawing Room*, they shall by me be readily given up without an *Action* of *Trover*."

Having given Curll's account of the publication of *The Court Poems*, and of the interview which he had on the occasion with Pope and Lintot, we should have contented ourselves with a mere reference to the " Full and True Account " for Pope's ludicrous, and it must be confessed somewhat indecent, version of the same story, but that, though the *Miscellanies* are not very difficult to be met with, some readers of " N. & Q." may like to have a taste of the humour with which Pope treated this incident. The whole paper is too long to transcribe, even if parts were not of such a character as to forbid republication: —

" History furnishes us with Examples of many Satyrical *Authors* who have fallen Sacrifices to Revenge, but not of any *Booksellers* that I know of, except the unfortunate Subject of the following Paper; I mean Mr. *Edmund Curll*, at the *Bible* and *Dial* in *Fleetstreet*, who was yesterday poison'd by Mr. *Pope*, after having liv'd many Years an Instance of the mild Temper of the *British* Nation.

" Every Body knows that the said Mr. *Edmund Curll*, on *Monday* the 26th Instant, publish'd a Satyrical Piece, entituled *Court Poems*, in the Preface whereof they were attributed to a Lady of Quality, Mr. *Pope*, or Mr. *Gay*; by which indiscreet Method, though he had escap'd one Revenge, there were still two behind in reserve.

" Now on the *Wednesday* ensuing, between the Hours of Ten and Eleven, Mr. *Lintott*, a neighb'ring Bookseller, desir'd a Conference with Mr. *Curll* about settling a *Title-Page*, inviting him at the same Time to take a Whet together. Mr. *Pope*, (who is not the only Instance how Persons of bright Parts may be carry'd away by the Instigation of the Devil) found Means to convey himself into the same Room, under pretence of Business with Mr. *Lintott*, who it seems is the Printer of his *Homer*. This Gentleman, with seeming Coolness, reprimanded Mr. *Curll* for wrongfully ascribing to him the aforesaid Poems: He excused himself by declaring that one of his Authors (Mr. *Oldmixon* by Name) gave the Copies to the Press, and wrote the *Preface*. Upon this Mr. *Pope* (being to all appearance reconcil'd) very civilly drank a Glass of Sack to Mr. *Curll*, which he as civilly pledged; and tho' the Liquor in Colour and Taste differ'd not from common Sack, yet was it plain by the Pangs this unhappy Sta-

* This was in 1729. But Curll " continued his Fame," for the *Court Poems* are inserted by him in the 4th volume of his edition of Mr. Pope's *Literary Correspondence* in 12mo., 1736.

tioner felt soon after, that some poisonous Drug had been secretly infused therein."

That this story of the "poisoning" was one by which the town was amused at the time, we now furnish another proof, in a copy of the following broadside on the subject, which will be best appreciated by those who know the verses addressed by Pope "To the ingenious Mr. Moore, Author of the Celebrated Worm Powder."*

"MOORE' WORMS.

"*For the learned Mr. Curll, Bookseller,*

Who, to be reveng'd on Mr. Pope for his poisonous Emetick, gave him a Paper of Worm-Powder, which caused that Gentleman to void a strange sort of Worms.

"Oh learned CURLL! thy skill excels
Ev'n Moore's of Abchurch Lane;
He only genuine worms expels,
To crawl in print for gain.

"From a Wit's brain thou mak'st worms rise,
(Unknown in the worm-evil)
Fops, silkworms, beaus, and butterflies,
With that old worm the Devil.

"Ev'n Button's book-worms shall, with these,
(Like these with dust decay'd)
In Grub-Street rubbish rest in peace,
Till CURLLS their peace invade.

"For booksellers vile vipers are,
On brains of Wits they prey:
The very worms they will not spare,
When Wits to worms decay.

"Sharpers we caterpillars call,
And fatal in their bite:
On manors rich they soonest fall,
And thousand acres blight.

"Grave Cits, as buzzing hornets, swarm;
Their wives, true gadflies, rove:
Old College Dons, in fur wrap'd warm,
Dull creeping beetles prove.

"From worms erect proud coquettes rose,
Yet are but baits for gudgeons:
The rake a stingless drone soon grows,
And grub-worms old curmudgeons.

"Widows to leaches we compare,
Still sucking, yet want more:
Sly prudes are cats†, that never spare
The cream of human gore.

"Worm-Quacks are spawn'd by 'pothecaries,
As flesh-flies maggots breed:
The several species of them varies;
But all on mankind feed.

"Ah, CURLL!* how greedy hast thou fed
(E'er worms gave food to thee)
Upon the late illustrious dead,
With worms of thy degree.

"Why did the venom of a prude†
Allure thy vicious taste?
Safer thou'dst feast on maggots crude,
Or with Tom D'Urfey fast.

"For see! thy meagre looks declare
Some poison in thee lurks:
Let Bl——re ease thy restless care,
Or who shall print his Works?

"Printed for E. Smith in Cornhill, 1716."

The quarrel which arose from this publication was not likely to be made up very shortly, and we will bring this portion of our Notes to a close with two advertisements which the active and implacable bookseller directed against Pope. The following appeared in the *Flying Post* on the 5th of April, 1716.

"This day is published,

The Second Part of Mr. Pope's Popish Translation of Homer.‡ The subscribers having made great complaint that there were no pictures in the First Part: This is to give notice, that to this Second Part there is added a spacious Map of the Trojan tents and rivers finely delineated. Translated into copper from the wooden original, as you have it in the learned Dr. Fuller's *Pisgah Sight*; being the true travels of Moses and the Children of Israel from the land of Goshen to the land of Canaan. With an exact scale. Sold by E. Curll, at the Dial and Bible against St. Dunstan's Church in Fleet-street. Where may be had Mr. Pope's *Court Poems*, price 6*d*.

"Next week will be published,

An Excellent new Ballad, called *The Catholic Poet, or Protestant Barnaby's Lamentation.* To the tune of 'Which nobody can deny.'

'Tho' of his wit the Catholick has boasted,
Lintot and Pope by turns shall both be roasted.'"

In a few days after, namely, on the 10th of April, the following appeared in the same Journal:

"To prevent any farther imposition on the public, there is now preparing for the press, by several hands, *Homer Defended*; being a detection of the many errors committed by Mr. Pope in his pretended Translation of Homer; wherein is fully proved that he neither understands the original, nor the author's meaning, and that in several places he has falsified it on purpose. To which is added, a specimen of a Translation of the First Book of the Odysses, which has lain printed by Mr. Lintott some time, and which he intends to publish, in order to preju-

* In an article in *Gent. Mag.*, vol. xcvii. part i. p. 29., by Eu. Hood, on Bezaleel Morrice, we have the following note:

"Curll published the Minor Poems of Pope on single folio leaves, which are now of very rare occurrence. In that manner appeared, in 1719 [*sic*], the lines 'To the ingenious Mr. Moore, author of the celebrated Worm-Powder,' with a stanza, which it may be fitly hoped was never afterwards printed. Splendid talents will catch at doubtful wit, notwithstanding the proclamation,—

'Want of decency is want of wit.'"

Eu. Hood is, however, clearly wrong as to the date of the first printing of this translation. It will be seen by a previous note that Burleigh printed it in 1717.—S. N. M.

† "Among the rarities of Gresham College there is a strange worm with a head like a cat, therefore called by the vertuosi by that animal's name. Travellers report many Indians perish by this reptile's venomous sucking their blood."

* "Famous for printing the Lives and Last Wills of great men."

† *The Court Poems*, printed by Mr. Curll.

‡ Mr. Pope has translated one verse of Homer thus:

"The Priest can pardon, and the God appease."

dice Mr. Tickell's excellent version. Any gentlemen who have made observations upon Mr. Pope's Homer, and will be pleased to send them to Mr. Curll, at the Dial and Bible against St. Dunstan's Church in Fleet-street, shall have them faithfully inserted in this work."

And here we must, at least for the present, leave "this pretty quarrel as it stands."

S. N. M.

Edmund Curll. — The information that Edmund Curll lived at the "Post House" at Middle Temple Gate, is somewhat new, but confirmed by an imprint quoted in your Number of 18th October, under the above head. Where was the Post House? Was it the house, or rather shop, afterwards inhabited by Benjamin Motte at the Middle Temple Gate? (See "N. & Q.," 1st S. xii. 490.) MIDDLE TEMPLE GATE.

GORDON OF AUCHLUCHRIES.

In the last number of the *Edinburgh Review* there is a very interesting article on the diary of General Patrick Gordon of Auchluchries, who is represented as sprung from a younger branch of the Gordons of Haddo; and it is remarked as a singular, but not improbable inference, that the Russian system of aggrandisement may have been suggested by a cadet of the family of the Earl of Aberdeen, the late premier.

Of this relationship there is not a vestige of evidence. The ruling family of the name were Earls of Huntly and Dukes of Gordon, who, though Setons in the direct *male* line, took the name of Gordon upon the marriage of Alexander Seton with the only daughter and heiress of Sir Adam de Gordon, who was killed at the battle of Homildon in September, 1402. These Gordons came from the Merse, and there is still a parish in Berwickshire over which the last Duke of Gordon claimed certain rights of superiority.

Peerage writers wish the public to believe that the Aberdeens were a younger branch of the ducal race; and there is a nice little romance to the tune of making the founder of the Aberdeens a certain Bertrand de Gourdon, who shot Richard the Lion-hearted at Chaluz. According to history this Gourdon was a common archer, who, having been brought before the dying monarch, was forgiven by him, and was ordered to be liberated with a handsome present; but the Flemish general, who had no notion of such generosity, very coolly caused the aforesaid ancestor of Lord Aberdeen to be flayed alive. How, after such an operation, he could get to Scotland, we are not told; but perhaps in the next edition of Douglas and Wood's *Peerage*, this remarkable fact will be verified by proof.

The truth is, the Gordons of Haddo cannot go very far back, for the above-named genealogists are constrained to admit, that from the "imperfect state of the Scotch records," and "destruction of the family papers" in the civil wars, the descent cannot be "clearly" deduced. Consequently one Patrick Gordon, of Methlic, is the first *known* worthy of the race of Haddo; some say this gentleman was a white fisher, and the inventor of that remarkable Scotch delicacy, the "Finnan Haddie." But this is just as likely as the legend of the skinned archer. Indeed, all that can be said with certainty is, that the Gordons of Haddo were respectable Aberdeenshire proprietors, and that the family attained the honours of the peerage, in the person of Sir George Gordon, in 1682.

The chief of the Gordons probably was the Viscount of Kenmuir, and Lord of Lochinvar, a peerage of a more ancient date than that of Aberdeen, having been conferred by Charles I. on John Gordon, who married a daughter of Archibald, Earl of Argyle. When the viscount was restored by George IV., the then Duke of Gordon wrote a letter to him, congratulating him, as a cadet of his family, on the reversal of the attainder. His Lordship, whilst thanking his Grace, respectfully begged to remind him, that the Dukes of Gordon were Setons, and that he thought he was himself the representative in the male line of the old stock of Gordon.

Upon the final settlement of the Seton Gordons in Strathspey, the name spread rapidly, and it is far from improbable that Gordon of Auchluchries was a Seton Gordon; there is just as much likelihood of the truth of the one supposition as of the other. His connection with either family is purely conjectural; but as he was of the clan Gordon, he was of course a Highland cousin of all its magnates, and he would be graciously received by them, seeing he was a general in the service of the Czar Peter, and Envoy from Russia to the English Court. J. M.

POPIANA.

The Pope and Blount Letters (1st S. xii. 377.)—MR. CARRUTHERS says that Mr. A. Chalmers "obtained the use of the original letters addressed to Teresa and Martha Blount, . . . then in a loose state, and . . . *many were never returned*, and cannot now be recovered." Now before we can count our losses we must know what our possessions were. Does MR. CARRUTHERS assume that the Blount family ever had in their possession *all the published letters* professedly addressed to one or other of the Miss Blounts? If not, what is the basis of his calculation? It appears to me that A. Chalmers is responsible for all those letters

first published by him in the supplemental volume. Are any of these missing? It would be of interest to the curious, and might throw a light even on questions by which Mr. Carruthers may have been puzzled, if he would furnish you with a list, by brief reference to all the letters still in the possession of the Blount family, with dates, if they have dates, or postmarks, if visible: even the address on any of the letters would help to conclusions. T. P. B.

Pope's "Corinna" and Dryden's Funeral (1st S. xii. 278.) — I can hardly believe that Corinna or Curll can have invented the story that Dryden's funeral was first countermanded by an English peer (Lord Jeffries), and then celebrated in a becoming manner at his expense. Whether true or not, the story is found in the edition of Ned Ward's *London Spy*, printed *as early* as 1703. With your permission I will give you the extract, from pp. 417–8., which communicates all the particulars, excepting the name of the peer.

"Yet 'tis credibly reported the ingratitude of the age is such, they had like to have let him pass in private to his grave, without those funeral obsequies suitable to his greatness, had it not been for that true British worthy, who meeting with the venerable remains of the neglected bard passing silently in a coach unregarded to his last home, ordered the corps, by the consent of his few friends that attended him, to be respited from so obscure an interment; and most generously undertook at his own expence, to revive his work in the minds of a forgetful people, by bestowing on his peaceful dust a solemn funeral answerable to his merit; which memorable action alone will eternalize his fame with the greatest heroes, and add that lustre to his nobility which time can never tarnish; but will shine with equal glory in all ages, and in the very teeth of envy bid defiance to oblivion. The management of the funeral was left to Mrs. Russel, pursuant to the directions of that honourable great man concern'd chiefly in the pious undertaking."

He then devotes two pages to a minute description of the funeral obsequies, as finally celebrated.

Surely there must have been *some foundation* for the story as above related, given so circumstantially as it is, and that within three years after Dryden's death. In p. 420. his death is attributed to mortification in the toe, caused by the flesh growing over the toe-nail, the patient having refused to submit to an amputation.

Henry T. Riley.

Additions to Pope. — Mr. Bolton Corney (2nd S. i. 8.) sent you some "Lines written by Pope," which, he says, are neither in Warton nor in the supplementary volume of 1807. Certainly if they were in the one, they ought not to have been in the other; but it does happen that they are in both. The "lines" were addressed to Gay, on receiving his congratulations on finishing his house and garden, and are to be found in Warton, ii. 369., and in Sup. Vol., p. 14. They begin, —

"Ah, friend! 'tis true — this truth you lovers know —
In vain my structures rise, my gardens grow,
In vain fair Thames reflects the double scenes
Of hanging mountains, and of sloping greens;
Joy lives not here, to happier seats it flies,
And only dwells where Wortley casts her eyes."

Then came the quarrel with Lady Mary, and these six lines were suppressed. Pope, however, never threw away good verses, and the remainder, with slight variations, were woven into a complimentary paragraph, and forwarded to the lady whose letters from Pope were published by Dodsley in 1769 (p. 17.). A. T. P.

"No Lord's anointed," &c. (1st S. xi. 65.; 2nd S. ii. 41.) — It is not improbable that this line bears reference to a traditional *bon mot* of Ben Jonson, uttered by him on hearing that a pension had been granted by Charles I. to Francis Quarles; and repeated by Dennis in the disgust which he felt at seeing Blackmore receive the honour of knighthood from King William.

Quarles had been cupbearer to the unfortunate Queen of Bohemia, and it was, not improbably, about the period of his coronation that Charles conferred a pension on him, as a faithful servant to his aunt. Jonson, on hearing of this piece of bad taste, as he considered it, may very possibly have exclaimed, "Surely this is no Lord's anointed, but only a man who has received unction from a Russian bear;" in other words, "not anointed with sacred oil, but only rubbed with the grease of an uncouth bear." Blackmore was knighted, probably, about the period of William's coronation; an opportunity being afforded thereby to the envious Dennis to repeat the traditional joke.

I have no doubt that bears' grease was well known in England, as an unguent or ointment, in the days of James I. and his son. Indeed it was in common use as an application for the hair in the times of the Romans even. See Pliny's *Nat. Hist.*, xxi. 73. and xxviii. 46.; and in the time of James there was quite a mania for imitating the recipes and nostrums of the ancients, however absurd and nonsensical.

I am aware that the interpretation to the line, thus suggested, would require, in correct English, the last word to be "bear's." Pope, however, in his determination to preserve the story, may have found himself obliged to sacrifice grammar to rhyme; or the line may possibly have *originally* been — "No Lord-anointed," &c.

Henry T. Riley.

Pope's Letters to Wycherley, 1729. — No copies of this publication having been found, and some doubt having been expressed as to whether it was

ever really issued to the public, the following advertisement, which I have met with in going over a file of newspapers in the British Museum, may be worth insertion in "N. & Q.:"

"This day is published,

The Posthumous Works of William Wycherley, Esq., in Prose and Verse. The Second Volume. Containing 1. Letters of Mr. Wycherley and Mr. Pope on several Subjects (the former at 70 years of age, the latter at 17). 2. Poems not inserted in the first volume, and others more correct, from original manuscripts in the Harley Library. 3. Hero and Leander in Burlesque, written by Mr. Wycherley under 20 years old. N.B. In the Preface to the First Volume, a second having been promised (for which Mr. Theobald entered into a bond with the booksellers, but hath failed in his promise 12 years), the publick may be assured that this compleats the whole, and that nothing more of Mr. Wycherley's which is in any way fit for the press can ever be added to it. Printed for J. Roberts in Warwick Lane. Price 1s. 6d. or to be had bound together, price 5s." — *Country Journal, or Craftsman*, Nov. 29, 1729.

J. Y.

POETRY CONNECTED WITH RICHMOND PARK, ETC.

I have been often asked who wrote the lines (No. 1.) on a board affixed to a tree in Richmond Park, and have had the pleasure to inform them they were by Mr. John Heneage Jesse, an author who has contributed to the public information and amusement *The Court of England during the Stuarts*, and many other very interesting works. No. 2. are some lines said to be by the Right Hon. John Wilson Croker, written by desire of Mr. Jesse, author of a most agreeable work, *Gleanings in Natural History*, &c.; but weather has rendered them now quite illegible, where they were placed, in Richmond Park.

The lines which follow I met among some old MSS. and may perhaps please some of your readers, and therefore may be placed beside the others. A.

Richmond, Surrey.

1.

". . . . . Richmond! ev'n now
Thy living landscape spreads beneath my feet,
Calm as the sleep of infancy. The song
Of nature's vocalists, the blossom'd shrubs,
The velvet verdure, and the o'ershadowing trees;
The cattle wading in the clear, smooth stream;
And, mirror'd on its surface, the deep glow
Of sunset. The white smoke; and yonder church,
Half hid by the green foliage of the grove: —
These are thy charms, fair Richmond, and thro' these
The river wafting many a graceful bark,
Glides gently onward like a lovely dream,
Making the scene a Paradise."

On an adjacent tree are the following lines on "James Thomson, the Poet of Nature," also by Mr. John Heneage Jesse: —

"Ye, who from London's smoke and turmoil fly,
To seek a purer air and brighter sky;
Think of the Bard who dwelt in yonder dell,
Who sang so sweetly what he loved so well;
Think, as ye gaze on these luxuriant bowers,
Here, Thomson loved the sunshine and the flowers,
He who could paint in all their varied forms,
April's young bloom, December's dreary storms.
By yon fair stream, which calmly glides along,
Pure as his life, and lovely as his song,
There oft he roved:—In yonder churchyard lies;
All of the deathless Bard that ever dies;
For here his gentle spirit lingers still,
In yon sweet vale,—on this enchanted hill;
Flinging a holier interest o'er the grove,
Stirring the heart to poetry and love;
Bidding us prize the favourite scenes he trod,
And view, in Nature's beautics, Nature's God."

2.

"Strangers from harm, protect this tree and seat,
Where young and old, for rest and ease may meet,
All should unite to guard, what all may share,
A general good, should be a general care."

3.

"*The Tree and the Woodmen.*

"A tree, 'tis said, at Richmond grew,
As tall as oak, as rough as yew;
The woodmen saw with envious eye,
His tufted glories rising high:
This tree, cry they, the rest will top,
And though we may not fell, we'll lop:
A thousand bills are straight prepar'd;
But soon they find the work too hard.
Unhurt it stood each sounding stroke,
Their arms it tir'd, their tools it broke;
At length one shook his wiser head,
And thus, his bill thrown by, he said:
'Ye fools, your labour vain forbear,
This tree deserves the woodman's care;
See how its friendly branches spread,
In sultry suns to be a shade,
And when from driving rains you fly,
This shelter will be always nigh;
Its growth with pleasure rather view,
It grows not for *itself*, but *you*.'"

NOTES ON "TRAFALGAR."

It is well known that at the battle of Trafalgar Lord Nelson's officers entertained great fears for the safety of their commander, who had evidently made up his mind to die in the arms of *Victory*. Mr. Beattie, the surgeon, persisted in his determination to communicate this general feeling of anxiety to Nelson; and waited on deck for the purpose of requesting the Admiral to conceal his stars, which would render him too conspicuous a mark for the rifles of the enemy. The opportunity, however, for this hopeless remonstrance never arrived; an order from Nelson, that all officers not *stationed* on deck should return to their "quarters," obliging the surgeon to go below. That there was any vain or *avoidable* display of his splendid decorations made by the hero on this occasion has been an entirely erroneous supposition, though one which has received the sanction of Nelson's biographers. The orders

(which were four stars on the left breast) were *embroidered* on the coat worn on *ordinary* occasions. To those of your readers who may not have referred to the *Dispatches and Letters*, the following *extracts* from that work may supply an interesting correction of a popular error:

"Lord Nelson came upon deck soon after daylight; he was dressed as usual in his Admiral's frock coat, bearing on the left breast four stars of different orders, *which he always wore with his common apparel.*" — Dr. Beattie's *Narrative.*

On the morning of October 21, 1805, Nelson "dressed himself in the same coat which he had commonly worn since he left Portsmouth."

The above statement, made on the authority of Sir Thomas Hardy, and other officers of the *Victory*, is quoted from the *United Service Magazine* (No. CLXIV., July, 1842):

"While walking the deck, and *after the firing had commenced*, Hardy remarked that the badge might draw attention from the enemy's tops; to which the hero coolly replied, — 'He was aware it might be seen, but it was now too late to be shifting a coat.'" — *Ibid.*

"The facts," says the editor, "are simply these: — Lord Nelson was entitled to wear four stars — those of the Orders of the Bath, St. Ferdinand and Merit, the Crescent, and St. Joachim. It was then the custom to embroider the stars of Orders on the coat, instead, as now, of occasionally fixing them on it by a clasp like a brooch; so that when the coat was worn, the decorations being sewn upon it were necessarily worn at the same time. It was also usual, before and long after 1805, for knights to wear their insignia at all times; and, conformably with that practice, Lord Nelson never appeared without them. This is an answer to the assertion that he *purposely* put on his decorations on the eventful day, and to the insinuation that his vanity caused him to wear his Orders more frequently than was then usual."

The following is from a letter from Nelson's Flag-lieutenant at Trafalgar (Captain Paseo) to the editor:

"The coat Lord Nelson wore on the 21st of October, 1805, was such as he always wore while I had the honour and happiness of serving under his Flag (nearly three years). It had four stars on the left breast, and certainly *no* additional Order or *alteration* of dress was used on that day."

From Captain Sir George Wesphal (a midshipman of the *Victory*, who served at Trafalgar,) to the editor:

"From the period of his Flag being hoisted at Spithead, at the commencement of hostilities with France in 1803, to the hour of his death, *I have no recollection of ever seeing him wear a full-dress uniform coat on board the Victory, or elsewhere;* and I am most positive that the coat which his Lordship wore on the day the battle was fought was an *old undress uniform*, the skirts being lined with white shalloon or linen. The four orders that he *invariably* wore were embroidered on the breast of every coat I had ever seen him wear from his first hoisting his Flag. They were placed thus ⁂ on the left breast of his coat, the Order of the Bath being uppermost. I feel persuaded that you cannot have better authority than my own for the truth of this disputed question; because, when I was carried down wounded, I was placed by the side of his Lordship, and his coat was rolled up and put as the substitute for a pillow under my head, which was then bleeding very much from the wound I had received; and when the battle was over, and an attempt was made to remove the coat, several of the bullions of the epaulette were found to be so firmly glued into my hair, by the coagulated blood from my wound, that the bullions, four or five of them, were cut off, and left in my hair; one of which I have still in my possession."

The coat and waistcoat worn by Lord Nelson when he fell at Trafalgar were, in a very handsome manner, purchased by H. R. H. Prince Albert, and presented to Greenwich Hospital, — where lies the precious relic worn by the great hero at the battle of the Nile. A cheque for 150*l.* was placed in the editor's hands to effect the above object, who had examined the coat, then in the possession of Mrs. Smith (June, 1845), and found the "stars" *all* "firmly sewn on it."

No sword was worn by Nelson at the battle of Trafalgar, the *only* action in which he ever appeared without it. The sword had been laid on his table, and was never called for — a memorable omission!

F. PHILLOTT.

DEED RELATING TO ARNCLIFFE, CO. YORK.

As I believe deeds of the time of Henry VI. in the English language are matters of antiquarian curiosity, I send you the following *verbatim* copy of an award of partition dated May 4, 1440, by which the estate of Arneliffe, in the North Riding of Yorkshire, and other estates, came to Sir William Mauleverer in right of his wife, the sister and co-heir of Sir John Colville.

The original deed, along with many other curious and ancient evidences, is in the possession of the present Mr. Mauleverer at Arncliffe Hall. There are two seals attached to the deed, of which one is too much worn and injured to be decyphered, and the other bears the impression of a greyhound passant, with "R" above and "M" below the animal. This is evidently the seal of Robert Mauleverer, one of the arbitrators.

DOUGLAS BROWN.

6. Pump Court, Temple.

"This indente beris witenes that S' John Colvyle dyed seisyd of c'tayne man's, landes, te'ments, rents, and s'vis wyth thare app'ten'nt3 in ye counte3 of Yorke and Northumberl', That is to say of ye man's of Heslerton, Lutton, Thymelby, West Rownton, Arneclyff, with ye towne of Ingylby, Dale in Blakamore, Syggeston, w^t ye app'ten'nce in ye counte of Yorke. And ye man's of Bodyll and Spyndelstone in ye counte of Northumberl', eftyr whose dede these sayd man's, landes, ten'ts, rents, and s'vices wyth ye app'ten'nts dissendyd to Isabell and Jonet, sisters and heirs to ye sayd S' John. The p'tition of ye sayd man'rs, landes, ten'ts, rents, and s'vices w^t thare app'ten'nce, be assent and grement of Will'm ffencots and ye sayd Isabell his wyfe, tone [*sic*] of ye heirs of ye sayd S' John And of Will'm Mauleverer chr' and Jonet his wyfe, tother of ye heirs of ye sayd S' John, is put in

award and orden'nce and jugement of John Thwayt and Robt. Mauleverer, ase it apperes be one obligation that ye sayd Will'm ffencot is bondon in to ye sayd S' Will'm Mauleverer in c m'rc, beryng date xx day of Septembre ye ȝhere of kyng henry ye vite efter ye conquest ye xviij^{e}. And in semblable wyse ye sayd S' Will'm is bondon by his obligation to ye sayd Will'm ffencotes in c m'rc, beryng date beforesayd. The saydes John Thwaytes and Robt. is agreyd, ordauntes, and awardes be assent of ye p'ties beforesayd, and as it apperes be Indentes made be the sayd p'ties ye sayd p'tition to be hade in the fo'me suying. That is to knowe to all man' of people that ye sayd Will'm ffencotes and Isabell his wyfe sall hafe and holde ye man's of Heslerton and Lutton, ye man's of Thymelby and West Rownton wyth thare app'ten'nte to ye saydes Will'm ffencotes and Isabell, and to ye hers of hir body begettyn. And ye sayd S' Will'm Mauleverer and Jonet his wyfe sall hafe and holde ye man's of Arneclyff wyth ye towne of Ingelby, ye man'r of Daletowne in Blackamo'e, ye man'e of Syggestone wyth thare appo'ten'nce, in ye counte of Yorke, and the man'es of Bodyll and Spyndelstone wyth ye appo'ten'nce, in ye counte of Northumberl', to ye sayd S' Will'm Mauleverer and Jonet, and to ye hers of hir body begettyn. And in fulfillyng of this awarde trewly to be keppyd ye sayd John and Robt. awardes, ordaunts, and demes that ye sayd S' Will'm sall sewe a writt de p'ticto'e faciend' at ye costes of ye saydes p'ties. And this sayd p'tition to be made be ye force of ye sayd writt like als ye lawe will ye next t'me eftyr ye date of this awarde. And to ye wittenes of these indentes the saydes John and Robt. hafe sev'ally sette to y^{r} seales. Written at Ripon ye iiij^{te} day of May, ye ȝhere of kyng henry sext, efter conquest xviij^{e}."

Minor Notes.

Wyld's Globe.—About the year 1839, the late Mr. Wm. Vialls proposed a Georama in London; and a meeting was held for its promotion in Pall Mall, with the Duke of Sussex in the chair, at which Mr. Wyld was present as a patron of the plan. He then mentioned his own views; and his plan differed from the other in looking at the globe from the inside, instead of from the outside as in Mr. Viall's globe, which was to have been placed at the Colosseum. The times were then unfavourable, and, soon after the meeting, Mr. Vialls died, and the plan fell to the ground.

HYDE CLARKE.

Jeu d'Esprit.—I find the following *jeu d'esprit* among some so-called autographs. Whether it is really what it pretends to be or not, I cannot tell.

"Would you have each blessing full,
Hither fly, and live with Bull;
Feast for body, feast for mind,
Best of welcome, Taste refined,
Bull does nothing here by halves,
All other Landlords are but Calves.

"T. ERSKINE."

Query, Who was Bull? C. W. BINGHAM.

Foreign Journals and Reviews.—

"The number of newspapers published in the kingdom of Saxony is 220; in Austria, 271; in Bavaria, 178; in Wurtemberg, 99; and in Hanover, 89. Italy possesses 311 journals and reviews, and Switzerland more than 563."

The above extract is taken from *Galignani's Messenger*, September 9. 1856. W. W.

Malta.

Kenton Bells.—As the REV. H. T. ELLACOMBE is curious about the inscriptions on bells, I send you a copy of some taken thirty years ago from his neighbourhood, Kenton Church, Devon.

"*Inscriptions on Kenton Bells.*

1st Bell Treble. 'Glory to God on high.' *T. Bilbie.*
2nd. 'God save the King.' T. Bilbie, 1747.
3rd. Capt. John Oram, and Capt. Saml. Teage.
4th. Edward Morrish, and Richard Morrish. T. Bilbie, cast all we. 1747.
5th. Bilbie the Founder. Rngg the Hanger, Carter the Smith, and treble Ringer.
6th. 'Huc verte pedes, huc iter in Astra.' The Honble. Sir William Courtenay, Baronet. The Revd. Robt. Chute, Vicar. The Revd. Wm. Hatherly, Curate. Wm. Clifford Martyn, Esq., and Wm. Mann, Gent., Churchwardens, 1747. T. Bilbie, fecit."

WM. COLLYNS.

Chudleigh.

Compensativeness.—It is a rather singular coincidence that the three English counties which contained the most extensive seminaries of mediæval or monastic learning should have also produced the three greatest promulgators of modern (or anti-monastic) philosophy.

Lincolnshire, which contained the Abbey of Croyland, produced Sir Isaac Newton. Somersetshire, in which the Abbey of Glastonbury was situate, gave birth to John Locke. Middlesex, the seat of the Abbey of St. Peter at Westminster, was the native county of Francis Bacon.

The revenues of Westminster and Glastonbury were by far the largest in the kingdom at the period of the Dissolution. HENRY T. RILEY.

Old Friends with New Faces.—You have chronicled some re-issues of books with a second title. Allow me to add another to the list:

"Theatrical Biography, on Memoirs of the Principal Performers of the Three Theatres Royal, Drury Lane, Covent Garden, and Haymarket. 1772. 2 vols."

is substantially the same (there are editorial insertions, omissions, and alterations), as —

"Secret History of the Green Room. 1792. 2 vols."

under which latter title it seems to have "gone off," as I have seen a "fourth edition" bearing that title, and the date 1795 or 1796.

As far as I have had opportunity of comparison, each edition, I should say, has undergone correction. And in this fourth edition, I saw an addition which I regret not having copied. If, therefore, any correspondent could and would favour me with the loan of it for a few days, it would confer a great obligation on TEE BEE.

An Alderman of London fined Fifty Pounds. — The annexed account of the operation of a by-law in London at an early period is worth noticing. I extracted it from an abridgement of *Grafton's Chronicle*, edition 1563.

"London, 1467. This yeare John Darby, Alderman, because he refused to pay for the carriage away of a ded dogge that lay at his dore, and did also geue euell langwage vnto the Maior, was by a court of Aldermen demed to a fyne of fyfty poundes, and he paied euery peny."

HENRY KENSINGTON.

Abbey Libraries. — I do not know whether any of your correspondents have made mention of the "Catalogus Librorum" of the library at Glastonbury, in the year 1248. It seems to have been a splendid collection, for the period. At the Dissolution, many of these MSS. found their way to the library of Trinity College, Cambridge. The catalogue is given by Hearne, in his *Appendix to John of Glastonbury's Chronicles of that Abbey*, Oxford, 1726. HENRY T. RILEY.

Derivation of "Folly." — Is it possible that the widely prevailing word *folly*, applied to some unstable or objectless building, may have been originally suggested by the old Norman-French *foillie*, which we find in the *Roman de Rou*, line 12,136:

"Mult veient loges è *foillies*,"

and which is explained by M. Pluquet as —

"Baraques faites avec des branches d'arbre"?

C. W. BINGHAM.

Queries.

BALLAD ON AGINCOURT.

In the Introduction to Shakspeare's *Henry V.*, in my new edition, now in the press, I have printed a ballad on the battle of Agincourt, regarding which I can obtain no intelligence. I am not aware that it has ever been published in any of our collections of popular poetry, or separately, since the time the black-letter broadside was issued, which is thus headed: "Agin Court, or the English Bowman's Glory; to a pleasant new Tune." And it purports, at the end, to have been "printed for Henry Harper, in Smithfield;" but without any date of the year, or any mark of authorship. The first stanza is this:

"Agincourt, Agincourt;
Know ye not Agincourt,
Where English slue and hurt
All their French foemen?
With our pikes and bills brown,
How the French were beat down,
Shot by our bowmen."

Every stanza begins in the same way, with "Agincourt, Agincourt;" and there are eleven of them, some possessing great spirit and considerable poetical excellence. Thus, the fifth stanza runs as follows:

"Agincourt, Agincourt;
Know ye not Agincourt?
Either tale, or report
Quickly will show men
What can be done by courage,
Men without food or forage;
Still lusty bowmen."

Again, where the king is mentioned, stanza 9.:

"Agincourt, Agincourt;
Know ye not Agincourt?
When our best hopes were nought,
Tenfold our foemen;
Harry led his men to battle,
Slue the French like sheep and cattle:
Huzza! our bowmen."

The last stanza is this:

"Agincourt, Agincourt;
Know ye not Agincourt?
Dear was the victory bought
By fifty yeomen.
Ask any English wench,
They were worth all the French:
Rare English bowmen!"

What I want to know is, whether any of your readers can give me any tidings of such a production? Have they seen it printed, or quoted, or noted any where? Do they know its date? From the black-letter type, it seems to me that Harper republished it considerably before the Restoration — perhaps in the reign of Charles I.

Another point on which I need information is, whether, if any duplicate copy be known, the last line in it is:

"Rare English bo[illegible]en;"

or whether it is —

"Rare English *women*?"

The copy I have used has the last, which I am persuaded is a misprint, because every other stanza ends with "bowmen," and the old printer (it must have been a reprint of an older impression when it came out of Harper's shop) no doubt was misled by the mention of "English wench," in the fifth line of the concluding stanza. In short, I shall be much obliged for any information regarding this production. J. PAYNE COLLIER.

Maidenhead.

"CANDIDE" AND THE "QUARTERLY REVIEW."

In an article entitled "Whately's Edition of Bacon's Essays," in the last number (CXCVIII.) of the *Quarterly Review*, the writer quotes "the contemporaneous examples of dethroned sovereigns, when Voltaire wrote his *Candide*. They were sufficiently numerous to suggest one of the most striking passages in the work. Candide, at Venice, sits down to supper with six strangers who are staying at the same hotel with himself;

and as the servants, to his astonishment, address each of them by the title of "your Majesty," he asks for an explanation of the pleasantry. The explanations are given by the ex-sovereigns: — Achmet III., Ivan ("Emperor of all the Russias, but dethroned when he was in his cradle"), Charles Edward King of England, King of Poland, another King of Poland, lastly, Theodore King of Corsica. Theodore said to his co-sovereigns: —

"I was called 'Your Majesty,' and at present am hardly called 'Sir;' I have caused money to be coined, and do not now possess a penny; I have had two Secretaries of State, and I have now scarcely a servant. I have sat upon a throne, and was long in a prison in London upon straw," &c.

The story is thus continued by the *Quarterly* reviewer:

"The five other kings heard this confession with a noble compassion. Each of them gave King Theodore twenty sequins to buy some clothes and shirts. Candide presented him with a diamond worth two thousand sequins. 'Who,' said the five Kings, 'is this man who can afford to give a hundred times as much as any of us? *Are you also a King?*' '*No, your Majesties, and I have no desire to be.*'"

The reviewer proceeds:

"The last stroke is an instance of Voltaire's consummate art, very common with him by a single phrase, which tells with electric rapidity and force."

Now, I cannot see that "the last stroke is an instance of consummate art;" on the contrary, I think it much wanting in the terse smartness and slyness of Voltaire. But my greater difficulty is, that I cannot find the words, which I have marked above in *Italics*, in my copies, in French, of *Candide!* I possess what I believe to be either the first, or a very early, edition of *Candide*. It purports to be "*Candide, ou L'Optimisme*, traduit de l'Allemand de Mr. Le Docteur Ralph." There is no printer's name, nor place on the title-page; and as to date, simply at its foot "MDCCLIX." As the work was not avowed, in any way, that I am aware of, this style of issue will not surprise. The words marked in *Italics* are not there: only, after "as any of us" [*autant que chacun de nous*], it is added "et qui le donne" (*and who gives it*, as I translate), and without any note of interrogation; and nothing to justify the inquiry, "Are you also a King?" &c. I have *Romans de Voltaire*. Stereotype, D'Herman, Paris, 1809. *Candide* appears in its "tome premier." The words given already in *Italics* are not there, only "et qui le donne?" having, however, a note of interrogation.

As, I dare say, the reviewer has good ground for his quotation, though my limited collection does not enable me to authenticate it,—and as the difference is certainly rather remarkable,—I shall feel obliged by an explanation of the cause of the discrepancy. A HERMIT AT HAMPSTEAD.

Minor Queries.

George Herbert's Letter to Bishop Andrewes. — In Walton's *Life of George Herbert* occurs the following notice of Bishop Andrewes:

"And for the learned Bishop, it is observable, that at that time there fell to be a modest debate betwixt them two about Predestination and Sanctity of life; of both which the Orator [George Herbert] did, not long after, send the Bishop some safe and useful aphorisms, in a *long letter written in Greek;* which letter was so remarkable for the language and reason of it, that, after the reading it, the Bishop put it into his bosom, and did often show it to many scholars, both of this and foreign nations; but did always return it back to the place where he first lodged it, and continued it so near his heart till the last day of his life."

Is this letter, or a copy of it, extant in any public or private library? J. YEOWELL.

Bandalore; Robespierre. — In a French Almanac, published in Paris during the time of the first Revolution, there is a figure, facing the title-page, representing a man holding a bandalore. Is there any symbolical meaning in this? I have heard it stated that Robespierre was the inventor of this curious toy. The name, however, has the appearance of an East Indian origin. It is not to be found in Webster's *Dictionary*. The bandalore was formerly a very favourite toy, but the use of it appears to be now dying out. Can any of your correspondents give further information as to its name and origin? HENRY T. RILEY.

Sir Robert Sale's Arms. — What were the arms of the late Major-Gen. Sir Robert Sale, G. C. B.? T. B.

Archer the English Sirname. — As I am about to publish a work on the English sirname of "Archer," any information on the subject would much oblige J. B. S.
Edinburgh.

Drawings in the Vatican. — I have been told that it is believed there are deposited in the Vatican Library the plans and elevations of the ancient ecclesiastical edifices, abbeys in particular, of England, representing them as they appeared before the Reformation. Will any of your readers who are informed on this subject oblige me by saying whether this supposition is founded in fact? JAYTEE.

Can Incubating Partridges be scented by Dogs? — During the past hatching season, a well-known Worcestershire sportsman more than once observed that his dogs would pass very close to a nest, on which a partridge was sitting, without scenting, or disturbing, the bird. To test this point thoroughly, the sportsman took there a pointer of the keenest "nose," who would approach within a yard of the nest, and fail to scent

its sitting occupant. This experiment was many times repeated, with the same result; and several cases, similar to this, have also come to my knowledge. Are these cases exceptions to the rule, or is it a proved fact that partridges cannot be scented during the time of their incubation? Some of my informants, who were positive as to this applying to partridges, were doubtful of its application to pheasants. I have been told by more than one gamekeeper, that both partridges and pheasants prefer to lay their eggs close to some path, "riding," or waggon-road, in preference to more retired spots within the covers and coppices. Have these circumstances been noted in works on natural history?

CUTHBERT BEDE, B.A.

Ancient Stone at Hayle, co. Cornwall. — Some years since, whilst workmen were excavating the side of a hill in the grounds of the Messrs. Harvey, at Hayle, in the county of Cornwall, they came to an upright stone, in size and shape not much unlike a common milestone, or it might be a trifle higher. A rudely cut inscription (partly obliterated) crossed its face diagonally from left to right. When I saw the stone, in 1849, it had been re-erected by the side of a path, nearly in the same spot where found. I then was not able to get a satisfactory account of the stone, or its inscription; and since that time, I have been too far removed to consult the works or persons likely to furnish information on the subject. Can any of your Cornish antiquarian contributors throw any light on the matter?

I have some indistinct idea that there is a paper on the subject in one of the annual *Transactions* of the Royal Cornwall Polytechnic Society.

J. H. A. BONE.

Cleveland, Ohio, U. S.

Boarding-Schools at Hackney and Bow. — From an early period these suburbs seem to have been famous for their ladies' boarding-schools. Chaucer's *Nonne* had been educated at "the Schole of Stratford atte Bow," or in other words, the nunnery there. Any particulars of these schools (successors probably of the nunnery) down to the time of *The Spectator*, or even later, would be by no means devoid of interest. HENRY T. RILEY.

Can Water-Drinkers become Poets? — I believe it is Cratinus, who says, —

> "Nulla placere diu, nec vivere, carmina possunt
> Quæ scribuntur aquæ potoribus."

Perhaps Chapman, the translator of Homer, may be an exception; for Antony Wood describes him as a person of most reverend aspect, religious, and *temperate;* adding, with his usual acrimony, "qualities rarely meeting in a poet." Some of your correspondents belonging to the Temperance League may in all probability be able, for the credit of their order, to enumerate a few examples in contradiction of the sweeping denunciation of Cratinus. N. L. T.

Rue. — In Burke's *Romance of the Forum* it is said that during the trial of Mrs. Manning, "the bench of the dock was, according to custom, strewn with rue."

What is supposed to be the origin of this custom, and is it confined to the Central Criminal Court? C. C.

Colonel Cleland, Griffith, Will Honeycomb. — I once read that Dr. Griffith had the audacity, in an early number of the *Monthly Review*, to give a favourable review of Cleland's infamous work — *Memoirs of a Woman of Pleasure*, better known to the sellers and buyers of literary garbage under another name. I do not remember any authority; and, so far as I have searched the *Monthly Review*, I cannot find any such article. Can any of your readers give me some information thereon? Was this book written by Addison's "Will Honeycomb," or by his son? I have seen it attributed to each of them in print. HENRY T. RILEY.

"*Athaliah*" *and* "*Esther.*" — There was published at Edinburgh in 1803, a translation of Racine's dramas *Athaliah* and *Esther*. Who was the author of this translation? There is a dedication by the translator to the Duchess of Gordon.

R. J.

"*The Art of Complaisance,*" *&c.* — In a little work entitled *The Art of Complaisance, or the Means to oblige in Conversation*, Lond. 1673, 12mo., the dedication to Mr. [illegible]. B. is signed with the initials S. C. There is a copy in the Bodleian, but the compiler of the catalogue does not appear to have known the name of the author. There was a Samuel Colville, a Scotchman, who printed a work called the *Grand Imposture*, Edin. 1673, 4to., and is better known as the author of a mock poem called *The Whigg's Supplication*, the first edition of which was printed *at London*, 1681. Could this gentleman be the S. C. in question? Perhaps some of your readers might throw some light on this subject; the work itself is an original treatise, not borrowed from the French, well written, and replete with excellent advice. The author is very severe on the stage plays of the period, and on those dramatic authors who "say they write to please the humour of the age, as if nothing could be agreeable to us, but the seeing the most horrid vices of the most wretched of men render'd amiable under the name of vertues, and by discourses full of rottenness and bawdery." J. M.

Box called "*Michael.*" — In the north of England I have heard a large box called a "Michael." Now one name for a large box is also "ark." Is

it possible that some punster may have given this name to the box or ark because Michael is the Arch-angel (Ark-angel)? HENRY T. RILEY.

"*Matty Murray's Money.*" — I heard a servant-girl say the other day, speaking of the growth of an infant, "Aye, he's gaining, like Matty Murray's money." Upon my inquiring the source of this adage, she was unable to give me any further information on the subject, beyond "It's only a saying we have." I am therefore left to the inference that Matty Murray was a prudent Scotch-woman, whose thrift passed into a proverb. I should like to know, however, whether the saying is a local one, or has a lodgment in other by-places of the land. JOHN PAVIN PHILLIPS.

Haverfordwest.

King of Spain's Sirname, Norway. — Lord Bacon, in his thirty-fifth essay, *Of Prophecies*, gives the prophecy:

> "There shall be seen upon a day,
> Between the Baugh and the May,
> The black fleet of Norway," &c. &c.

To which he adds:

> "It was generally conceived to be meant of the Spanish fleet that came in eighty-eight: for that the King of Spain's sirname, as they say, is Norway."

Can any of your readers explain the meaning of this explanation? which would appear, if we construe strictly the words, "as they say," to have in some degree satisfied Lord Bacon. I confess that I am not so easily satisfied that the king's sirname was "Norway." Is an anagram a key to the difficulty?

Also what parts of the land or sea are meant under the names of "Baugh" and "May?"

HENRY T. RILEY.

Cromwell in Ireland. — Mr. Wilde, in his *Beauties of the Boyne and the Blackwater*, p. 105. says:

> "Our learned friend [the late] Mr. Hardiman has made a collection of all the documents relating to Cromwell in Ireland, and it is to be hoped that the Irish Archæological Society will have funds sufficient to publish them."

Is this hope, in which I heartily concur, likely to be realised? ABHBA.

Scipio's Shield. — I have somewhere read that Scipio's shield, made of silver, was found about two centuries since in the river Rhone. Is this the fact, and if so, where is it now? Does any ancient writer mention the loss of this shield?

HENRY T. RILEY.

Mark Strother of Kirknewton. — Will any reader of "N. & Q.," (especially MR. RAINE, whom I beg to thank for his courteous notice of the last Query on this family) furnish me with information respecting Mark Strother of Kirknewton, in Northumberland, high sheriff for that county 1714? Required the names of father and mother, who did he marry, and had he any issue?

ARMORIAL.

Bonac. — Jean Louis D'Usson, Marquis de Bonac, was sent ambassador to Constantinople by the French Court in 1715. Some account is required of him or his family, or of his embassy. The Armorial Général merely mentions his name.

T. J.

"*The Confusion.*" — Can you inform we who is the translator of *The Confusion, or the Wag*, a play from the German of Kotzebue, published at Cambridge, 1842? R. J.

Shaking in a Sheet. — A few days ago two women were charged by another woman before the justices at Driffield, Yorkshire (East Riding), with an assault. It was alleged in defence *that it was a custom to shake in a sheet every newly married woman the first time she went out to glean corn*, which was the case with complainant.

This custom was however held not to be a justification of the assault in point of law, and the defendants were fined 7*s.* 6*d.* each. Query, What is the origin of this custom, and does it exist elsewhere than on the Wolds of Yorkshire, where these parties resided? DAGMOT.

Motto of Sir William Temple. — I should be glad to know why Sir William Temple's portrait, in an edition of his *Works*, which I possess, two vols. 1740, is surmounted by the following motto from Lucan's *Pharsalia*, ii. 381.:

"Servare Modum, finemque tueri, naturamque sequi"?

R. S. T.

Races at Tetbury. — Can any of your readers, learned in old racing calendars, inform me when these races commenced, and if any celebrated horses ever ran at them? The only years I can find in which they were held are, July 25, 1738; July 11, 1771, when H.R.H. Henry Fred. Duke of Cumberland won the plate; and July 24, 1789. They ceased, I believe, on the enclosure of the Warren in 1814. TETBURIENSIS.

Argens. — Letters by a Mrs. Argens were published about 1750. Query the title of the work? The letters treated of literary subjects. J. Y.

Minor Queries with Answers.

"*Knowledge is Power.*" — Who was the author, and in what work, of this well-known maxim? Lord Bacon, I think, though a leading novelist of the present day entertains the opposite opinion.

ABHBA.

[Our correspondent's Query has arrived at a very fortunate moment. The *Illustrated News* of Saturday last

contains the following communication, which shows that Bacon was the originator of this very popular phrase: —

"*Knowledge is Power.* — I can inform your Ventnor correspondent, 'F. G. T.,' whence the above aphorism is taken. It is from Bacon; yet, not in the *Advancement of Learning*, as you suppose, but from his treatise *de Hæresiis*. I met with the maxim in the course of my reading a day or two since, and was at once struck by the complete contradiction thus given to Sir E. B. Lytton's too confident statement (in *My Novel*) that no such a sentence or thought is to be found in all Bacon's works. The maxim, which is parenthetical, is in the following terms: — 'Nam et ipsa scientia potestas est.' — C. T. B., Bristol.

"This famous expression, the authorship of which has so long been a literary problem, is then at last discovered. It occurs in the treatise *de Heresibus*, i.e., on sects and opinions, but is not used precisely in the sense attached to it in the present day. Bacon is describing a sect which entertains particular notions on the subject of predestination. He says they give wider limits to the knowledge than to the power of God (implying that He may foreknow acts without necessarily preordaining them), or rather, he remarks, they restrict His power of doing, more than His power of knowing; for *knowledge itself is a power*. His meaning is that the capacity to know may be termed a power, not that knowledge confers power. The following is the sentence in which it occurs: — 'Tertius gradus est eorum, qui arctant et restringunt opinionem priorem tantum ad actiones humanas, quæ participant ex peccato, quas volunt substantive, absque nexu aliquo causarum, ex internâ voluntate et arbitrio humano pendere, statuuntque latiores terminos scientiæ Dei quam potestatis, vel potius ejus partis potestatis Dei (*nam et ipsa scientia potestas est*) qua scit, quam ejus, qua movet et agit; ut præsciat quædam otiose, quæ non prædestinet et præordinet.'"]

Danish Forts in Ireland. — Where may I find trustworthy information respecting the Danish forts in Ireland? They are curious relics of early ages, and have not, I think, received the attention they deserve. ABHBA.

[Consult *A Discourse concerning the Danish Mounts, Forts, and Towers in Ireland.* By Thomas Molyneux, M.D., Dublin, 4to. 1725. With illustrations. This Discourse was republished in *A Natural History of Ireland*, by Dr. Gerard Boate and others. Dublin, 4to., 1755. Some account of the Danish forts will also be found in Dr. Ledwich's *Antiquities of Ireland*, Dublin, 1790, pp. 185—193.]

Meaning of "Redchenister" in "Domesday." — This parish is thus described in that ancient record:

"In Langetrewes Hund. Isdem. Rog. ten. TETEBERIE Ibi xxiii. hidæ geld'. Siuuard tenuit T. R. E. In dñio sunt viii car. et xxxii vill'i et ii bord. et ii *radchen*, cum p'bro inter om's hintes xiii car."

What is the meaning of *radchen?* In some translations it is written *redchenister;* but what office did this signify, and what were the duties attached to it? ALFRED T. LEE.

[Sir Henry Ellis in his *Introduction to Domesday Book*, p. 72., states that "the description of tenantry named *Rachenistres* or *Radchenistres* appear likewise to have been called *Radmanni*, or *Radmans*, and that like the Socmen some were less free than others. Dr. Nash conjectured that the Radmanni and Radchenistres were probably a kind of freemen who served on horseback." This word is also noticed by Du Cange, who says, "De terra hujus manerii tenebant Radechenistres, i.e. liberi homines. Videntur iidem, qui Bractono *Radeknights* dicuntur, liberi scilicet homines, qui tamen arabant, herciabant, falcabant, metebant, &c." See also *Coke on Lyttleton*, sect. 117.]

Symond's Court Castle. — Where may I find particulars of Symond's Court Castle, in the vicinity of Dublin? It was well known, I understand, in former days; but a very small portion is now forthcoming. Is any drawing of the structure extant? ABHBA.

[A view of Symond's Court Tower, drawn by T. Cocking in 1790, will be found in Grose's *Antiquities of Ireland*, vol. i. p. 21., with a short account of this ancient structure.]

Diocese of Worcester. — Where can I find what the boundaries of this diocese were *before* the formation of the sees of Gloucester and Bristol by Henry VIII. in 1541? ALFRED T. LEE.

[Our correspondent will get a clue to the former boundaries of this diocese from the following particulars preserved in Thomas's *Survey of Worcester Cathedral*, p. 1. He says, "The see of Worcester was taken out of that of Lichfield about the year 680 or sooner. The province of Wiccia was allotted to it, and the bishops of it were called *Episcopi Wicciorum*, the bishops of the Wiccians. It contained all Worcestershire, except sixteen parishes beyond Abberley Hills, belonging to the diocese of Hereford: all Gloucestershire on the east side of the Severn, with the city of Bristol: and near the south-half part of Warwickshire, with the town of Warwick."]

Thomas Peacock. — Information is requested concerning Thomas Peacock, who is commemorated in a little work entitled, —

"The Last Visitation, conflicts, and death of Mr. Thomas Peacock, Batchellar of Divinity, and Fellow of Brazen-nose Colledge, late Minister of Broughton in North-hampton-shire. London, Printed for William Miller at the guilded Acorn near the little north doore in St. Paul's Church Yard, 1660."

Was he born at or near to Scotter in Lincolnshire? Where is he buried? Can his age be ascertained? EDWARD PEACOCK.

Manor Farm, Bottesford, Brigg.

[Wood in his *Fasti*, Part I. 326. Bliss, states that "Thomas Peacock was a Cheshireman born, and tutor to the famous Robert Bolton, the author of whose life (Edward Bagshawe) doth much celebrate the said Peacock for his learning, and great sanctity of life and conversation. He was buried in St. Mary's Church in Oxon, Dec. 1611."]

Eggs in Heraldry. — The other day I discovered on an old piece of plate a coat of arms (quartered) in which three eggs, in cups (proper, I suppose), occurred. Neither Gwillim, nor the *Glossary*, contain any mention of the use of such. Perhaps some of your readers may be able to help

me. I have some suspicion that the quartering is of an Italian family. Mc. C.

[We know of no such bearing in heraldry as eggs in cups, or eggs at all; our correspondent has probably been misled by some partially obliterated engraving. The bearings are most likely to be three sacramental cups having the representation of the holy wafer in them; or they may be three covered cups, as in the arms of Butler, either indistinctly engraved, or almost worn out through age.]

Early Edition of Terence.—I have a copy of Terence printed "in imperiali ac libera urbe Argentina, per magistrum Joannem Grüninger," in 1496. It has a great many woodcuts. I want to know who the printer, "J. G.," was, and where the "urbs" alluded to was? R. S. T.

[Our correspondent is the fortunate possessor of a volume nearly as rare as it is remarkable for the highly spirited and singular woodcuts which it contains. It is the first and best of the editions printed by John Grüninger at Strasbourg on the Lower Rhine. In the *Bibliotheca Spenceriana*, vol. ii. pp. 426—438., numerous facsimiles and a very elaborate description is given of it. Prosper Marchand, in his *Dict. Hist. Typog.*, vol. i. pp. 289—294., has a valuable account of the productions of Grüninger, and places this impression as the ixth in the copious list of his works.]

Office of Filazer.—In "N. & Q." (2nd S. i. 46.) in a communication respecting Hugh Speke, I find the following sentence:

"This young man (Charles Speke) was Filazer for Devon, Dorset, Somerset, Bristol, and Poole: an office, I presume, of honour and profit, as he had given 3000*l.* for it."

Can you tell me what the exact nature of the duties of a "Filazer" was? Vespertilio.

[A filazer (from Lat. *filum*, Fr. *file*, *filace*, a thread) is an officer of the court of Common Pleas, and so called, because he files those writs whereon he makes out process. There are fourteen of those filazers in their several divisions and counties, and they issue all writs and processes upon original writs issuing out of Chancery, as well real as personal and mixed, returnable to that court. By 2 & 3 Will. IV. c. 110. § 2., the filazer is declared to be one of the five principal officers of the plea side of the court, exclusive of the clerk of the pleas. Consult Tomlins's *Law Dictionary*, by Granger.]

Quarterings and Origin of Grants.—When a man bears several quarterings on his coat of arms, are his younger sons entitled to bear the same, or to bear their paternal arms alone, without the other quarterings?

How can it be found out for what reason certain arms were granted to, or assumed by, certain families? R. S. T.

[All the children, males and females, of any person entitled to quarterings are equally entitled to bear whatever their father was entitled to bear. There is no distinction made between elder and younger sons. It is not always stated in grants of arms why certain bearings are adopted by the grantee; sometimes in cases of public services, or to commemorate particular family circumstances, the reason and motive are stated, but ordinarily not so.]

Replies.

THE OLD HUNDREDTH, BY WHOM COMPOSED.

(2nd S. ii. 34. 317.)

I am amazed that Mr. J. W. Phillips cannot see the resemblance between Luther and the Huguenot. To trace the unlike in the like, and the like in the unlike, is not always easy, but to make a labour of seeing the like in the like appears very strange. In Bach's *Chorals*, edited by Dr. Becker, 1831, the Luther tune in diverse shapes appears in pp. 8. 13. 67. 155. and 171. I refer Mr. Phillips to pp. 13. and 155., in which are the tunes numbered 14. and 268. I take G major as the key-tone and the bass from Bach's arrangement. The first, third, and fourth lines of the Old Hundredth will be found in the tune numbered 14. For example:

First Line.

Air	-	-	G	G	F	E	D	G	A	B	‖				
Bass	-	-	G	E	B	C	D	E	D	G	‖				

This line is identical with the old Hundredth.

Third Line.

G	A	B	A*	G	E		F		G	‖					
G	D	G	C	B	C sh.		D sh.		E	‖					

In the Luther tune the A marked with the asterisk is G, and the antepenultimate and penultimate sound E and F appear in the alto part of Bach's arrangement; and it is manifest the composer of the Old Hundredth produces the variation by answering the ascent to the third of the key-sound with a descent to the third below the key-sound.

Fourth Line.

D	B	G*	A	C	B	A	G	‖
B	E	G	F	E	D	D	G	‖

With the exception of the G this line is identical with the true form of the fourth line of the Old Hundredth.

For the second line of the Old Hundredth turn to No. 268., another and expanded version of Luther's tune. In the first bar of the second line of this tune appear the following sounds, which I transpose from the key of C to that of G:

B	B	B	A
G	D sh.	E	C

The second half of this second line of the Old Hundredth will be found in the tenth and eleventh bars of this version of Luther:

G	C	B	A	‖	
B	A	D E	A	‖	

It must be noticed that the bass of Bach to Luther's tune runs throughout the four lines of the Old Hundredth without any change.

The abbreviation sh. stands for the word sharp.

It is certain that if any man take one whole line from the tune of another composer to eke out a short composition of four lines, he must have that

tune very clearly in recollection, and the resemblances cannot be considered accidental. I dislike the tune upon its artistic demerits. The fourth sound in the first line, E, is a false rythmic accent. The fourth sound in the second line, A, is the same with the concluding sound of that line, and a great blot. The fourth sound of the third line, and also the fourth line, A, is the same as in the previous line, and a still greater blot. The accented succession of the sound A no less than four times in a short tune consisting only of eight accents cannot be defended on any principle of musical art; but these objections do not apply to the tune in its original rhythm, which, being a French creation out of the Iambic trimeter, is offensive to English notions of the march of the choral or hymn tune.

H. J. GAUNTLETT.

8. Powys Place, Oct. 21, 1856.

"CARMINA QUADRAGESIMALIA."

(2nd S. ii. 312.)

I have to thank MR. GUNNER for the trouble which he has so kindly taken in forwarding a list of the authors of the poems in the 2nd vol. of *Carmina Quadragesimalia* to "N. & Q." The first name on his list is, I imagine, the celebrated one of —

"William Markham, born in 1719–20, who was educated at Westminster, and Ch. Ch., and for fourteen years Head Master of Westminster, from 1750 to 1764; he was afterwards Dean of Rochester, which he vacated after the short period of two years for the Deanery of Ch. Ch. In 1771, he was consecrated Bishop of Chester, and in 1777, translated to the Archbishoprick of York, which he held until the period of his death, A.D. 1806, and lies buried in the Cloisters at Westminster. Dr. Markham was also tutor to George IV."

It is matter of doubt with me whether the third name on the list, that of Impey, be that of Sir Elijah Impey, of whom Macaulay speaks in such severe terms of censure in his celebrated essay on Warren Hastings. Impey had been a schoolfellow of Hastings at Westminster, *circa* 1742, under the mastership of Dr. Nicoll, and when Vincent Bourne, of classic fame, was one of the ushers (who does not recollect the Latin poems of Vinny Bourne, "Cicindela, Cornicula," and his pupil Cowper's English version of them?); but I do not know whether he was at Christ Church. Sir Elijah Impey went to India as Chief Justice of the Supreme Court. The date of the second volume of the *Carmina Quadragesimalia* is 1748.

Lord Stormont was perhaps a nephew of Lord Mansfield.

If my conjectures are wrong I hope some of your numerous readers will rectify them: at any rate, I heartily concur in MR. GUNNER's wish, "that some one may be found willing to tell us something of men whose youthful efforts gave such promise of future eminence." The poems are so beautiful, and replete with elegance, that it is much to be regretted they are comparatively so little known.

OXONIENSIS.

The following list of the authors of the first volume of *Carmina Quadragesimalia* may be interesting to some of your readers. It is taken from a copy once the property of Elijah Impey, Faculty student of Christ Church, son of the celebrated Sir Elijah, and nephew of Dr. James Impey. The names given in the second volume vary in some instances from those given by MR. GUNNER, and in other instances the names of the authors are given where they do not seem to have been assigned in his copy. I have placed an asterisk over those numbers in vol. i. where a double authorship is pointed out:

Anonymous. 7. 15, 16. 19. 21, 22, 23, 24, 25. 30, 31. 39. 57, 58. 60, 61, 62, 63. 65, 66. 77, 78. 81. 83, 84. 89. 91. 93, 94. 99, 100, 101. 107, 108. 111, 112. 121. 126. 134. 141. 146, 147. 156, 157. 160. 170. 172. 176. 189, 193, 194. 199. 205. 209. 214.
Bramstone. 1. 13. 18. 41. 56. 169*.
Terry. 2. 206.
Stanyan. 3*. 35. 37. 201.
E. Smith. 3*. 14. 43*. 95. 103.
Welborn. 4.
Stratford. 5. 152*.
Manaton. 6. 185*.
Cade. 8. 52. 165.
Wigan, Jun. 10. 75*. 82. 120. 130. 138. 155. 197*. 203. 210.
G. Wigan. 11, 12. 50, 51. 67. 102. 114. 140. 185*. 192. 207. 208, 215.
Burton. 17.
Lee. 20. 45. 54. 59. 125*. 142. 166. 181. 188.
Este. 26. 143. 171. 173. 213*.
Forrester. 27. 38, 70. 72. 91. 109. 164. 178. 183. 196.
Booth. 28, 113. 158, 159, 163. 187.
Thomas. 29*. 33, 34. 40. 85. 105*. 123*. 125*. 151. 177. 190.
Davis. 29*. 87. 115.
Haslam. 32. 74. 76. 122. 127. 148.
Knipe, sen. 36. 48. 92*. 131.
Alsop. 42. 128*. 145. 204.
Adams. 43*.
Sealy. 44.
Manton. 47.
Warren. 49.
Battely. 53.
W. Jones. 55. 96. 161, 162.
L. Stevens. 64. 150. 195*.
Wainwright. 68. 105*. 136.
Bold. 69. 184*.
Tollet. 71.
Sherman. 73. 128*.
Trelawney. 75*. 92*. 98*. 110. 123*. 124. 197*. 200. 213*.
Sutton. 79. 97. 117.
Palmer. 80. 90.
Gregory. 86. 133. 202. 212.
Sainsbury. 88.
Fanshaw. 106. 149. 174.
Stephens. 98. 169.
Le Hunte. 104.
Friend. 116. 137.
Wyatt. 118. 135.
Smalridge. 119. 179. 184*. 195*.

Langford. 129.
Geast. 132. 182. 191.
Newton. 139.
Wright. 144.
Harrington. 152.
Fowlkes. 153.
Kimberly. 154.
Dowdeswell. 167. 186.
Prescott. 168. 198.
Stone. 175. 211.
Russell. 180.
Kemp. 212.

In the following instances my copy varies from Mr. Gunner's list in vol. ii.:

Wilcocks. 14. 88. 143.
Bruce. 14. 85, 86. 89. 99.
Stormont. 16. 39. 121. 128. 137.
Impey. 17. 94. 109. 112. 132. 145, 146. 160.
Sharpe. 29. 161.
Hay. 30. 36.
Keith. 49. 62, 63. 65, 66. 72.
Lewis. 64. 152.
Bale. 78.
Skynner. 102.
Harley. 110.
Bedingfield. 114.
Varnan. 135.

There is another variation, viz.: my copy gives *Jubb*, instead of *Tubb*, as the name of the author of several, 38, &c. Jubb is probably the correct name, as I find by the *Alumni Westmonasterienses*, George Jubb was at Christ Church at this time.

B. N. C.

SARAH ISDELL.

(2nd S. ii. 288.)

I perfectly recollect this lady, about whom R. J. inquires. It would be much to say I knew her, inasmuch as I was a child of some six or seven years old, when, "about fifty years since," she lived as governess in the family of my uncle, a baronet in the South of Ireland. She had then the (to us children *awful*) repute of having *written a book!* and the *prestige* of being the "niece of Oliver Goldsmith" (whose "Deserted Village," be sure, formed part of our best-loved *recitation* tasks). Altogether she was an exalted and wonderful personage in our little eyes; and yet after-reflection inclines me to doubt if her learning or abilities were of a superior order, and to suspect that her own education had not been very complete or systematic. She was, however, very sprightly and witty; and had a measure of the Goldsmith-*ean* facility in rhyming, of which I possess some specimens. I remember, that during one severe winter a mock poetic warfare was carried on in a daily interchange of notes between Miss Isdell and my own father, who possessed a very pleasant poetic taste and style. In a severe season, every alternate day a missive was sent through sludge and snow, and read aloud to the after-dinner circles of two houses, to the great delight of large and small folk,—concerning most of whom, when I ask now "Where are they all?" an echo answers, "Where?" I keep this poetic correspondence, abounding in local family and temporary allusions; all very pungent and pleasant when written, but most of them by lapse of time become now vapid and pointless. Miss Isdell's share of the correspondence was sprightly enough, but here and there shows traces of the *then* not uncommon feminine failing of an early neglect of the spelling-book. And in no partiality I say, that her poetry was but of *mediocre* quality, and my father's far better.

Miss Isdell had left this situation before the year 1811, and did not, I think, long survive the last date mentioned by R. J., namely, 1825. In this, however, I may be mistaken. We used to hear of her at intervals, as making fresh literary ventures in novels of the "Minerva press" stamp, but she never achieved a "success." "Scott's" and *Sarah* Austin's style of novel came to throw poor Sarah Isdell's books into the shade; and, except for the curious in such works, they have probably long since gone to—

"Wrap the tart—or feed the moth."

A. B. R.

Belmont.

Replies to Minor Queries.

Bensley the Actor (1st S. iv. 115.)—Your correspondent Tee Bee, amongst other inquiries respecting the Bensley family, inquires whether Bensley the actor was any relation of Sir William Bensley, Bart., a Director of the East India Company, who died in 1809? I can inform Tee Bee (unless you think too long a time has elapsed since his Query, which I only noticed lately) that Sir William was the uncle of the actor, and left him the bulk of his property. Teague.

Largesse (1st S. ix. 408.)—So recently as 1826, it was the custom at Croydon, when a grand or special jury was discharged, for the mob to follow the jurymen, shouting *largesse*, in expectation of a scramble for silver. Henry T. Riley.

Saguntum Sword Blades (2nd S. ii. 172.)—Only the other day I noticed that an inquirer, assuming the signature of Cacadore, asks "when Sahagun was celebrated as a manufactory of swords?" The reason for this Query, he thus explains:

"I recently became possessed of an apparently very old blade, of admirable temper, very narrow and long, something like a claymore. On the blade is engraved 'Sahagvn,' with several flourishes round it, and two or three stars."

And adds:

"I believe Sahagun to be the ancient *Saguntum*, where

the first hostilities occurred between Hannibal and the Romans, and more recently distinguished as being the scene of a cavalry engagement during the Peninsular war."

Murviedro is the *Saguntum* of the ancients, and its situation a league from the Mediterranean, or four from Valencia. Population, 5,500. At the opening of the Peninsular war, the place was fortified and garrisoned in the best manner circumstances would allow. In Sept. 1811, it was besieged by Suchet, aided by Habert and Harispe, when the invaders were repulsed. Driven to the last extremity, the garrison subsequently surrendered. This is the only important event that occurred. There is not a municipal, or other record, to show that sword blades, in any quantity, were ever manufactured there. The locality is not favourable, as no steel can be had there.

Sahagun is a small town in the province of Leon, fifteen leagues from Valladolid; where, on Dec. 21, 1818, in a brilliant action, Moore defeated a corps of French cavalry, and established himself in the place, finding that Napoleon was coming down upon him. The district of Sahagun is exclusively agricultural; and by no historian is it mentioned that the town was ever celebrated for the manufacture of side-arms, like Bilboa, and other places in the Basque provinces, where the best metal and expert workmen always abounded.

VIATOR.

Oxford.

Myosotis palustris, or Forget-me-not (2nd S. i. 270.) — Henry IV. of England (when Duke of Hereford, I believe,) assumed this flower as his emblem, with the motto, *Souviens de moi*, "Remember me." This is probably *the origin* of the name "Forget-me-not," inquired for by your correspondent. See Miss Strickland's *Lives of the Queens of Richard II. and Henry IV.*

HENRY T. RILEY.

"*No pent-up Utica*," *&c.* (1st S. xi. 503.) — The lines, correctly written, read thus:

> "No pent-up Utica contracts your powers,
> But the whole boundless continent is yours,"

and are part of an Epilogue to Cato, written in 1778 by Jonathan Mitchell Sewall of Massachussetts. The entire poem is to be found in Duyckinck's *Cyclopædia of American Literature*, vol. i. pp. 286, 287.

UNEDA.

Philadelphia.

Wm. Cooper (2nd S. ii. 307.) — In reply to R. J.'s Query respecting this gentleman, I beg to say that if he writes to Wm. Cooper, Esq., or Carlos Cooper, Esq., his brother barristers-at-law, Norwich, he will get all the information he requires: but if he chooses, he can see or communicate with the gentleman himself in London, at 3. Churchyard Court, or 13. Grenville Street, Brunswick Square. But in order to save your correspondent trouble, I can inform him that Mr. Cooper is a barrister, and was admitted at Lincoln's Inn as such on June 10, 1831. He obtained his degree of B.A. at Oxford; and he wrote two other dramas, — one called *Mokanna*, and the other *Zopyrus, the Hero of Persia*. And I imagine he wrote no more than the two above named; and the other referred to by your correspondent, as in his dedication of *Zopyrus*, he describes it as his *third and last attempt*. This last drama was acted at Norwich on Feb. 13, 1844, and was published by Matchett & Co. at Norwich, price 2*s*., in three Acts.

JOHN NURSE CHADWICK.

Motto for an Index (2nd S. i. 413.) — Would the following serve your correspondent as a motto for his index?

"Σὸν τὸ μηνύειν ἐμοί." — Eurip. *Suppl.*, v. 98.

From my own budget of these small wares a sample or two may amuse some of your readers:

1. "'Ανὴρ ἐστι Πάριος ἐνθάδε σοφός." — Plat. *Apol. Socr.*

might, years ago, have been written over the entrance of Hatton Parsonage.

2. "Φαίνεται μοι Κῆνος ἴσος θεοῖσιν
ἔμμεν ὠνήρ." — *Fragm. Suppl.*

the admirers of a late tragedian, or of the hero of Ghuznee, might equally adopt.

3. "Quicquid habes, age,
Depone tutis auribus." — *Hor.* i. 27. 17.

Inscription for a Romanist confessional.

4. If your correspondent (2nd S. i. 468.) discovers the hippotaph of "Sorrel," he may be disposed to write on it, ἔσφηλε κἀνα χαίτισεν, *Hipp.* 12. 37., while for William the Conqueror's horse might be applied, with one word altered:

"*Incessit* per ignes
Suppositos cineri doloso." — *Hor.* 2. 1. 6.

5. "Solliciti jaceant, terrâque premantur iniquâ
In longas orbem qui secuere vias."
Ov. *Am.* 2. 16. 15.

So would the late Col. Sibthorpe and other enemies to railroads have said.

6. "Organa semper
In manibus." — *Juvenal*, vi. 379.

Heading for letters to *The Times* from fretful old gentlemen complaining of street music.

7. "'Ενη καὶ νέα."

The smart old maid-ewe dressed lamb fashion.

8. "ἐκὼν ἀέκοντί γε θυμῷ."

A candidate for the voluntary theological at Cambridge, now made compulsory as a step to ordination.

If word-quibbling is allowed:

9. "Alter erit tum Tiphys."

The Commissioners of Sewers read *Typhus*.

10. "Nil desperandum Teucro duce, et auspice Teucro."

Ducrow would have substituted himself for *Teucer* to timid pupils in rough riding.

11. "Procul omnis absit
Clamor et ira."

If written *claymore*, would have suited a Highland hostel in the olden time. EFFIGIES.

Stamford.

Which is Quercus the Robur? (2nd S. ii. 309.) — Sir William Hooker and Dr. Arnott, in the sixth edition of *The British Flora*, designate Q. pedunculata as Q. Robur α; and Q. sessiliflora as Q. Robur β.

It is not fair upon your general readers to give them long extracts from printed books; nor would it be consistent with your title, "NOTES AND QUERIES," to publish them at length; but I am glad of an opportunity of conveying information to your correspondents, and at the same time placing on record in your pages several passages whence information on this question of the value of the two species (or varieties, be they which they may) can be derived. I therefore refer him to Evelyn's *Silva*, edit. 1786, vol. i. pp. 67. et seq.; Selby's *British Forest Trees*, 1842, pp. 243. 246. et seq.; *Low on Landed Property*, 1844, p. 577.; *Gardener's Chronicle*, 1841, pp. 3, 4. 70. 102. 344. 735. 812. 843.; 1842, 5. 723.; 1844, 53. 335. 450. 736.; 1845, 471, 655. 705. 721. 737. 818. 837. 856, 857.; 1854, 40.; 1855, 104. 696. 728. 742. 756. 803. 821. 854.; 1856, 51. 102. 134. 191. 283. 405. 454. 518. I would observe also, that the mere noting the single character whether the acorns are stalked or sessile, will not suffice to distinguish the species or variety. The petioles of the leaves must also be noted, which in Q. pedunculata are almost obsolete, and of a reddish-green colour; while in Q. sessiliflora they are long and of a yellowish-green colour. If this character is not attended to, the tree may prove to be a mere variety or subvariety of Q. pedunculata.

GEO. E. FRERE.

Royden Hall, Diss.

I have always understood that the *Quercus robur* had the minority; and as far as my observation has gone, in Devonshire, the *Quercus sessilis* is the far more abundant variety.

CIRCUMNAVIGATOR.

Death at Will (2nd S. ii. 147.) — One of the recorded cases of this kind is that of Jerom Cardan, described by himself in his work *De Rerum Varietate*. Not having the book to refer to, I copy Bayle's quotation of the passage (*Dict.* "Cardan"):

—— "Quoties volo, extrà sensum quasi in extasim transeo. . . . . Sentio dum eam ineo, ac (ut verius dicam) facio, juxta cor quandam separationem, quasi anima abscederet, totique corpori res hæc communicatur, quasi ostiolum quoddam aperiretur. Et initium hujus est à capite, maximè cerebello: diffunditurque per totam dorsi spinam, vi magnâ continetur: hocque solum sentio, quod sum extrà meipsum, magnâque quâdam vi paululum me contineo."

Mr. Couch in his *Illustrations of Instinct* refers to this case, and that of Col. Townshend, and another mentioned by St. Augustine, and considers this extraordinary faculty of voluntary ecstasy to be analogous to that which he supposes to be exercised by hybernating animals. F.

Premature Interments (2nd S. ii. 278.) — Some account of Dr. Graham and his assistant, Lady Hamilton, is given in an amusing collection called *Professional Anecdotes, or Area of Medical Literature*, 3 vols. 12mo., London, vol. i. p. 22.

H. B., F.R.C.S.

Warwick.

Etymology of "Fellow" (2nd S. ii. 285.) — In confirmation of MR. BATES's derivation of this word, see Cotgrave's *French-English Dictionary*, London, 1650:

"*Un gentil falot.* A trimme mate, sweet youth, fine fellow indeed; a good companion sure; (ironically, or with an ironical allusion to our word *goodfellow*).

"*Falotement.* Good-fellow-like."

CHRIS. ROBERTS.

South Place, Norwood.

Proportion of Males and Females (2nd S. ii. 268.) — What is the fact as to the census of Europe, I cannot say; and it is not much to the purpose, as far as the Mormonite argument for polygamy is concerned. That each man is intended by his Maker to have but one wife is pretty clear to all whose eyes are not wilfully blinded; from the fact, that the birth of males and females is nearly equal. Last week, the Registrar-General gives the return of births in London: boys 828, girls 768.

I know several sad cases of Mormon delirium in this country. One poor man, whom I have known for years, has been swindled out of nearly all his little property, the savings of an industrious life; and when he refused to give up the last home he had left, he was, in great form, turned out of the society. His eyes are now open, when he finds himself an old man and destitute.

A. HOLT WHITE.

Oct. 12.

Rufus, or the Red King (2nd S. ii. 269.) — This romance was written by Mr. James Gregor Grant, author of *Madonna Pia*, and other poems. I have seen a presentation copy, in the inscription on which Mr. Grant acknowledges the authorship.

S. H.

Edinburgh.

Husbands authorised to beat their Wives (2nd S. ii. 108. 219. 297.) — Perhaps the following curious extract in connexion with this subject may be worth recording in "N. & Q.:"

"*Wife-beating advocated by a Clergyman, &c.* — A very large number of wife-beating cases have recently been brought before the magistrates at Whitehaven, where there exists a sect of professing Christians who propagate the opinion that the practice is in accordance with the word of God. The Rev. Geo. Bird, formerly rector of Cumberworth, near Huddersfield, has established himself there, and drawn together a congregation; and within the last few weeks it has transpired that he holds the doctrine that it is perfectly scriptural for a man to beat his wife. About six weeks ago, James Scott, a member of Mr. Bird's congregation, was summoned by his wife for brutally beating her because she refused to attend the same place of worship that he did. When before the magistrates, Mrs. Scott said she had no wish her husband should be punished if he would promise not to illuse her badly again. When asked by the magistrates whether he would make the requisite promise, he refused, saying, 'Am I to obey the laws of God, or the laws of man?' As he would not give the promise, the magistrates committed him to prison for a month, with hard labour. The Rev. Mr. Bird has since delivered a course of lectures on the subject of Scott's conviction. He contends that it is a man's duty to rule his own household; and if his wife refuse to obey his orders, he is justified, according to the law of God, in beating her in order to enforce obedience." — *The Examiner*, Oct. 11. 1856.

Vox.

Rustington Church (2nd S. ii. 310.) — The foundation of this church is not recorded, except by the presumed date of its most ancient portions. It did not exist when *Domesday Book* was compiled, A.D. 1080 — 1086; but Rustyntone is mentioned in Pope Nicolas' Taxation made in A.D. 1291, at which time the tower and the south range of the nave may have been erected about a century; at least, they bear the character of Richard I.'s age, when the Norman style was beginning to yield to the Early English. The chancel is in the latter style, and may be some thirty years more recent than the earlier building. The north range of the nave, the north aisle, and the projection at the east end of the latter, are in the Perpendicular style, and erected early in Henry VII.'s reign, though their respective ages differ a little. The south aisle has been rebuilt since Dallaway's time. One porch in an unusual position at the west end, and another on the north side, are both ancient. There are the remains of an exquisite piscina in the building, at the east end of the north aisle, and also a squint commanding the east end of the chancel, which would lead to the supposition that this erection had once been a chantry, where masses were said to the memory of some deceased benefactor; but it may have been intended also as an enlargement of the church for the accommodation of his family. Near to the opening of the squint in the chancel are the remains of the rood-loft stair, and there is another squint on the south side. Altogether Rustington is a fine church, and I regret that I have not been able to recover more of its history.

PATONCE.

Hillier Family (2nd S. i. 53.) — Is not this a form of the word *Hellyer*, a not uncommon family name in Devonshire? where it has the meaning also of "tiler," so far as I can recollect.

HENRY T. RILEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

Our worthy publishers, Messrs. Bell & Daldy, have just issued a couple of volumes which we are sure will be welcome, not only to readers for amusement, to whom they are more especially addressed, but also to those who read for information. They are entitled, *Stories by an Archæologist and his Friends*; and we cannot perhaps give a better idea of their contents than by describing what the stories are, and by whom they are related: first premising that they form a series of pretty pictures illustrative of the poetry — real, deep poetry — which lurks in the apparently dry study of Archæology; and that they are set in a pleasant framework, perhaps not altogether fictitious, which makes them the result of the meetings of a knot of friendly antiquaries assembled at Rome. The stories are: — I. *The Bibliophilist's Story: The Lost Books of Livy.* II. *The Botanist's Story: The Crimson Drop.* III. *The Numismatist's Story: The Pentadrachm of Ptolemy.* IV. *The English Archæologist's First Story: Discoverers and their Persecutors.* V. *The Surgeon's Story: The Imperial Barber.* VI. *The Young Painter's Story: The Student of the Vatican.* VII. *The Biographer's Story: The Field of May.* VIII. *The Spaniard's Story: The Auletes (a Numismatic anecdote).* IX. *The Archæologist's Second Story: The Figure in the Tapestry.* And, lastly, X. *The Spaniard's Second Story: The Manola of Puerto de Santa Maria.*

While on the subject of archæological works, we may call attention to one which has long been waiting our notice, but to which we have felt ourselves unable to do justice within the limited space which we can afford to such subjects. It is entitled *The lost Solar System of the Ancients discovered* by John Wilson; and two volumes more closely filled with mathematical calculations based on antiquarian reading, and illustrative of subjects of deep interest to the antiquary, the historian, and, indeed, the general reader it would be hard to find.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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TAYLER'S PHYSICAL THEORY OF ANOTHER LIFE.
NOVUM ORGANUM. Translated by Peter Shaw, with Notes Critical and Explanatory. 2 Vols. 12mo. London, 1802.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

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THE CORLIAD. 12mo. London, 1729.
KEY TO THE DONCIAD. 12mo. London, 1729.
DITTO DITTO Second Edition. 1729.
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ANTIQUITIES OF ST. PETER'S ABBEY, WESTMINSTER. London. Third Edition. 1722.
Wanted by *James Coleman*, Bookseller, 22. High Street, Bloomsbury, London.

Notices to Correspondents.

In consequence of the number of QUERIES, QUERIES WITH ANSWERS, *and* REPLIES TO MINOR QUERIES, *waiting for insertion we have been compelled to postpone until next week that portion of the* NOTES ON CURLL, *prepared for the present number, which shows* How Curll was punished by the Westminster Scholars, *and to abridge our usual* NOTES ON BOOKS.

A. A. D. *Has our Correspondent any part of the* Volume *of which he is in want? Where can we address a private letter to him?*

F. S. T. (Carlisle.) *The line*

"Felix quem faciunt aliena pericula cautum,"

is found in Cyllenius' Commentary on Tibullus, 1493. *See our* 1st S. x. p. 235.

ERRATA. — 2nd S. ii. 284. col. 1. l. 16., *for* "Lycorax" *read* "Sycorax;" p. 291. col. 1. l. 17., *for* "St. Coln" *read* "St. Colm;" p. 338. col. 1. l. 41., *for* "Luxembourg" *read* "Villeroi."

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LONDON, SATURDAY, NOVEMBER 8, 1856.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 4. — How Curll was punished by the Westminster Scholars.

We will now turn our attention to the next difficulty in which Curll's greed for publication appears to have embroiled him in this unlucky year, 1716. We have just seen him engaged with a single adversary, strong, subtle, virulent, — a scorpion whose bite was fatal, — we shall now find him surrounded by a host of enemies, a cloud of mosquitoes, each ready with his tiny but irritating sting to add to the torments of their victim.

On Sunday, July 8, 1716, the Church of England lost one of her greatest sons. On that day died the learned, pious, and witty Robert South, Prebendary of Westminster, and Canon of Christ Church, Oxford. Four days after his decease, his corpse, having for some time lain in a decent manner in the Jerusalem Chamber, was brought thence into the College Hall, where a Latin oration was pronounced over it by Mr. John Barber, then Captain of the King's Scholars.* Of this funeral discourse Curll would appear, by some means or other, to have obtained a copy; and, presuming from the celebrity of South's name that it would be readily purchased by the public, he—

"did th' Oration print
Imperfect, with false Latin in't."†

This appears to have excited the anger of Barber and the King's Scholars, and they determined upon taking vengeance in a very characteristic manner upon the unlucky Curll. They decoyed him into Dean's Yard, on the pretence of giving him a more perfect copy of the Oration, but when they had got him within their power they gave him a taste of the "discipline of the school," and something more. What were the

"Purgings, pumpings, blankettings and blows,"

to which he was subjected on this occasion, we are told in the following letter, which appeared at the time in *The St. James's Post.*

"King's College, Westminster,
August 3, 1716.

"SIR, — You are desired to acquaint the public that a certain bookseller near Temple Bar, not taking warning by the frequent drubs that he has undergone for his often pirating other men's copies, did lately, without the consent of Mr. John Barber, present Captain of Westminster School, publish the scraps of a Funeral Oration, spoken by him over the corpse of the Rev. Dr. South. And being on Thursday last fortunately nabbed within the limits of Dean's Yard, by the King's Scholars there, he met with a college salutation, for he was first presented with the ceremony of the blanket, in which, when the skeleton had been well shook, he was carried in triumph to the school; and after receiving a grammatical construction for his false concords, he was reconducted to Dean's Yard, and on his knees asking pardon of the aforesaid Mr. Barber for his offence, he was kicked out of the Yard, and left to the huzzas of the rabble.

"I am, Sir, yours, &c.
"T. A."

This story was too good to be lost. Pope, in a letter to Martha Blount, alludes to "Mr. Edmund Curll having been exercised in a blanket, and whipped at Westminster School by the boys, whereof the common prints have given some account," and it was made the theme of a pamphlet which, although it has already been the subject of some communications to "N. & Q.," well deserves to be reproduced in this place. It occupies sixteen octavo pages in the original, but will take very little room in these columns. It is entitled:

"*Neck or Nothing.**

A Consolatory Letter from Mr. D—nt—n to Mr. C—rll, upon his being Tost in a Blanket, &c.

'Id cogito quod res est quando eum quæstum occeperis,
Accipiunda et mussitanda injuria adolescentium est.'
TERENT.

'Truth is truest poesy.' — COWLEY.

Sold by Charles King in Westminster Hall. MDCCXVI. Price 4*d.*"

"Lo! I that erst the glory spread
Of Worthies, who for Monmouth bled,
In letters black, and letters red:
To thee, Dear *Mun*, Condolence write,
As suff'rer from the Jacobite:
For just as they were martyrs, so
A glorious Confessor art thou:
Else should this matchless pen of mine
Vouchsafe thee not a single line;
Nor wave its politicks for this,
Its dark and deep discoveries,
Nor for a moment should forbear
To charge the faction in the rear.

Could none of thy poetick band
Of mercenary wits at hand,
Foretell, or ward the coming blow,
From garret high, or cellar low?
Or else at least in verse bemoan
Their Lord, in double sense cast down?
Or wast thou warn'd, and couldst believe
That habit fitted to deceive,
That corner'd cap, and hanging sleeve?
What Protestant of sober wits
Would trust folks drest like Jesuits?

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* Barber was admitted into St. Peter's College in 1712; elected to Oxford, 1717; and took his degree of M.A. in 1724.

† The writer of these Notes has not been able to meet with a copy of this imperfect edition of Barber's Oration. It is reprinted in the *Posthumous Works of South* issued by Curll in 1717, and which contains the Life of South to which reference has already been made. It should also be mentioned that Curll published in the same year (1717) an octavo volume containing South's *Opera Posthuma Latina*, &c. — S. N. M.

* This tract must not be confounded with John Dunton's *Neck or Nothing, in a Letter to the Earl of Oxford*, 1713, noticed in Swift's *Public Spirit of the Whigs*, Scott's edition of Swift's *Works*, iv. 224.

And couldst thou, *Mun*, be such a sot
As not to smell a powder-plot?
And looking nine ways couldst not spy
What might be seen with half an eye.

What planet rul'd that luckless day,
When thou, by traitors call'd away,
Thy hasty hapless course didst steer
To fatal flogging Westminster?
For hat and gloves you call'd in haste,
And down to execution pass'd.
Small need of hat and gloves, I trow;
Thou mightst have left thy breeches too!
Perhaps thy soul, to gain inclin'd,
Did gratis copies think to find;
Or else, mistaken hopes, expected
To have at least the press corrected.
Correction they designing were
More difficult, but better far.
Tho' whatsoe'er the knaves intended,
Thou'rt but corrected, not amended.
No! let it ne'er by man be said,
The pirate's frighted from his trade:
Tho' vengeful Birch should flea his thighs,
Tho' toss'd from Blankets he should rise,
Or stand fast nail'd to pillories!

"To see thee smart for copy-stealing,
My bowels yearn with fellow feeling.
Have I alone oblig'd the press
With fifteen hundred treatises,
Printers and stationers undone,
A plagiary in ev'ry one?
Yet always luckily have sped,
Nor suffer'd in my tail or head.
My shoulders oft have ach'd, 'tis true,
Misfortune frequent with us two!
Law claims from thieves, and pamphleteers,
Stripes on the back, and pain of ears;
And cudgels too a power derive
Around our sides executive:
A power, tho' not by statute lent,
Yet justified by precedent.
But law or custom does not give
Such tyrannous prerogative;
To turn thy brains, and then extend
Their fury to thy nether end!

"Inhuman punishment, inflicted
By stripling Tories, rogues addicted
To arbitrary Constitution;
'Twas Rome! 'Twas downright persecution!
I sweat to think of thy condition
Before that barb'rous Inquisition.
Lo! wide-extended by the crowd,
The Blanket, dreadful as a shroud,
Yawns terrible, for thee, poor *Mun*,
To stretch, but not to sleep upon.
Glad wouldst thou give thy copies now,
And all thy golden hopes forego;
Some favour from their hands to win,
And 'scape but once with a whole skin:
Yet vain, alas! is thy repentance,
For *Neck or Nothing* is thy sentence:
How dost thou lessen to the sight,
With more than a poetick flight?
I ken thee dancing high in air,
With limbs alert, and quiv'ring there:
So, whizz'd from stick, I've seen to rise
A frog, sent sprawling to the skies,
By naughty boys, on sport intent,
Caught straggling from its element.

This scene some Graver shall invite,
To stamp thy form in black and white:
Haply in future times to grace
Some ever-open frontispiece.
With mouldy veteran authors stale,
Sustain'd by packthread and a rail:
Where CROUCH, sweet story-teller, keeps,
And BUNYAN, happy dreamer, sleeps:
Near him perchance aërial Thou,
Aloft shalt thy proportion show;
For ever carv'd on wooden plate,
Shalt hang i'th' air like Mahomet.
Whate'er thine effigy might do,
Thy person could not hover so.
Happy at *Westminster* for thee,
Cou'dst thou have hung by geometry?
But, ah! the higher mortals soar,
So Fate ordains, they fall the lower;
With swifter rapidness down-hasting,
For nothing violent is lasting.
With greater force thy forehead came,
Than engine, or than batt'ring ram;
Nor blankets interposing wool,
Could save the pavement, or the skull.

"This sure might seem enough for once, oh!
This tossing up, and tumbling down so;
And well thy stomach might incline
To spue without emetick wine:
Their rage goes farther, and applies
More fundamental injuries!

"Like truant, doom'd the lash to feel,
Thou'rt dragg'd, full sore against thy will,
To school to suffer more and worse,
No wonder if you hang an arse:
As thy posteriors could forcsee
Their near-approaching destiny.
The school, the direful place of Fate,
Opes her inhospitable gate;
Which ne'er had yet such rigour seen,
No! not from BUSBY'S discipline.
And, first of all, the cruel rabble
Conduct thee, trembling, to a table:
Thy wriggling corps across they spread,
Two guard the heels, and two the head.
The rest around, a threatning band,
With each his fasces in his hand,
Dreadful, as Roman lictors stand.
So oft a four-legg'd cur I've known,
By hind legs, and by fore kept down
To be dissected, while physician
Stands o'er with weapon of incision.
The scene they order to disclose:
'Strip, pull his breeches o'er his hose:
'Nay, farther, make the coast yet clearer,
'Tho' near the shirt, the skin is nearer.'
So said, so done, they soon uncase
Thy only penetrable face,
The breech, the seat of bashfulness.
As hence we gather by its caring,
So very rarely for appearing;
Nor oft its pretty self revealing,
Devoid of sight, but not of feeling:
And now upon thy rump they score thee,
And pink thy fleshy cushions for thee.

"Come, hold him fair, we'll make him know
What 'tis to deal with scholars — 'Oh!'
Quoth EDMUND: — Now, without disguise,
Confess, quo' they, thy rogueries.
What makes you keep in garret high
Poor bards tied up to Poetry?

'I'm forc'd to load them with a clog,
To make them study:'—— Here's a rogue
Affronts the school, we'll make thee rue it:
—'Indeed, I never meant to do it!'
No? didst thou not th' Oration print
Imperfect, with false Latin in't?
'O pardon!'—No, Sir, have a care,
False Latin's never pardon'd here!
'Indeed, I'll ne'er do so agen,
'Pray handle me like gentlemen:'—
Yes, that we will, Sir, never fear it,
Your betters have been forc'd to bear it.
Thus shaking the tyrannick rod,
Insulting thy backside they stood,
And with a lash, as is their fashion,
Finish'd each smart expostulation.

"Tho' all that can by man be said,
Can ne'er beat sense into thy head;
Yet sure this method cannot fail,
Quick to convey it to thy tail.
As when a purge, that's upwards ta'en,
Scours not the stubborn bowels clean;
More surely operating clyster,
At t'other end they administer.

"I Westminster so much should hate,
Had I been yerkt like thee thereat:
I'm sure I should not care at all,
To come so near it as the Hall.
Hast thou not oft enough in Court
Appear'd, and often smarted for't?
And dost thou not, with many a brand,
Recorded for a Pirate stand?
Glad that a fine could pay th' arrears,
And clear the mortgage of thy ears!
Then what relief dost hope to draw,
From that which still condemns thee, Law?
And if from Law no help there be,
I'm sure there's none from Equity:
Lay hand on heart, and timely think,
The more thou stir'st, the more thou'lt stink:
And tho' it sorely gauls thee yet,
Well as thou canst, sit down with it:
And since to rage will do no good,
Pull in thy horns, and kiss the Rod;
And while thou canst, retreat, for fear
They fall once more upon thy rear.

"Tho' 'tis vexatious, *Mun*, I grant,
To hear the passing truants taunt,
And ask thee at thy shop in jeer,
'Which is the way to *Westminster?*'
Oh! how th' unlucky urchins laugh'd,
To think they'd maul'd thee fore and aft:
'Tis such a sensible affront!
Why, Pope will make an epic on't!
Bernard will chuckle at thy moan,
And all the booksellers in town,
From Tonson down to Boddington.
Fleet Street and Temple-Bar around,
The Strand and Holborn, this shall sound:
For ever this shall grate thine ear,
'Which is the way to Westminster?'"

Prefixed is a plate, divided into three compartments: the first exhibits Curll being "presented with the ceremony of the blanket." In the second, he is prostrated on a table receiving a flagellation where one wound, 'tis said,

"hurts honour more
Than twenty when laid on before."

In the third, he is on his bended knees between two files of the Westminster scholars, "asking pardon of the aforesaid Mr. Barber."

This satirical piece has been very generally attributed to Samuel Wesley*, eldest son of the Rector of Epworth, first a scholar, and afterwards for nearly twenty years usher, of Westminster School; and in a copy now before us there is written on the title-page, in an old if not contemporary hand, "By Sam Wesley." He is thus noticed in *The Curliad*, p. 10.:

"The Rev. Mr. Wesley, one of the assistants of Westminster School, is omitted in the *Dunciad Variorum*. This line—

'And furious Dennis foam in Wesley's rage'—

is now altered—

'And all the Mighty Mad in Dennis rage.'

The former edition being now pretended to have been a surreptitious one: wherein likewise stood this couplet, viz.:

'A Gothic Vatican! of Greece and Rome
Well purg'd and worthy Wesley, Watts, and Broome.'

The names are now changed to Withers, Quarles, and *Blome*, with this palliation for the three priests, that they 'were persons eminent for good life; the one (Mr. Samuel Wesley) writ the Life of Christ in verse; the other (Isaac Watts) some valuable pieces in the lyric kind on pious subjects, the title of his poems being *Horæ Lyricæ*. And Mr. John Broome has assured me that the assistance he gave Mr. Pope in his notes upon Homer were lucubrations of labour not small."

How far this poetical effusion led to the friendship which subsequently existed between Pope and Samuel Wesley is uncertain; but that they were on friendly terms is evident from the following interesting letter, printed in the *Gentleman's Magazine*, lvii. 589.:

"*To the Rev. Mr. Wesley, at Tiverton, Devon.*

"Twitenham, Oct. 21 [1734?].

"Dear Sir,—Your letter had not been so long unanswered, but that I was not returned from a journey of some weeks when it arrived at this place. You may depend upon the money for the Earl of Peterborow, Mr. Bethel, Dr. Swift, and Mr. Echersall, which I will pay beforehand to any one you shall direct; and I think you may set down Dr. Delany, whom I will write to. I desired my Lord Oxford, some months since, to tell you this: it was just upon my going to take a last leave of Lord Peterborow, in so much hurry that I had not time to write; and my Lord Oxford undertook to tell it you from me. I agree with you in the opinion of Savage's strange performance, which does not deserve the benefit of the clergy. Mrs. Wesley has my sincere thanks for her good wishes in favour of this wretched tabernacle my body; the soul that is so unhappy to inhabit it deserves her regard something better, because it really harbours much good-will for her husband and herself, no man being more truly, dear Sir, your affectionate and faithful servant, "Alexander Pope."

* In *The Memoirs of the Society of Grub Street*, vol. i. p. 16., the work is distinctly said to have been written by Wesley.

But Wesley was not the only one who celebrated Curll's misfortunes in verse. One of the authors of the *Carmina Quadragesimalia*, as has already been shown (*antè*, p. 21.), made them his theme, and one of the writers of *The Grub Street Journal* translated it into English. In plain prose he was often reproached by allusion to these indignities. Thus in *The Theatre Royal Turn'd into a Mountebank Stage. In some Remarks upon Mr. Cibber's Quack-Dramatical Performance called The Non-Juror.* By a Non-Juror, *London, Morphew*, 1718, the author says, p. 33.:

"Were I to follow the Example of him that has publish'd a Key to Mr. Cibber's Nonjuror, that has no such thing as a Lock to it, I should take leave of the Reader here, and *more Curleano*, after I had accus'd others of Plagiarism, at the same time as no one breathing was more guilty of making bold with other men's Works than himself. Though how he came to overlook his Author's Tossing St. Bartholomew in a Blanket, before a Mob-Audience in a Theatre, without some retrospection upon the late treatment of a near acquaintance of his at Westminster College, or for what reason he suffer'd Mr. Joseph Gay to fall foul upon the Obscenity of the Play, without asking pardon of God and the World for his Bookseller's Cases of Impotency, and other surreptitious Ribaldry, that I suppose is to himself or will remain to others a secret."

And years afterwards (1745) the author of the *Remarks on Squire Ayre's Memoirs of Pope* twits Curll by relating that, —

"One of the first Things that made him talk'd of among the learned World, was that in 1716, soon after the Funeral of Doctor *South*, he having by some means procured an imperfect Copy of the Funeral Oration spoken by one of the King's Scholars publish'd it; upon which the rest of that Fraternity, under pretence of helping him to a more perfect Copy, decoy'd him to their Hall, where they amused themselves some time with tossing him in a Blanket; and afterwards Conducting him to the School, gave him the discipline of the Rod till that very Instrument of Vengeance wept, as Shakspear has it, for the poor Bookseller's Sufferings."

Lastly, to prove that the story is a fact, and not, as might be supposed, a fiction, we have Curll's own confession; who, remarking upon Pope's note on *The Dunciad*, bk. ii. lines 143–4., where the poet speaks of "Curll's being toss'd in a Blanket," thus acknowledges in *The Curliad*, p. 25., the general truth of the story:

"To pursue thee, Scriblerus, to p. 35., thou continuest in leesing, for what thou assertest in the second column of thy remarks upon that page, concerning a blanket, &c. was a rugg, and the whole controversy relating thereunto shall one day see the light."

Can any reader of "N. & Q." say whether Curll kept his promise, and whether "the whole controversy" ever did see the light? S. N. M.

ORIENTAL LITERATURE.

The enclosed communication has been forwarded to me, and as I consider the project very important I hope you will kindly give it publicity:

"*To Orientalists.*—Dr. F. Boettcher of Dresden has been engaged for several years in preparing a work entitled 'Bibliotheca Semitica,' which is to contain biographical notices of all scholars who have contributed in any way to the advancement of Biblical or other Oriental studies, with lists of their writings. To render the work as complete as possible, he earnestly requests information on the following points, from such British scholars as have written on the grammar, literature, history, geography, antiquities, &c., of the Hebrew, Phœnician, Chaldee, Syriac, Samaritan, Arabic, Assyrian (cuneiform inscriptions), Egyptian, and Ethiopic:—name in full, date and place of birth, to what religious denomination they belong; the positions they hold, or have held, with date of appointment to each; complete lists of their writings, including articles in reviews, encyclopædias, &c. (specifying in these cases the number, or volume, and page).

"Various orientalists have agreed to aid Dr. B. in his publication, — such as Doru, Fleischer, De Gayangos, Juynboll, Renau, Robinson, and Sprenger. British scholars who may be inclined to comply with the above request, are desired to communicate by letter (prepaid), before the 20th of December, with Wm. Wright, Professor of Arabic, Trinity College, Dublin."

If you can print the above you will promote a very desirable literary undertaking, and yet not needlessly burden your pages with communications on the subject. B. H. Cowper.

ILLUSTRATIONS OF MACAULAY.

The Fall of Namur.—In reference to the fall of Namur, Mr. Macaulay says (*History of England*, vol. iv. p. 600.):

"The joy of the conquerors was heightened by the recollection of the discomfiture which they had suffered three years before on the same spot, and of the insolence with which their enemy had then triumphed over them. They now triumphed in their turn. The Dutch struck medals—the Spaniards sang *Te Deums*. Many poems, serious and sportive, appeared, of which one only has lived. Prior burlesqued with admirable spirit and pleasantry the bombastic verses in which Boileau had celebrated the first taking of Namur. The two odes printed side by side were read with delight in London, and the critics at Wills pronounced that in wit as in arms England had been victorious."

A curious piece of the day of 120 pages, 18mo. (in my possession) may not have come under the notice of Mr. Macaulay, notwithstanding his indefatigable researches. It is entitled *Entretien Du Marechal de Luxembourg et de Francois de Chanvallon Archveque de Paris Dans les Champs Elizées sur la Prise de Namur l'An* 1695, printed "Chez les Heretiers de Pierre Marteau, 1695," understood to be from the press of the Elzevirs of Holland in that feigned name. It is an entertaining and gossiping dialogue on the siege and fall of Namur, and of the opinion of the parties as to the political prospects of both France and England in relation to this great event, which had just signal-

ised the allied arms, Chanvallon taking the part of Louis, and Luxembourg predisposed to that of William. The conversation is in whole seasoned with much pungent raillery, and supported with considerable ability, and, whoever was the author, he must have been pretty well acquainted with the current of public feeling. It would be too long to engross the pages of "N. & Q." with topics which are generally well known; but a few specimens, chiefly from the more witty and poetical part of the publication, may be quoted.

At p. 5., Chanvallon speaking of the fortress of Namur, the editor of "N. & Q." may be furnished with an interesting "Door-head Inscription" to add to his list:

"Je ne puis m'empecher de craindre quoy que sa Majesté (Louis) ait fait mettre sur la Porte du Chateau, en grosses letres d'or, *Place a rendre, mais non à prendre, reddi, sed vinci non potest.*"

So much elated is Chanvallon with the view of French success, that he will scarcely afford time to Luxembourg to explain the circumstances of the war:

"Je ne suis point preocupé, Mr. [says the pious Archbishop, p. 26.]. Je vous avoué bien pourtant, que je souhaiterois de tout mon cœur, que le Roi vint a bout de tous ses ennemis, qu'il extermina entierment l'Heresie, et les Heretiques, et qu'il soumit sous sa Domination juste et equitable tous les autres peuples de la terre. C'etoit là le motif de mes prieres et de mes conseils." "La levée du Siege de Namur, et la Victoire du Turc sur l'Empereur, qui se verra obligé par là a retirer toutes les Troupes qu'il a sur le Rhein et en Italie, ce qui facilitera aux Francois la conquete entiere de Piémont . . . . . ce sera pour lors avec raison qu'on devra faire de feux de joye et chanter des *Te Deum* par toute la France pour la ruine de cet nid Huguenot (the Swiss) et qu'on pourra appliquer a cette Ville (Geneva) avec plus de justice ce quatrain qui fut fait apres la prise de la Ville d'Orange:—

"'Cas surprenant, malheur etrange!
Pauvre Calvin que fairez vous?
Vouz n'aurez pluz de bons ragous,
Puis que vous n'avez plus d'Orange.'"

The Archbishop could not, however, longer conceal the truth from himself, and at p. 40. breaks out in a fit of the hysterics:

"Quoy, Namur a ete pris a la barbe meme d'une Armée de plus de cent mille hommes. Non je ne puis me consoler, et s'il etoit possible que je mourus une seconde fois, j'expirerois presentement de douleur et de chagrin. O rage! O desespoir! O fortune ennemi! C'en est fait, la France est perdue, il n'y a plus de retour pour elle," &c.

To increase French humiliation, public ridicule had been extensively afloat in poems of a biting kind. Page 44.:

"Luxembourg.—A propos de satires il faut que je vous en fasse voir une qui vient d'etre faite tout presentement contre notre Roi, et contre quelques-uns de ses Generaux. Ecoutez:

"'Qui scait mieux que Louis juger du vrai merite,
Ni mieux recompenser les belles actions?
Ce Prince inimitable en ses infractions,
N'a pas en l'autre point de Prince qui l'imite.
Tourville est-il battu sur mer?
Le voila Marechal de France:
Bonflers rend-il Namur faute d'experience?
Le voila d'abord Duc et Pair.
Et Villeroy qui prend une route semblable,
Court risque d'etre Connetable.'"

The false mode which had then existed of representing the state of public affairs through the French newspapers is next commented on, which brings out, at p. 49., the following information from

"Luxembourg.—Vous vous trompez a cet egard, Monsieur l'Archeveque; il y a en France beaucoup de gens, qui leur ont donné souvent sur les doigts, et tout presentement voicy ce qu'on vient de publier contr'eux, et surtout contre l'Auteur du Mercure Galant, qui de tous les menteurs est le plus menteur:

"'Permettez, Monsieur Devizé,
Que je vous parle avec franchise.
Aux Ennemis du Roy vous donnez trop de prise.
Un auteur qui de tous pretend etre prise
Sur quel sujet qu'il devise,
Ne doit jamais etre, ou qu'il visé,
Contre le bon sens divisé.
De dire vrai surtout, il est bon qu'il s'avise:
De tout Ecrivain avisé,
Rien n'est beau que le vrai doit etre sa devise;
Mais ce n'est pas la votre guise.
Dela vient qu'un Auteur des Dieux favorisé,
Auteur qui tout depeint, qui tout characterise,
Vous a si bien depeint et characterisé,
Que depuis aucun ne vous prise:
Et qu'un autre Ecrivain non moins autorisé,
Tous les mois vous ridiculise,
Personne ne vous plaint, nul n'est scandalisé
Qui voulez vous enfin que cela scandalisé?
Un Auteur qui n'est point de misé
Doit etre ridiculisé.'

"Chanvallon. — Cela m'a bien la mine d'avoir ete fait en Hollande, mais n'importe," &c.

Spies had also played an important part in the transactions of the time. One of them is introduced by Chanvallon (p. 54.) under the title of an "old officer," "qui devoit etre asseurement quelque homme de haute qualité et d'intrigue." Others of the same tribe are mentioned by Luxembourg (p. 54.) as "gens de letres entretenant correspondance avec eux, et recevant par ce moyen toutes les pieces curieuses qui paroissoient tant contre la France que contre les Alliez." The latest of these productions is described (p. 55.) as "une piece fort jolie en vers irreguliers sur la prise de Cazal et de Namur," and confers a well-merited compliment on the valour of William:

"Cazal ce chateau Formidable,
Namur cette place imprenable;
Du moins au dire de Vauban,
Dans un mois ont changé de maistre,
Trop heurcuses de ne plus estre
Sous le main de celui qui soutient le Turban.
Guillaume ce Heros hardi, grand, intrepide,
Mille fois plus vaillant qu'Alcide,
Guillaume qui ne craint ni le fer, ni le feu,
Et pour qui tous les coups de Canon sont un jeu;
Guillaume soutenu d'une vertu solide

Qui lui fait en tous lieux affronter les hazars,
Et cueillir dans le champ de Mars,
Des moissons de Lauriers comme ont fait les Cezars:
Guillaume qui toujours foudroyant, invincible,
Fait trembler Louis dans Meudon;
Entre les bras de Cupidon,
Vient de nous faire voir que rien n'est impossible
A sa valeur extreme, et qu'au bruit de son nom,
Tout palit, tout s'enfuit, si fort il est terrible;
Villeroy, Guiscard et Bonfliers,
Sont garands de ce que j'avance
Battus, vaincus, chassés, et de honte couverts
Le meme jour qui vid de Louis la naissance,
Ils marquent à toute la France
L'Epoque de sa decadence,
Et vont apprendre a l'Univers,
Apres un si fameux revers,
Que Guillaume le Grand a fait tourner la chance,
Malgré les efforts des Enfers,
Et remplit aujourd'hui l'Europe d'esperance
De voir bien tost briser ses fers."

The advantages which had been gained by the Allies are represented by Chanvallon (p. 57.) as very mortifying to the French people (which we may well believe), and particularly to their poets, who had made themselves on various occasions of success exceedingly merry in Odes and *Jubilates:*

"Je ne say que peut dire aujourd'huy Boileau avec son Ode Pindarique."

To which Luxembourg replies (p. 58.):

"Je ne scai ce qu'il dit, mais je say bien que les Alliez, ou leurs Poetes ont fait terriblement leurs choux gras. Ils ne se sont pas contentez de faire voir dans ce petite Poeme beaucoup de bevues qui ont fait rire M. Perrault. Ils se sont servis en faveur du Prince d'Orange des memes expressions qu'il avoit employées pour faire l'eloge de Louis le Grand," &c.

"Deux ou trois Parodies qui sont jolies" of this famous Ode by Boileau (noticed in the extract from Mr. Macaulay) are stated as being on hand, but only the following could be forthcoming, the length of which (210 lines) precludes its admission farther than a few verses selected here and there to afford some idea of its style:

"Par quelle nouvelle yvresse
Suis-je a present hors de moi?
Chastes Nymphes au Permesse
Est ce donc vous, que je voi?
Oui c'est vous, Troupe savante,
Sans doute. Des que je chante,
Les arbres sont rejouis;
N'en troublez point la cadence,
Vous Vens, et faites silence
A des exploits inouis.
. . . . . .
"Dix milles Francs intrepides
Les bordent de toutes parts,
Et d'eux mêmes homicides
Vont perir sous ces remparts.
Là dans son sein infidele
La terre meme recele
Un feu pret a s'elancer,
Qui soudain percant son goufre
Ouvre un sepulcre de soufre
A quiconque ose avancer.
. . . . . .
"Contemplez dans la tempete,
Qui sort de ces boulevars,
Cette glorieuse tete?
Tournez ici vous regars?
Cet Electeur redoubtable
Toujours un sort favorable
Eprouve dans les combats,
Et toujours avec la Gloire,
Mars amenant la Victoire,
Vole et le suit a grands pas.
. . . . . .
"En vain Namur a Lui s'oppose
Tout bordé de flamme et de fer;
Car c'est pour lui la meme chose
De combattre et de trompher.
Ce grand Roy n'aime que la Gloire
Acquise par une Victoire,
Qu'on Luy dispute avec chaleur
Plus il trouve de resistance,
Plus de plaisir a sa prudence
De faire briller sa valeur."
. . . . . .

After a spirited discussion between the speakers as to whether Louis will ever again be able to recover his lost ground, it seemed clear to Luxembourg that the difficulty would be great from the man of talent whom the allies had at their head, and to enlighten Chanvallon a little farther on this point: "A propos de ce Prince voicy un Rondeau (p. 72.) qui a ete fait à son honneur, et qu'a coup seur vous ne trouverez pas de votre gout:" the pill must, however, be swallowed by the Archbishop:

"Il a bien fait du fracas et du bruit,
Ce vaillant chef, depuis quatre vingt huit;
Bien gouverner est son grand savoir faire,
Ce qu'a toujours ignoré son beau-pere
Qui perdoit tout, par la France seduit.
"Ce dernier craint les combats, et les fuit,
Temoin la Boyne où se trouvant reduit
A se sauver, on dit, dans cette affaire,
Il a bien fait.
Louis son frere à qui la Ligue nuit,
Ne vaut pas mieux, c'est un arbre sans Fruit,
Quoy qu'il employe sort, et caractere;
Mais pour Guillaume on ne doit pas s'en taire
Depuis qu'il regne, il a tout bien conduit,
Il a bien fait."

In the same eulogistic strains William continues to be extolled to p. 76., where a short inquiry commences as to the reason of King James having made his escape at the Battle of the Boyne:

"Il est vray (says the Archbishop) que le Roi Jaques s'est sauvé au passage de la Boyne, mais vous ne savez peut etre qu'il avoit une grande maladie, dont il n'est pas encore gueri, et il me semble que cette excuse est assez valable pour le disculper envers tout le monde.

"'Luxembourg. Vous me surprenez, Monsieur l'Archeveque. Et quelle Maladie avoit donc le Roi Jaques?'

"'Chanvallon. Une terrible Maladie qu'il est bien dificile de guerir, et que plus beaucoup de gens ont, millefois plus cruelle que la goutte, ni que quelqu'autre maladie que vous puissiez vous imaginer; une Maladie qui fait perdre le jugement aux gens meme le plus sages, qui change et grossit les objects; enfin, il avoit *la peur au*

*ventre** qui ne luy donnoit aucun repos, et qui le tourmentoit continuellement.'"

A panic similar to that which possessed King James is humorously described as having been experienced in other instances by Louis himself, and by some of his most renowned generals, but incapable of being shared by the heroic William :

"Je pourrois (says Luxembourg, p. 87.) vous prouver facilement cette vérité, dont personne, hormis vous ne doute; je me contenteray pour le coup de vous lire ces Vers qui viennent d'etre faits à Paris à son honneur, et puis en apres vous parlerez tant qu'il vous plaira :

"Le Monde a veu que le Batave
A celebré les Faits nouveaux
De ce Roi Glorieux et Brave
Par de pompeux Arcs-Triomphaux.
Aussi jamais Roi magnanime
N'eut un honneur si legitime,
Et ne brava tant de dangers.
Ses vertus surpassent sa Gloire,
Et son nom vivra dans l'Histoire
Aussi long-temps que l'Univers."

The speakers now agree to wait till the end of the war to judge further of the virtues and valour of the Prince, and having debated on some other political topics, part like pleasant friends with a song (p. 110.),

"qui a ete faite sur la prise de Namur, que vous (Chanvallon) apprendrez par cœur si vous voulez, et que vous me rendrez dans deux ou trois jours.

"*A Monsieur L'Abbe Talemen*, sur sa Chanson, '*Ah qu'il y va ma Bergere*,' *&c.*

"1. Monsieur l'Abbe Talemen,
Ah qu'il y va gayement,
Donnes vite et promptement,
Tout le long de la Riviere,
Ah qu'il y va ma Bergere,
Ah qu'il y va gayement.
2. A Guillaume un Merle blanc.†
3. Car il a pris galamment.
4. Namur sans grand compliment.
5. Malgré ses Retrenchements.
6. On n'en vit jamais de si grands.
7. La Grece en eut eu pour trente ans.
8. Et Bonflers inutilement.
9. En eut le commandement.
10. Mais Villeroi cependant.
11. Se promene en attendant.
12. Pour en voir l'evenement.
13. Et regarde froidement.
14. Namur, se rendre a l'instant.
15. Il craignoit assurement.
16. Que *Nassau* subitement.
17. Ne vint a lui Tambour battant.
18. S'il ne fait pas autrement.
19. L'an prochain assurement.
20. Il verra prendre Dinant.
21. Charleroy, Mons pareillement.
22. Ipre et Courtray en le suivant.
23. Tournay L'ille en s'en allant.
24. Arras, Amiens en s'avancant.
25. Et promenant nos camps volants.
26. Nous irons finalement.
27. Visiter Louis le Grand.
28. Et cela tout en chantant."

"Avertissement.

"Une mort impreveue ayant enlevé de ce monde Notre tres cher et bien aimé Oncle PIERRE MARTEAU de glorieuse memoire; et luy ayant fait laisser plusieurs Ouvrages imparfaits, nous avons jugé a propos de ne priver pas le Public de celuyci qui etoit fort avancé, lors de son deceds, esperant qu'il le recevra avec plaisir et qu'il luy faira passer quelque quart d'heure de mauvais temps. Et nous donnons en meme temps avis aux Libraires que notre Oncle nous ayant laissé plusieurs Manuscrits rares et curieux, nous les leurs mettrons entre les mains à condition qu'ils nous reimbourseront des frais que le pauvre defunt avoit faits, tant pour les dits Manuscrits, qu'en ports des letres et pour payer ses correspondance," &c.

At that time, when newspapers in England were comparatively scarce, like other means of obtaining information, the fugitive tracts of *Peter* and his *Heirs* must have done good service in promoting the cause of the British Revolution, and in spreading the fame and authority of William. How many others they published on the same question is unknown; but, so far as seen, all their works, for curiosity and interest, are well worth the attention of the bibliographer. G. N.

VERSES ON THE DEATH OF MRS. MARION SYDSERFF.

"VERSES BY ALEXANDER SINCLAIR OF ROSLYN,

Upon the Death of Mrs. Marion Sydserff, another Bishop's Daughter.

"Most virtuous, modest, and discreet maid,
All this most true, and more needs not be said;
Could death be oppos'd, most part of the young men,
Would fight and rage than that a maid should be slaine.
But fighting will not doe, then yield she must
To death's sad stroak, as to a law most just;
Weep not for her, she doth not weep for you —
Rejoyce with her, for she rejoyceth now.
The maid's not dead but sleepeth; — she'll be found
Alive that day when angels come to sound."

These wretched lines appear to have been the production of "Mr. Archibald St. Clare or Sinclair," the author of several "Poems!" of a similar nature, in a volume of MSS. in the Faculty

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* "King James came to Dublin (after the Battle of the Boyne) under a very indecent consternation. He said all was lost. He had an army in England that could have fought but would not, and now he had an army that would have fought but could not. This was not very gratefully nor decently spoken by him who was amongst the first that fled." — Burnet, p. 51.

"Some of the Irish have said to me (author of the *Philosophical Survey of the South of Ireland*, Dublin, 1778), we expect little good from any of the race of *Sheemas-a-caccagh*."

† Only the leading line of each verse is introduced, the other lines of the verse being a repetition, as in verse 1.

Library, from which the above elegy is taken. Amongst these are "Verses upon Chloris," "To Mrs. Madlean or Maitland," a funeral elegy "on the same deserving gentlewoman, May 10, 1652," "Silva Vivens, done by the same Hand," "Upon the death of Barrack's Lady, who dyed about midle age." This last person was the wife of Sinclair of Barrack, probably George, who married, 1st, Anne, daughter of John Dunbar of Hemprigs; 2nd, Elizabeth, daughter of David Murray of Clarden; and 3rd, Elizabeth, daughter of the Rev. William Cumaing, minister of Halkirk. Which of these three was the lady lamented by her kinsman is uncertain.

Alexander St. Clare was, we have no doubt, St. Clare of Roslyn, who married Jean, daughter of Robert, seventh Lord Semple.

Marion Sydserff was a sister of the author of *Tarngo's Wiles*, a comedy. Thomas, or, as he is usually styled, Sir Thomas, was a loyal subject of the house of Stuart, and for some time manager of the theatre in the Cannongate. He was the author, or rather editor, of the *Caledonius Mercurius*, of which there is a complete set in the library of the Faculty of Advocates. The comedy, which is exceedingly rare, and usually brings from one to two guineas — when it occurs for sale — possesses considerable merit. J. M.

SHAKSPEARIANA.

"*When we have shuffled off this mortal coil*" (2nd S. i. 151. 221.; ii. 207. 284.)—"Not to crack the wind of the poor phrase," I must be allowed to answer X.'s *ignoratio elenchi* at the last reference. He says of me, "Nor does he produce any passage from any author to countenance his interpretation of *body*" (meaning "of coil"). First, *body* for "coil," is not my interpretation, but is a popular misinterpretation. It was to expose it that I originally ventilated the subject in "N. & Q." Secondly, I did produce three passages from printed books, each being an example of the use of "coil" for *body;* and I did so, not indeed to countenance that use, but to show that it was in vogue. Now how did the blunder originate? I have lately received a letter from a gentleman who is a stranger to me, written partly with the object of strengthening my position, that most people do understand *body* by the word "coil" when they read *Hamlet*, and of explaining how the error arises. He cites Serjeant Shee's defence of Palmer, which affords another example: and he considers that the public mind confounds Col. iii. 9. with the passage in question, and the natural history of Snakes (the coiled tribe), in casting or "putting off their sloughs." He calls to mind that St. Paul uses ἀπεκδύομαι, which is the word employed by Greek naturalists for expressing the annual casting of its skin by a snake. He also refers to 2 Cor. v. 1—5., as possibly assisting the confusion. Perhaps thus supposition may be received as an account of the origin of the blunder. X.'s remark on the antithesis between "coil" and "quietus" is excellent, and shows that he knows how to employ a powerful instrument to unpick Shakspearian bolts. Another time he would do well to read the Notes he professes to censure. C. Mansfield Ingleby.

Birmingham.

"*Mortal Coil*" (2nd S. ii. 206.) — If Mr. Ingleby had admitted, among his "intelligent friends," those far-famed masters of the English tongue William Warburton and Samuel Johnson, and asked them what they understood by "mortal coil," he most assuredly would not have received the reply,—"Why! the *body* of the person who makes his *quietus*." And had he pursued his inquiry, and asked his own friends, "Quietus, from what? From the body: the body make his quietus from the body?" this unavoidable consequitur would surely (we borrow an expression of Cowper) have *ramfeezled* the whole party, Mr. Ingleby and his friends; and they would have seen at once, with Warburton and all succeeding editors, that this "mortal coil" must mean the coil — the unquiet state or condition — of this mortal life — "those troublous storms that toss the private state, and make the life unsweet."

A poet laureat celebrating, in the year 1761, the birth-day of "our (afterwards) good old king," furnishes us with the following lines, pat to the purpose:

> "By Temprance nurs'd, and early taught
> To tame each hydra of the soul,
> Each lurking pest; which mocks its birth,
> And ties its spirit down to earth,
> Immers'd in mortal *coil*."
>
> Whitehead, Ode 6.*

I say, pat to the purpose, for it shows, as I contend, that "mortal coil" refers to the condition of mortality; and may refer, not only to its unquiet, its troublous condition, but, as in the poet laureat, perhaps to its corrupt or sinful condition. Q.

Bloomsbury.

I think that there can be little doubt that these words in *Hamlet do* bear reference to the *body*. It is not improbable that they were suggested to Shakspeare by the words in Romans vii. 24.: "O wretched man that I am! Who shall deliver me from the body of this death?" Hermann Hugo, in his *Pia Desideria*, has adopted the same idea; and in one of his emblems represents a man encaged within a huge death or skeleton, — a notion stolen from him, like most of his other notions, by Francis Quarles, in his *Emblems*.

Henry T. Riley.

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* Quoted by Richardson, except the first line.

"*Sheaf*," *or* "*Chief*" (2nd S. ii. 206.) — Was Mr. Ingleby aware of the following passage, quoted in the notes to the *Variorum* editions of Shakspeare:

"It hath been noted, in the warmer climates, the people are more wise; but in the northern climates, the *wits of chief* (ingenia, quæ eminent,) are greater." — Bacon, *Table of the Colours of Good and Evil.*

Chief, it is plain, has the same heraldic pretensions as *sheaf*. It was so called from the place it occupied in the shield. But "Non nostrum tantam componere litem."

I do not share in the prevailing ambition to improve Shakspeare. Q.

Bloomsbury.

Shakspeare and Sir John Falstaff. —

"A young gentle lady of your acquaintance, having read y^e^ works of Shakespeare, made me this question: — How Sir John Falstaffe, or Fastalf, as he is written in y^e^ statute book of Maudlin Colledge in Oxford, where everye day that society were bound to make memorie of his soul, could be dead in y^e^ time of Harrie y^e^ fift, and again live in y^e^ time of Harrie y^e^ sixt, to be banished for cowardice? Whereto I made answear, that it was one of those humours and mistakes for which Plato banisht all poets out of his commonwealth. That Sir John Falstaffe was in those times a noble, valiant souldier, as apeeres by a book in y^e^ Heralds' Office dedicated unto him by a Herald who had binne with him, if I well remember, for the space of 25 yeeres in y^e^ French wars; that he seems also to have binne a man of learning, because, in a Library of Oxford, I find a book of dedicating Churches sent from him for a present unto Bishop Wainflete, and inscribed with his own hand. That in Shakespeare's first shew of Harrie the fift, the person with which he undertook to playe a buffone was not Falstaffe, but S^r^ Jhon Oldcastle; and that offence being worthily taken by personages descended from his title (as peradventure by many others allsoe), whoe putt to make an ignorant shifte of abusing S^r^ Jhon Fastolphe, a man not inferior of vertue, though not so famous in pietie as the other who gave witnesse unto the truth of our reformation with a constant and resolute martyrdom, unto which he was pursued by the Priests, Bishops, Moncks, and Friers of those dayes." — (From a MS. by Rich. James, B.D., Fellow of Christ Church, Oxford, born 1592.)

The above I found written on the fly-leaf of a printed book. Cl. Hopper.

Was Lord Bacon the Author of the Plays attributed to Shakspeare (2nd S. ii. 267.) — As your correspondent has furnished a somewhat striking coincidence between an expression of Shakspeare and a passage of a letter written by Lord Bacon, it may be worth while to preserve in "N. & Q." a summary of Mr. W. H. Smith's argument on the point in question. He contends, 1. That the character of Shakspeare, as sketched by Pope, is the exact biography of Bacon. 2. That Bacon possessed dramatic talent to a high degree, and could, according to his biographers, "assume the most different characters, and speak the language proper to each with a facility that was perfectly natural." 3. That he wrote and assisted at bal masques, and was the intimate friend of Lord Southampton, the acknowledged patron of Shakspeare. 4. That the first folio of 1623 was not published till Bacon had been driven to private life, and had leisure to revise his literary works; and that as he was obliged to raise money by almost any means, it is at least probable that he did so by writing plays. 5. That Shakspeare was a man of business rather than poetry, and acknowledged his poems and sonnets, but never laid claim to the plays. Vox.

James I.'s Letter to Shakspeare. — In the introductory remarks prefixed to Lintot's reprints of *Shakspeare's Poems*, it is stated, on the authority of a person then living, that Sir William Davenant had possessed an original letter written by James to Shakspeare. The letter, however, was not then known to be in existence. Is anything now known of such letter? or of any other reference or allusion to it? J. L. S.

Minor Notes.

Coleridge. — A gentleman well known in the musical world, Mr. George Rudall, has recently told me the following anecdote. Many years ago, at a musical party at the house of Mr. Skey, Highgate, Mr. Rudall met Mr. Coleridge. Mr. Rudall having performed upon the flute, he was addressed by Mr. Coleridge; who told him that "he felt there was a poetry in his playing, and that he was convinced that he could set to music a stanza which he (Mr. Coleridge) would give him." Accordingly, he immediately wrote the ensuing, and presented it to Mr. Rudall; saying, that the next time he should have the pleasure of meeting him, he would give him a second stanza: —

"A sunny shaft did I behold,
From sky to earth it slanted;
And poiz'd therein, a bird so bold,
Sweet bird, thou wert enchanted:
He sank, he rose, he twinkled, he twirl'd,
Within that shaft of sunny mist;
And thus he sang, Adieu, adieu;
Love's dreams prove seldom true:
Sweet month of May, I must away;
Away! away! to-day! to-day."

This stanza, as far as Mr. Rudall knows, never has found its way into print; and I have therefore requested him to let me offer it to "N. & Q." A second meeting never took place, and Mr. Rudall has also to regret having *lent* and *lost* the poet's autograph. Alfred Roffe.

Somers' Town.

Talleyrand and Shakspeare. — Talleyrand is reported to have said of the Emperor Napoleon's

Spanish war, that "it was the beginning of the end." But it was not an original *mot*. In *Midsummer's Night Dream*, Prologue says:

". . . To shew our simple skill,
That is the true beginning of our end."
Act V. Sc. 1.

Did or could Talleyrand read Shakspeare?

J. W. Farrer.

"Canard," origin of the Word. —

"The origin of the word *Canard*, when employed to signify some unfounded story, is not generally known. The following are the terms in which M. Quételet relates, in the *Annuaire de l'Académie* (article on Norbert Cornelissen), the manner in which the word became used in its new sense.

"To give a sly hit at the ridiculous pieces of intelligence which the journals were in the habit of publishing every morning, Cornelissen stated that an interesting experiment had just been made, calculated to prove the extraordinary voracity of ducks. Twenty of these animals had been placed together; and one of them having been killed, and cut up in the smallest possible pieces, feathers, and all, and thrown to the other nineteen, was most gluttonously gobbled up, in an exceedingly brief space of time. Another was then taken from the nineteen; and being chopped small, like its predecessor, was served up to the eighteen, and at once devoured like the other; and so on to the last, who was thus placed in the position of having eaten his nineteen companions in a wonderfully short time. All this, most pleasantly related, obtained a success which the writer was far from anticipating, for the story ran the round of all the journals of Europe. It then became forgotten for about a score of years, when it came back from America, with amplifications which it did not boast of at the commencement, and with a regular certificate of the autopsy of the body of the surviving animal, whose œsophagus was declared to have been seriously injured. Every one laughed at the history of the 'Canard,' thus brought up again, but the word remained in its novel signification."—*Galignani.*

W. W.

Malta.

Winds. —

"Table showing the frequency of the various winds in different countries. The numbers in each column denote the number of days of each wind in every 1000 days:—

	N.	N.E.	E.	S.E.	S.	S.W.	N.	N.W.
England -	82	111	99	81	111	225	171	120
France - -	126	140	84	76	117	192	155	110
Germany -	84	98	119	87	97	185	198	131
Denmark -	65	98	100	129	92	198	161	156
Sweden -	102	104	80	110	128	210	159	106
Russia - -	99	191	81	130	98	143	166	192
N. America -	96	116	49	108	123	197	101	210

Titan, Oct. 1856.

R. W. Hackwood.

Difference between Horse Chesnut and a Chesnut Horse. — In one of Queen Anne's parliaments there were two members named Montague Matthew and Matthew Montague. Some one having attributed opinions to the first gentleman which ought to have been ascribed to the second, the latter, in repudiating the charge, stated, that notwithstanding the similarity of names there was as much difference between them as between a horse-chesnut and a chesnut horse.

Clericus Rusticus.

The Blue Frock Coat, &c. — The following passage from the last page of *The Sorrows of Werter* reminds us of a late attempt to violate the regulations of the Queen's drawing-rooms:

"He was dressed in a blue frock coat and buff waistcoat, and had boots on. Everybody in the house, and from all parts of the town, flocked to see him."

M. E.

Luigi Canina, the architect and great archæological writer, is dead; a man characterised as gentle and *warm-hearted*. It may be as well to record that it was (my friend) Giuseppe Mazzini who, while a Triumvir at Rome, greatly fostered the researches of the above deserving and talented man.

J. Lotsky, Panslave.

31. Burton Crescent.

Queries.

CANTICLE SUBSTITUTED FOR THE "TE DEUM."

In the curious book called *Hortulus animæ*, published by Schöffers, Mayence, 1516, we find the following parody, as it were, of the *Te Deum*:

"*Canticum predictum conversum in laudem B. Virginis*, quod potest dici in loco prioris (*i.e. Te Deum*).

"Te Matrem Dei Laudamus, te Mariam virginem confitemur,
Te Eterni Patris sponsam, omnis terra veneratur.
Tibi omnes angeli et archangeli, tibi omnes principatus humiliter serviunt.
Tibi omnes potestates et supernæ virtutes, tibi cœlorum universæ dominationes, obediunt.
Tibi omnes throni, tibi cherubim et seraphim exultanter assistunt.
Tibi omnes angelicæ creaturæ delectabili voce conclamant,
Sancta — Sancta — Sancta Maria Dei Mater et virgo.
Pleni sunt cœli et terra et mare majestatis et gloriæ fructus ventris tui.
Te gloriosus apostolorum chorus, Creatoris matrem collaudat.
Te prophetarum laudabilis numerus virginis Deum parituram prædixerat.
Te Martyrum beatorum candidus exercitus Christi genetricem glorificat.
Te gloriosus confessorum cœtus *totius Trinitatis* matrem appellat.
Te sanctarum virginum amabilis chorea suæ virginitatis et humilitatis exemplum prædicat.
Te tota cœlestis curia cœlorum Reginam honorat.
Te per universum orbem, sancta ecclesia invocando celebrat,
Matrem divinæ majestatis,
Venerandam te veram, regis cœlestis puerperam,
Sanctam quoque, dulcem et piam proclamat.
Tu angelorum domina.
Tu paradisi janua.

Tu scala regni cœlestis.
Tu Regis gloriæ thalamus.
Tu arca pietatis et gratiæ.
Tu mater misericordiæ.
Tu refugium peccatoris.
Tu es mater Salvatoris.
Tu ad liberandum exulem hominem Filium Dei suscepisti in uterum.
Per te expugnato hoste antiquo, sunt aperta fidelibus regna cœlorum.
Tu cum Filio tuo sedes in Gloria Dei Patris.
Tu ipsum pro nobis exora, quem ad judicandum credimus esse venturum.
Te ergo quæsumus tuis famulis subveni, precioso sanguine Filii tui sumus redempti.
Eterna fac nos virgo Maria cum Sanctis omnibus gloria numerari.
Salva nos populum tuum Domina, ut simus participes hereditatis tuæ.
Et rege nos et extolle nos usque in æternum.
Per singulos dies, O pia, te salutamus,
Et laudare te cupimus in æternum devota mente et voce.
Dignare dulcis Maria nunc et semper sine delicto nos conservare.
Miserere nostri domina miserere nostri.
Fiat misericordia tua domina super nos, quemadmodum speravimus in te.
In te dulcis Maria speramus, ut nos defendas in æternum."

When was this composed, by whom, and who allowed its use instead of the *Te Deum?* J. C. J.

Minor Queries.

Elephants in India.—I would be glad to learn in what number of Chambers's *Edinburgh Journal* a paragraph appeared on the use of the elephant in India, in which the number of elephants employed by Gen. Sir Jasper Nicolls, at that time Commander-in-Chief of the Indian army, was particularly mentioned? The paragraph occurred, I think, in the volume for 1845. AIRAM.

John Moncrieff of Tippermalluch.—This person appears to have acquired great fame in Scotland for his "extraordinary skill and knowledge in the art of physick," which enabled him, says *The Publisher*, "to perform many stupendous cures."

His book, bearing the following title, now lies before me:

"Tippermalluch's Receipts. Being a Collection of many Useful and Easy Remedies for most Distempers, written by that worthy and ingenious Gentleman J. M. of T. The Second Edition, small octavo. Printed for W. Coke, Leith. 1775."

Can any of your readers supply a notice of this Scottish empiric? A specimen of my book, which savours of the old school, may not be out of place; take therefore a receipt:

"*For Mischievous Acts, and putting of Devils to the Flight.*

"St. John's wort hung in a house hinders mischievous acts, and puts to flight evil spirits; for the which cause it is called *fuga dæmonum*. Whoever carries upon him eringo roots shall be preserved from witchcraft. The loadstone keeped upon a man, removes disorder between man and wife. A pyot (magpie) roasted, speedily recovers the sick to health, and relieves all who have been enchanted from their birth. Mugwort, hung upon the door, keeps the house from witchcraft."

J. O.

Claret and Coffee, were they known to Bacon?—

"'Many examples,' says Lord Bacon, 'may be put of the force of custom, both upon mind and body;' and though there is no truth more familiar, the enumeration of examples never fails to strengthen our sense of its importance. Addison dwells upon one grand feature, that it renders things pleasant which at the commencement were painful. He quotes *an observation of Bacon*, that the palate acquires a peculiar relish for liquors, such as *coffee or claret*, which at first taste are disagreeable; and the assertion holds of a thousand particulars."—*Quarterly Review*, Sept. 1856, No. cxvii. p. 325.

Was claret known by that name to Bacon? and did he ever taste or hear of coffee? H. B. C.
U. U. C.

Colouring Natural Flowers.—I have read somewhere, that if colouring matter be introduced into the stems of plants, the flowers on that stem will have that colour. I have tried water-colour, without any effect. Can any of your correspondents give me any information on this subject?

FLORA.

"*Cudaschæt.*"—I should be glad to obtain any information respecting a 12mo. vol., which has fallen into my hands, with the following title-page:

"Cudaschæt da Cuffvert et consolatium Incunter Tuotta Crusch et Afflictiun. Schi, eir incunter La Moart suessa, &c. &c. &c. In X Chiapittels Tres Jan. C. Linard V. D. M. In Fillisur. Stampo in Tschlin. Træs Nuot. C. Janet. A Cuost del Authur. Anno MDCLXXXII."

From the residence of the author at Fillisur, a village on the Albula, I presume it to be in the Romance of the Grisons; but no authority to which I have access enables me to identify it, or to discover the whereabouts of *Tschlin*. Is it Lyons? C. W. BINGHAM.

Razors Sharpened by Acid.—It has been stated that the best way to sharpen razors is to dip them in a weak solution of some acid. Perhaps some of your readers would give the name of the acid, the strength of the solution, and the time required to immerse the razor. ROTHBART.

H. Kirke White's Mother.—Can any correspondent give me any information respecting the family of Kirke White's mother, "whose maiden name was Neville, and who belonged to a respectable family in Staffordshire"? TEE BEE.

"*The Law and Lawyers,*" *&c.*—Who was the writer of a book entitled *The Law and Lawyers laid open, in Twelve Visions?* To which is added, *Plain Truth, in Three Dialogues, between Truman,*

Skinall, Dryboots, Three Attorneys, and Season, a Bencher. London, 1737? HENRY T. RILEY.

Dr. J. C. Whitehead. — Could any of your readers give me any information regarding Dr. J. C. Whitehead, author (besides some poetical works) of *Considerations upon the present State of Medical Practice in Great Britain*, published about thirty years ago? R. J.

Magpie, Corvus Pica. — Can you inform me the origin of the following lines which, in reference to magpies, are frequently used by country people in Berkshire and Oxfordshire:

> "*One*, Sorrow: *Two*, Mirth:
> *Three*, a Wedding: *Four*, a Birth."

QUEST.

Tothill Pedigree. — Francis Drake, of Esher, married Joan, eldest daughter and coheir of Wm. Tothill of Shardelves, co. Bucks, c. 1600. The pedigree, or any information about the Tothills, will be very acceptable to A.

Crab's "English, Irish, and Latin Dictionary."

"In 1750," as stated by Anderson, in his very interesting *Sketches of the Native Irish*, p. 98., "proposals were issued in Dublin for publishing an English, Irish, and Latin Dictionary, by a Mr. Crab of Ring's End, near that city; but the book was never printed. Finding its way into the library of the late General Vallancey, it was purchased, when his books were sold, at the price of forty guineas, for a gentleman of Irish birth, the Rev. Dr. Adam Clarke."

Who was this Mr. Crab? and where is his MS.? I am anxious to know something about them. ABHBA.

Walter Carey. — Mr. Cunningham, in his Notes to *Johnson's Lives*, states that Pope's *Umbra* — the eaves-dropping hanger-on at Button's — was a certain Walter Carey. All the editors of Pope name Ambrose Philips, and from Philips's character and Pope's enmity to him the satire seems applicable. There was a John Carey of Oxford, a contributor to *The Tatler* and *Spectator*, and Harry Carey of immortal lyric and dramatic memory. Walter Carey was a public man, Clerk of the Privy Council, &c. He was a F.R.S. in 1727, and lived thirty years afterwards, dying M.P. for Clifton, Dartmouth. This man seems unconnected with the Addison junto, though John Carey was connected with it. M. (3.)

Literary Remains of Edmund Burke: the Duke of Grafton's Vindication of his own Administration. — The two following literary announcements appeared some five-and-thirty years ago. I send the original cuttings.

Query, Were the works so announced ever published? I do not remember having met them, and they are not, so far as I can see, mentioned in the *London Catalogue of Books*.

It would be as monstrous for Lord Stanhope and Mr. Cardwell to have suppressed the late Sir Robert Peel's vindication of his policy on the Catholic Question, as for the representative of Augustus Duke of Grafton, Secretary of State and First Lord of the Treasury, to omit publishing, as desired by his testament, the ministerial justification referred to. George Henry Duke of Grafton died in 1844; the noble statesman, his father, in 1811.

"His grace the Duke of Grafton, we understand, is enjoined by the will of the late Duke, his father, to publish the Memoir which he had prepared in justification of his own ministry, after the death of the King. This interesting document will be looked for with extreme anxiety." — *London Morning Paper.*

"*Mr. Burke.* — A London paper states that the long-expected work of Mr. Burke's remains will really come forward in the spring. It will contain the History of England to the reign of John, of which we have read a valuable fragment; and it is new to the public to learn that, as in the case of the Nabob of Arcot's debts, Mr. Burke has himself reported, and, as usual, admirably, his own opening speech against Mr. Hastings, which will be included in the same volume."

WILLIAM JOHN FITZPATRICK.

Kilmacud House, Stillorgan, Dublin.

Maws of Kites. — From the allusion in *Macbeth* one would infer that kites, like owls, reject from the maw what they do not digest. Is this the fact? C. MANSFIELD INGLEBY.

Birmingham.

Minor Queries with Answers.

Sir William Estcourt. — He was the son of Sir Giles Estcourt, who was created a baronet March 17, 1626-27. Sir William was the last baronet, and was killed in the Devil's Tavern, London, by Henry St. John, towards the end of the seventeenth century. What was the cause of the quarrel, and was the murderer punished?

ALFRED T. LEE.

[This quarrel occurred Dec. 20, 1684, and is noticed by Evelyn in his *Diary*. Bishop Burnet tells the story thus: That in 1684 a young gentleman of a noble family [Sir Henry St. John, the father of Queen Anne's secretary], being at supper with a large party, a sudden quarrel arose between him and another gentleman [Sir William Estcourt], warm words passed, swords were drawn, three persons were engaged, one of whom was killed on the spot; the other two were indicted for the murder. It was uncertain by whom the fatal wound was given; nor did the proof against either amount to more than manslaughter. Yet Sir Henry St. John was advised to confess the indictment, and let sentence pass for murder. He was threatened with the utmost rigour of the law if he neglected to follow this advice; if he complied, he was promised a pardon. He complied, and was convicted; but found that his pardon was to be purchased by payment of 1600*l.*; one-half of this the king converted to his

own use, and bestowed the remainder on two ladies then high in favour. This is the Bishop's story. It appears, however, that after the conviction a doubt arose whether the king could pardon him. The matter was much debated, and Bishop Barlow wrote one of his *Cases of Conscience* (8vo. 1692) on the subject; and determines the point in the affirmative. It is said that to obviate all doubts, the king granted him a reprieve; in confirmation of this no pardon appears to have been enrolled. The reprieve was for a long term of years, which the extreme old age to which he attained (ninety) rendered it not improbable that he might have survived. Amongst the records at the Rolls Chapel is a restitution of the estates of Sir Henry St. John, forfeited to the crown by his feloniously killing and murdering Sir William Estcourt, Bart. It was probably for this restitution that the money mentioned by Burnet was paid. Sir Henry died April 8, 1742. It is remarkable that exactly 100 years before, in 1584, a gentleman of his family, Oliver St. John, was tried for a similar offence, for having killed in a duel one Best, Captain of the Guard to Queen Elizabeth, and Champion of England. See Manning and Bray's *Surrey*, iii. 330.]

Article on Warburton in the Quarterly.—In the *Quarterly Review* for 1812, vol. vii. p. 383., is contained an article on the life and writings of Warburton; characterised by a critical judgment the most acute, original, and profound, and perhaps not exceeded, in point of style and composition, by any other essay throughout the entire series. The writer of the biographical notice of the same prelate, in Chalmers' *Dict.*, edit. 1814, after citing a passage from the review in question, expresses regret that he "is not permitted to name the author." Perhaps some one of your readers may now consider himself justified in doing so. A. L.

[The able article in the *Quarterly Review* is attributed to Dr. Thomas Dunham Whitaker in the *Gentleman's Magazine*, for Feb. 1844, p. 139.]

"*Nero Vindicated.*"—I have a roughly executed caricature representing the Prince Regent with a cup in one hand inscribed "Peterloo Entire;" and in the other a scroll, "Thanks to the Butchers of M——." Below is—

> "Weary of wine he gulps the gory flood,
> And Maraschino yields to native blood."
> v. *Nero Vindicated.*

The meaning is obvious enough, but I do not know any work entitled *Nero Vindicated.* I am collecting illustrations of that time, and shall be obliged by being told what it is. H. S. K.

[The lines are not quoted from *Nero Vindicated*, 1820, which is now before us. There is another satirical pamphlet, probably by the same writer, entitled *Nero Vanquished;* both published by J. Turner, 170. Aldersgate Street, on the occasion of the Manchester massacre, in 1819.]

Commission for Public Preachers in the Time of the Commonwealth.—Can any of your correspondents tell me the circumstances under which, and the time when, this commission was appointed, and of whom it consisted? Alfred T. Lee.

[There were several commissions appointed during the Commonwealth touching "Scandalous Ministers," "Public Preachers," &c., but the one probably required by our correspondent is that known by the name of *The Triers*, appointed by an act passed March 20, 1653, entitled "Commissioners appointed for Approbation of Publique Preachers." There were twenty-eight commissioners appointed, whose names are recited in the act preserved in Scobell's *Collection*, part ii. p. 279. There was a subsequent commission for "Ejecting ignorant and insufficient Ministers and Schoolmasters," appointed by an act passed Aug. 28, 1654; for this purpose a considerable number of secular commissioners, as well as ministers, were nominated for each county. See their names in Scobell, part ii. pp. 335—343.

An interesting volume on this subject is about to be issued by *The Camden Society.*]

Dr. Palliser.—Where can I find an account of the leading events of the life of Dr. William Palliser, Archbishop of Cashel, who was educated at Trinity Coll., Dublin? C. J. D. Ingledew.

[Consult Sir James Ware's *Works*, by Walter Harris, fol. 1764, vol. i. pp. 487. 580.; also Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. i. pp. 93. 270.]

Buck-basket.—Can any of your readers give me the derivation of buck-basket? Quest.

[Buck (Germ. *bauche*; It. *bucata*): a lye made from ashes, used for making a lather to wash linen: hence bucking is the act of washing. The Flemish *buycken*, to wash, and *buyckster*, *a washerwoman*, are cognate words. *Buck-basket* therefore means a basket used for carrying linen to be washed or *bucked.*

"Throw foul linen upon him, as if he were going to *bucking.*"—*Merry Wives of Windsor.*

Nares adds, "It seems from the *Merry Wives of Windsor*, that they *bucked* the clothes in the river, in which case we lose sight of the lye or lixivium of the etymologists, of which I am inclined to doubt the authority. The expression of *buck-washing* conveys the idea of a particular mode:

> "'You were best meddle in *buck-washing.*'"
> *Merry Wives of Windsor.*]

Earl of Annesley sold into Slavery.—In a volume of the *Gentleman's Magazine* (about 1750, I believe) there is a very interesting account of this case. The Earl, so far as I recollect, was at last put in possession of the estates which had been so iniquitously withheld from him. I am desirous to know at what period he died, and whether he left any descendants. It is most probable that the *Romance of the Peerage* will give some particulars relative to his story.

Henry T. Riley.

[This is one of the most singular and romantic cases that ever perhaps engaged the attention of a court of justice. This celebrated trial for ejectment between James Annesley and Richard Earl of Anglesey, which took place in the Court of Exchequer in Dublin, commenced on the 11th of November, 1743, and lasted fifteen days. Full particulars of it will be found in John Burke's *Patrician*, vol. i. pp. 309—317., vol. ii. pp. 28—34. James Annesley,

the youthful slave, recovered his estates; but it is rather singular that he never assumed the titles himself, or afterwards disturbed his uncle in the possession of them. In a note to the *State Trials* the subsequent fate of James Annesley is thus recorded:—"James Annesley, Esq., died Jan. 5, 1760. He was twice married; first, to a daughter of Mr. Chester, at Staines-Bridge, in Middlesex, by whom he had one son and two daughters. The son, James Annesley, Esq., died Nov. 1763, without issue; and the eldest daughter was married to Charles Wheeler, Esq., son of the late Captain Wheeler in the Guinea trade. Annesley himself was married, secondly, to a daughter of Sir Thomas I'Anson of Bounds, near Tonbridge, in Kent, gentleman-porter of the Tower, by whom he had a daughter and a son, who are both dead; the son, aged about seven years, died about the beginning of 1764; and the daughter, aged about twelve, died in May, 1765.]

Tumbrel. — I saw lately, in an old court leet book, a presentment of an officer for not keeping a tumbrel in order. What was a tumbrel? D. W.

[Some authors make the tumbrel synonymous with the cucking-stool; but that there was a difference between them is clear from an extract in Lysons's *Environs*, vol. ii. p. 244.: "At a court of the manor of Edgeware, anno 1552, the inhabitants were presented for not having a tumbrel *and* cucking-stool." The tumbrel, or *tombereau*, was a two-wheeled cart, unloaded by throwing back, in which, for the sake of exposure, adulterers or fornicators were carted through the town. (Fosbroke.) Lipscomb, in his *Bucks*, i. 516., also speaks of the tumbrel as a different instrument of punishment to the cucking-stool. He says, "The tumbrel had many advantages over the ordinary cucking-stool, and was the more *honourable* instrument of the two; not used for the more flagitious offenders, or those scolds who talked the loudest, but for ladies of higher rank, and that a scolding dame, entitled to such distinction in her punishment, was as proud of it, as a nobleman claiming the privilege of being hanged with a silken halter, instead of a common one made of hemp."]

Replies.

NEWCOURT'S "REPERTORIUM."

(2nd S. ii. 304.)

I perfectly agree with your correspondent J. Y. that, as the diocese of London will shortly be subjected to a new arrangement, it is much to be desired that steps should be taken to complete to the present time that valuable work, Newcourt's *Repertorium Ecclesiasticum Parochiale Londinense*. But what he recommends will scarcely meet the want in the best manner.

The authorities of Sion College would, of themselves, be able to give but an insufficient aid to the correct continuation of Newcourt's work. Let the Bishop of London be applied to to allow a continuation of Newcourt's list of incumbents throughout his work, to be extracted from the registers of the diocese; the lists would then be straightforwardly correct, and the work be completed in the shape of SUPPLEMENT, through the whole diocese.

The biographical notices of each incumbent should be very limited in extent, referring rather, where the persons deserved more particular notice, to works where more extensive information relating to them could be found.

The access, since Newcourt's time, to abbey registers and important information from a variety of sources, the Journals of the House of Commons, &c., would add much to the local history his text contains.

What I would recommend is, that a Supplement to Newcourt's *Repertorium* should be prepared to the several parts of the work as they stand, bringing the history down to the alteration of the diocese as now in contemplation.

The work, as it at present stands, valuable as it is, brings so undeservedly low a price, that the republication would not remunerate the undertaking.

Let a Supplement to the work be prepared, as far as possible, in uniformity with Newcourt's own arrangement, and published in portions or parts not too expensive, and there can be no doubt but that the produce in point of sale would, between the incumbents and the general public in these inquisitive times, sufficiently reward the undertaking.

HENRY ELLIS.

LUCY WALTERS, MOTHER OF THE DUKE OF MONMOUTH.

(2nd S. ii. 308.)

"Of all the numerous progeny was none
So beautiful, so brave, as Absalom.
. . . . . .
With secret joy, indulgent David view'd
His youthful image in his son renew'd;
To all his wishes nothing he denied,
And made the charming Annabel his bride."
Dryden, *Absalom and Achitophel.*

The annexed descent of Lucy Walters is based on, and chiefly derived from, the Visitation Pedigree of her family in the *Heraldic Visitations of Wales*, by Lewys Dwnn, Deputy Herald at Arms, published for the Welsh MS. Society, Llandovery, folio, 1846, vol. i. p. 228. This pedigree, which was taken by Lewys Dwnn, at Haverfordwest in 1609, terminates with John Walter, son of Roger Walter, and does not include Richard Walter, brother of the former and father of LUCY WALTERS. Richard may, therefore, be presumed to have been then unborn. Of the name of his wife, of his children, other than Lucy, if any, and of her place and date of birth, I have no particulars; but her legitimacy does not appear to have been questioned. Sir Walter Scott (Dryden's *Works*, note III., on Absalom and Achitophel, Edinburgh, 8vo., 1821, vol. ix. p. 250.), refers to her as "Mrs. Lucy Walters, or Waters, otherwise called Barlow, a beautiful young lady, of a good Welch family." The name of Walter indicates

English, not Welsh (*Cymric*) extraction; and Lewys Dwnn deduces the paternal line of the family from Sir Richard "Koms," of Colchester, co. Essex. The pedigree exhibits no connexion with the name of Barlow, which was as generally assigned to her as that of her paternal ancestors, nor from the pedigree of the Barlows of Slebetch, co. Pembroke, Baronets, in Collins's *English Baronetage* (London, 8vo., 1741, vol. iii. part II., pp. 614–17.), does any alliance appear to have existed between the latter and the family of Lucy Walters.

SION AP GWILLYM AP SION.

Inner Temple.

JOHN WALTER, "*alias* Chwoms, descendyd lynoll off Syr Richart ap William Koms, Knt., of Kolsiestr in Eseks."=

JOHN WALTER, Gent.=Alice, daughter of William Mendinsor.

MORRIS WALTER, Gent., "of Herf-ford, 1591." Lewys Dwnn, I. 163, and "Hwlfordd, 1597." *Ib.* 181.=Jane, daughter (by Jonet, daughter of David ap Sir Rys ap Thomas, Knt.) of William Waren, Esq., son of John Waren, son of William Waren. Lewys Dwnn, I. 163.

Alice, daughter (by Gole, daughter of —— Lloyd of Llanrystyd, co. Cardigan) of Hugh Barnard.=WILLIAM WALTER, Gent., of Haverfordwest, co. Pembroke, living there in 1609.=Alice, sister of Sir Thomas Myddelton, Knt., Lord Mayor of London in 1613, ancestor of the Myddeltons of Chirk Castle, co. Denbigh, Baronets, and sister of Sir Hugh Myddelton, Bart., and daughter of Richard Myddelton, Esq., Governor of Denbigh Castle, temp. Edward VI., Mary and Elizabeth, by Jane, daughter of Hugh Dryhurst, Esq., of Denbigh. Lewys Dwnn, II, 335.

WILLIAM WALTER, Gent., living in 1608, of Castle Roach, co. Pembroke. Lewys Dwnn, I. 128.=Jane, daughter (by Jonet, daughter of John Philips, son of Sir John Philips) of Francis Lacharn, Esq., of "Saint y Bridsam y Lacharns," co. Pembroke. Lewys Dwnn, I. 73.

ROGER WALTER of Haverfordwest, living in 1609.=Jane, daughter (by Frances, daughter of Morgan Powel, Gent., 1591) of John Saint Marichurch, of "Kastell Martyn, Maner Beiar's Paris," co. Pembroke, who signed his Visitation Pedigree 10 Nov., 33 Elizabeth, 1591. Lewys Dwnn, I. 124.

MORGAN WALTER, in Holy Orders.

ROLAND WALTER, Gent., living in 1608.=Frances, daughter and heiress (by Mary, daughter of David ap Harry, Esq., of Gwm Tydi, co. Cardigan,) of Griffith ap Thomas ap Rhys.

ELIZABETH, married John Kyna, Gent.

Ann, married John Williams of Kile.

LETYS=Henry Dâws, Gent., 1591, of Castle Marten, co. Pembroke.

Lewys Dwnn, I. 128.

ALICE.

JOHN WALTER, born in or prior to 1609.

RICHARD WALTER,= not included in Visitation Pedigree of 1609, and probably not then born, supposed to have assumed the name of Barlow.

Mawd=Thomas Byrt ap John, apparently Thomas, eldest son of "Sion [John] Byrtt, 1591, wn or ddwy Siryfio Gaerwyrddin," of "Llandygwy, Llwyn Dyrys," co. Caerdigan, the latter of whom signed his Visitation Pedigree 26 July, 33 Elizabeth, 1591. Lewys Dwnn, I. 83.

WILLIAM WALTER, living in 1608.

Elizabeth.

Jane.

LUCY WALTERS, or BARLOW.≈≈≈CHARLES II. KING OF ENGLAND.

JAMES, created DUKE OF MONMOUTH and OF BUCCLEUCH, K.G., born at Rotterdam, 9 April, 1649; married 20 April, 1663; executed 15 July, 1685.=Anne, Countess and Duchess of Buccleuch, daughter and heiress of Francis, Earl of Buccleuch. Born 1651; died 6 Feb. 1732, ætat. 81.=Charles, 3rd Lord Cornwallis, married in 1688, died 29 April, 1698.

JAMES, EARL OF DALKEITH, born 23 May, 1674; died 14 March, 1705=Henrietta, daughter of Lawrence Hyde, 1st Earl of Rochester.

FRANCIS, 2nd DUKE OF BUCCLEUCH, ancestor of Walter Francis, 5th and present Duke of Buccleuch.

Mistress Lucy Walter, not *Walters*, the mother of the Duke of Monmouth, was descended from a knightly family, which flourished in the county of Pembroke for nearly two centuries. Thus, in 1565, Morris Walter was mayor of Haverfordwest; and in 1727, Sir Richard Walter was high sheriff of the county of Pembroke. I am not certain as to the year of the birth of Mistress Lucy Walter; but she was born at Rôs Market, a small village in which her father possessed a mansion, the ruins of which are still extant, and situate about five miles from Haverfordwest. Her father was Richard Walter, Esq., of Roch and Trefran, in the county of Pembroke; and her mother was Bridget, daughter of Henry Midleton, of Midleton Hall, in the county of Carmarthen, Esq. In a copy of the pedigree of the Walter family in my possession, the name of Mistress Lucy stands thus:

"Luce, *married* King Charles the 2nd, England."

So general was the belief that a marriage had actually taken place between the King and this lady, that Charles offered his Privy Council to make oath that no such contract had been entered into. This belief was greatly strengthened by the Duke of Monmouth's being treated by his father as if he had been a Prince of the Blood. The families of Barlow and Walter were connected by intermarriage: Sir John Barlow, the first baronet, having married the daughter of Sir Christopher Midleton of Midleton Hall, and Joseph

Walter having married Dorothy, daughter of Thomas Barlow; but I am not aware that Lucy Walter ever went by the latter name. There are, I believe, descendants of the Walter family still to be found in the county of Pembroke, and to some of them the gift of beauty seems to have come down as an heir-loom.

JOHN PAVIN PHILLIPS.

Haverfordwest.

RESUSCITATION OF THE DEAD.

(2nd S. ii. 248.)

If DR. LOTSKY will refer to p. 1103. of the fourth edition of Dr. Carpenter's *Principles of Human Physiology*, he will see that notice is there taken of the performances of the Indian Fakeers to which his inquiry is directed; and in a note will find that Mr. Braid in his *Observations on Trance, or Human Hybernation* (1850), has published a collection of well-authenticated cases of the interment and resuscitation of Fakeers. Lieut. A. Boileau, in his *Narrative of a Journey in Rajwarra in* 1835, also relates a case. Reference may also be made to the *Medical Times*, No. 281., Feb. 8, 1845, pp. 399. and 439.

The most remarkable case on record is, I believe, that mentioned in Mr. Braid's case, from an account afforded by an eye-witness, Sir Claude M. Wade, C.B., formerly political agent at the Court of Runjeet Singh, which occurred during the period he occupied that position. I have recently had an opportunity of conversing with Sir C. M. Wade on this case, and believe the following particulars connected with the preparation of the Fakeer for interment are not contained in Mr. Braid's work.

For some time previous to interment the Fakeer sustained himself on rice only, subsequently exchanged for rice water; after having been thus dieted, he rolled up a piece of cotton into the form of a small ball, which he swallowed; this was passed per anum; afterwards he took milk, which, it is stated, passed in an unchanged condition. This appeared to be the test of his being in a fit state to undergo interment.

The natural apertures of the body, with the exception of the mouth, were stopped with wax; the Fakeer then squatted down, opened his mouth, and with his fingers turned the point of his tongue backwards, and closed the mouth. Almost immediately after this he seemed to fall into a state of collapse. He was then placed in a bag, put into a box in the position he had assumed, and let down into a cell and buried. After he had been interred for *six weeks*, the cell was opened in the presence of Runjeet Singh and Sir C. M. Wade. He was removed from the box, and the bag opened by Dr. Macgregor, who was also present; no beating of the heart could be detected, nor pulsation at the wrists. The general appearance of the body was corpse-like; the face was swollen, and the head, which reclined on one side, was warm to the touch. Resuscitation was commenced by pouring warm water on the head, and the successive application, also to the head, of three or four fresh half-baked wheaten cakes. The wax was removed from the nostrils, its removal being followed by a convulsive movement of the whole body; the wax from the other apertures was then removed; next the mouth was opened with some little force, the jaws being clenched, and the tongue drawn forward; some difficulty, however, was at first experienced in retaining the tongue in its natural position, as it returned once or twice to that in which it had been previously placed. The eyelids were separated, moved up and down, and rubbed; general friction completed the means employed for resuscitation. In the course of thirty or forty minutes the Fakeer recovered the power of articulation, and his first remark, made to Runjeet Singh, in the language of his country, was, "You believe me now." On being asked whether he retained any consciousness during interment, he replied that he had been in a dreamy state. Some three or four months after this occurrence he died, but his death was not attributed to his previous protracted interment.

"It is impossible," says Dr. Carpenter in reference to the above, and somewhat similar instances of apparent death, "in the present state of our knowledge, to give any satisfactory account of these states; but some light appears to be thrown upon them by certain phenomena of artificial somnambulism, 'hypnotic' or 'mesmeric;' for in this condition there is sometimes an extraordinary retardation of the respiratory movements and of the pulsations of the heart, which, if carried further, would produce a state of complete collapse; and its self-induction is suspected by Mr. Braid to be the secret of the performance of the Indian Fakeers just referred to."

R. WILBRAHAM FALCONER, M.D.

Bath.

Replies to Minor Queries.

John Cleland (2nd S. ii. 351.)—MR. RILEY has touched upon the history of a remarkable man, the author of the infamous novel often referred to and seldom named. That John Cleland wrote that work (published anonymously, the first part in 1748, the second in 1749) is undoubted, and that Griffiths admitted a favourable notice of it in the *Monthly Review* is also undoubted. (See Mr. Forster's *Life of Goldsmith*, vol. i. p. xxx. second edition.) But the difficulty is, who was John Cleland's father? Was it Pope's friend *Major* W. Cleland, or *Colonel* W. Cleland, mentioned in Swift's Journal to Stella? In the *Gentleman's Magazine* for 1789 is an account of John Cleland, but inaccurate in several points.

His history is worth more attention, "for warning and example," than has yet been bestowed on it.

G. D.

Dr. Griffiths and the "Monthly Review."—That the proprietor of the *Monthly Review* (Dr. Griffiths, I believe) should ever inadvertently have permitted his pages to have been sullied with a review of that infamous work, *The Woman of Pleasure*, must have been to him a source of poignant regret. Although it has been said of the work that not one word taken abstractedly could give offence to the chastest ear, yet taken collectively it is a work of the most atrocious character, and it would be a happy thing if it could be doomed to perdition and oblivion. It is with regret I refer (for the critique desired) to vol. ii. of the *Monthly Review*, March, 1750, p. 431–2.

T.

An Oxford Squib (2nd S. ii. 101.) — I have little doubt that this clever effusion is by Nicholas Amhurst, author of the *Terræ Filius*, in 1721. The two persons most severely ridiculed in it are Dr. Delaune, President of St. John's, and Dr. Hole, Master of Exeter; and it is upon these two *dons* that Amhurst is more severe in his *Terræ Filius* than upon any of the other objects of his hatred: giving to the former the nickname of *Father William*, and to the latter that of *Dr. Drybones*, and ridiculing him for his parsimony.

Dr. Gardiner of All Souls, Dr. Dobson of Trinity, and Mr. Whistler, the bedell (*legatus academicus*) are also named in the *Terræ Filius*. Dr. Holland is the only one that is not named; but it is not improbable that he figures as *Dr. Crassus*. Could any of your readers identify some of the other names in the *Terræ Filius?*

Henry T. Riley.

Mrs. Gwynn (2nd S. ii. 330.) — There can be no doubt that the Mrs. Gwyn mentioned in the anonymous old Diary was the wife of William Gwyn, one of the auditors of the Exchequer, living at Windsor, and whose daughter, Ann Gwyn, married Richard Aldworth of Stanlake, Berks, some time M.P. for Reading, and the paternal ancestor of the Lords Braybrooke. There is a long Latin inscription on a monument, still extant in the parish church of Ruscombe, erected to the memory of his parents, by their younger son Dr. Charles Aldworth, Camden Professor at Oxford, printed in Le Neve's *Monumenta Anglicana*, vol. iii. pp. 147, 148. William Aldworth, who carried the money to Stanlake, was Mr. R. Aldworth's brother, connected also with the Exchequer, and described as of Windsor. B.

Gelsthrop, Arms of (2nd S. ii. 211.) — Is T. B. sure he is correct as to there having been a family or individual of this name, entitled to arms, at Fishlake, Yorkshire. I have made inquiry of the present vicar of that place, who is a good antiquary and genealogist, and he states that he does not meet with any mention of the name in the parish register, nor are there any monumental inscriptions relating to it. C. J.

Culme Family of Devonshire (2nd S. ii. 330.) — The Culme family, which has at various periods spelt its name Columb, Culme, and Cullum, of Molland Sarazen, or Champeaux, in the county of Devon, professes to trace back to Sir William Culme, who lived in the time of Edward I. From this, the parent stem, which became extinct in the direct male line in 1658, the Cullums of Hawsted, in the county of Suffolk, are stated to be descended, though the fact is questioned by a learned author of that family, Sir John Cullum, in his *History of Hawsted*. The arms, which are identical in both families, are as follows: "Azure, a chevron ermine, between 3 pelicans with wings expanded, or." Crest: "a lion sejant proper, supporting a Corinthian column."

At the commencement of the last century, there lived in this city (of which he was also a native), the Rev. Benjamin Culm, Vicar of St. Olave's, Chester. He bore similar arms to the Devonshire family. T. Hughes.

Chester.

Names of Places in Dublin (2nd S. ii. 315.) — I know that there are many Irish readers of "N. & Q.;" and I believe that there are very few, if any, among them, who would not feel interested in any light which P. B. might be able to throw on the origin of the names of localities in Dublin, or its neighbourhood. I hope, therefore, that he will have the kindness to impart whatever information he may possess regarding the "Pigeon House," &c. Ἁλιεύς.

Dublin.

Check, or Cheque (2nd S. ii. 191.) — A correspondent, T. H., inquires which of the above ways of spelling is the correct one: *Cheque*, it is answered, very truly, I think, is now almost obsolete. T. H. is then referred to the Dictionaries of Doctors Richardson and Ogilvie, and is told that "in the latter work the etymologies of English words are deduced from a comparison of words of corresponding elements in the principal languages of Europe and *America*" (*sic*).*

I am afraid T. H. may take it for granted that it is to Dr. Ogilvie he would, on reference to the word *check*, feel himself indebted for this sort of deduction. He would be greatly mistaken; there is not one word in that gentleman's Dictionary which is not "conveyed" as Antient Pistol, or "lifted," as Dr. Ogilvie's countrymen would say,

[* On turning to the passage, we find *America* is a provoking misprint for *Asia*. — Ed.]

from the pages of our transatlantic brother—Noah Webster. Whatever be the merit or demerit of the deduction, to Webster it wholly belongs. In how many other instances, indeed in how great a portion of the entire work, it may be traced that similar "conveyances," or "liftings," have been perpetrated, I am not prepared to say. Certain I am, in far too many to allow of an excuse under the plea of general acknowledgment. Such general acknowledgments are in value much on a par with Falstaff's "Master Shallow, I owe thee a thousand pounds."

To this same charge the Dictionary of Dr. Craik is equally exposed, and our American brethren, with all lovers of fair play, have just cause for complaint.

So also we have Latin Dictionaries *founded* or *based* on *Freund*, and no means afforded of discerning for how much of the superstructure the builders are respectively indebted to the same artist.

Even that *fur trifurcifer* — Scapula — thought it became him to say:

"At vero ne thesauri illius, Herculeo sane labore compositi, autorem bene de literis meritum debita laude fraudare, aut me alienis plumis venditare, videar, quid illi *acceptum* feram, fateri non gravabor."

And his acknowledgment amounts to this: that whatever things he found more copiously and more accurately set forth in the Thesaurus of Henry Stephens, "ea inde potissimum deprompta meo instituto accommodavi."

In speaking of Richardson's *Dictionary*, the writer omits to inform T. H. that in it he will find the very curious historical etymology of our renowned countryman, and prince of oriental scholars, Sir William Jones. Q.

Bloomsbury.

Oldest Australian Colonist (2nd S. ii. 307.) — This paragraph alludes to Melbourne only, and not to Australia generally. Victoria, of which Melbourne is the capital, was founded but twenty-one years since, and H. Waller might easily be the oldest colonist; but the colonising of Australia commenced in 1788, or six years before Mr. Waller's birth. CIRCUMNAVIGATOR.

Parish Registers (2nd S. ii. 66. 151. 318.) — On the authority of Mr. Sims's excellent *Manual for the Genealogist, Topographer, Antiquary, and Legal Professor, &c.* (Russell Smith, 1856), I am able to inform E. G. R. that it was ordained —

"by a constitution made by the archbishops and clergy of Canterbury, 25th of October, 1597, that parchment register books should be purchased at the expense of each parish, and that there should be transcribed, at the same parish cost, from the paper books then in use, into the parchment registers, not only the names of those who had been baptized, married, or buried, during the reign of the then Queen (which commenced 1558, a period of thirty-nine years prior to the mandate), but also the names of those who thenceforth should be baptized, married, or buried. Such transcripts to be examined, and their correctness certified at the bottom of each page, by the clergyman and churchwardens. Copies of the registers were to be forwarded annually, within one month of Easter, by the respective churchwardens, to the registrar of the diocese, that they might be faithfully preserved in the episcopal archives. The constitution was approved by the Queen, under the Great Seal of England, and ordered to be observed in both provinces of Canterbury and York."—P. 351.

Those who are anxious to know how these documents are preserved, and the exorbitant fees charged for consulting them, should read pages 357–8. of the above work. As specimens, take the following:

Lincoln. "The duplicate parish registers are tied up in the parcels in which they were sent, bundled into boxes; and those which have been written on parchment were regularly cut up for binding modern wills."

Lichfield. "The charge for searching the parish register returns at Lichfield is six shillings and eight pence for each year."

K. P. D. E.

Fowlers of Staffordshire (2nd S. ii. 307.) — In answer to WILFRID, allow me to give the following extract from Edmondson's *Heraldry*:

"FOWLER (Thomas, of Staffordshire). Az. on a chev. engr. (another, not engr.), betw. three lions pass. gard. or, as many crosses formée (another, moline,) sab. *Crest.* A bird ducally gorged or. *Another crest.* A cubit arm habited az. in the hand prpr. a leure vert, feathered arg., lined or, twisted round the arm."

WILFRID will find the lineage in Burke's *Landed Gentry*, where the arms are given as in Edmondson, with the crest, "An owl ducally crowned or." RUST.

Norwich.

Of St. Thomas, Staffordshire: az. on a chevron or, between 3 lions passant guardant as many crosses formeé (another gives crosses moline), sable. Crest, a bird ducally gorged, or; another crest, a cubit arm habited, azure, holding a lure, vert, feathered, argent, lined, or, twisted round the arm.

Unless the party can prove a descent from the first grantee he has no right to use the arms, Fowler being a very usual name. P. P.

Hospital Out-patients (2nd S. ii. 69. 156.) — The days for admission to the Leicester Infirmary are Monday, Wednesday, and Friday. The population of Leicester is about 67,000.

P. J. F. GANTILLON.

Fagot: Ficatum, &c. (2nd S. i. 236.) — Your correspondent says: "I know of no instance of *i* and *a* being confounded in etymology." I can tell him of one, very similar to the instance under consideration. The common people, in the interior of Lancashire, to this day, call a "fig-pie" a "fag-pie." HENRY T. RILEY.

Theodolite (2nd S. i. 73. 122.) — Is it not most probable that this "still-vexed" word is compounded from the Greek θεάομαι, "to see," and εἴδωλον, "a figure," or "object?" I say nothing as to the rules for the formation of compound words. ETA BETA PI.

Masvicius' Virgil (2nd S. ii. 235.) — If either of your correspondents should be desirous of seeing or obtaining a fine copy of the Leuwarden edition, I can accommodate them. W. G. L.

39. Westbourne Grove.

Miscellaneous.

NOTES ON BOOKS, ETC.

Two biographies of men, alike in their strong natural genius, but different in country and education, Bernard Palissy and Jerome Cardan, has Mr. Morley already given to the world. He has now completed this triology of lives by that of Cornelius Agrippa: and thus accomplished, and very successfully, the point at which he aimed, that of showing us what the life of a scholar was at the time of the revival of learning and the reformation of the Church. Through how many pages of old forgotten learning, through what piles of old Latin letters written by Agrippa, must Mr. Morley have waded to gather the materials for the pleasant and interesting volumes in which he gives us the history of a man who won his knighthood in the field, who earned his doctorate in every faculty, who wrote a book on magic, which keeps him as a magician in men's minds even up to the present day, and who, after discoursing upon the "Vanity of Sciences and Arts," died away from the wife who had dishonoured him and the children from whom he was forced to flee, a lonely and unhappy man. Mr. Morley will have added to his reputation by these two volumes, which we commend very heartily to the notice of our readers; although we cannot endorse all the opinions and views to which the author has given expression.

When a man of fortune employs his ample means in collecting works of art or objects of antiquity, he does good service to the cause of Art or Archæology; but he deserves still higher praise when he endeavours to make others the sharers in the enjoyment to be derived from their possession by the publication of casts, engravings, &c., of the treasures in his keeping. To this higher praise Lt.-Gen. Fox is fully entitled—for, having busied himself for forty years in forming a Collection of Coins, he has now issued a series of engravings of such of them as have hitherto been unpublished, for the use of numismatic students. The work is entitled *Engravings of Inedited or Rare Greek Coins, with Descriptions*, by Lieutenant-General C. R. Fox. Part I., Europe; and this first part comprises 114 Greek Coins of Europe, commencing with Massilia, and terminating with the Islands of the Ægean Sea; and if he is encouraged, of which there can be little doubt, the editor proposes to complete it by a selection of such unpublished coins of Asia and Africa as may be in his possession.

The world-wide reputation of the useful volumes produced by the late Mr. Maunder, and which are known as Maunder's *Treasuries*, is likely to receive an increase by the new volume just added to the Series. It is entitled *The Treasury of Geography, Physical, Historical, Descriptive, and Political, containing a succinct Account of every Country in the World, preceded by an Introductory Outline of the History of Geography; a familiar Inquiry into the Varieties of Race and Language exhibited by different Nations, and a View of the Relations of Geography to Astronomy and the Physical Sciences.* It was designed and commenced by Mr. Maunder, but has been completed by one well-fitted for the task, Mr. William Hughes; and with its ample index, well engraved maps, and accompanying plates, is such a complete handbook of the branch of knowledge which it is intended to teach, that it well deserves to be regarded, as it is designated, a *Treasury of Geography*.

For seven years now has the well-known house of De la Rue & Co. issued for the use of men of business and men of no business, in fact, for every body, their *Indelible Diary and Memorandum Book*. And as each year has added to it some new description of useful information, it may readily be conceived what a vast amount of that knowledge which is called for and wanted every day is now garnered up in its clearly but closely printed pages. While as a guarantee for that accuracy without which the information would be worse than useless, we have a responsible editor announced in the title-page, viz. Mr. Norman Pogson, First Assistant at the Radcliffe Observatory, Oxford.

Our readers, we are sure, will be glad to learn that *The Remains of Tho. Hearne, being Extracts from the Manuscript Diaries of the Oxford Antiquary; collected, with a few Notes*, by Dr. Bliss, will shortly be published. The learned Editor doubts "whether in these days two hundred purchasers of such a work will be found, but hopes that the Collectors of *Hearne's Works*, (to which this may be deemed a fitting supplement,) the lovers of biographical minutiæ, of personal anecdote, of historical gossip, and, above all, of the local antiquities, habits, and manners of the University, will find in it somewhat of information and amusement to make up for the smallness of the impression, and the consequent high price" at which the book is to be published. There can be but little doubt of this, and We certainly look for it with much anxiety.

We have this week to record the death of an occasional, but most valuable contributor to "N. & Q.," the Rev. Joseph Mendham, of Sutton Coldfield, who died there on Sunday last, at the advanced age of 87. For several years before his death, he had quitted the field of literature; directing the powers of his mind to the prospect of that state which brings "an end to all controversy," and in which truth is to be seen at length in all its reality. The late Mr. Thomas Rodd, than whom no one better knew how to put scarce books into the most proper hands, used to express this high character of him as a writer: "Few men know so well the worth of books as Mr. Mendham, and no one knows better how to use them." We propose to give, next week, a List of his published Works.

BRITISH MUSEUM. — Our literary friends will be glad to learn that the new circular Reading Room, which will be the largest in the world, is rapidly approaching completion, more than two hundred workmen being daily employed upon it. The decorations are nearly complete, and the appliances for heating and ventilating are in a forward state, so that the public may hope to be admitted beneath the magnificent dome in May or June next. If we are not misinformed, arrangements are being made so that the place may be lighted up with gas for the convenience of evening students; and what above all it is gratifying to know is, that there will be a complete manuscript Catalogue of the collection in the room; that is, the present four or five different catalogues will be embodied in one. The new Reading Room will be capable of seating five hundred readers, giving ample table-room

(four or five feet) to each. It is not pleasant to the student to be jostled and discomposed, to be overlooked, and even to have his place usurped should he temporarily leave his seat. It is proposed, too, we understand, to number the chairs or tables in such manner that there will be less difficulty to the officials in the delivery of the books to the reader than now exists.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE,

Booth's Analytical Dictionary. Part 5. Also Parts 5. and 6. (to complete two copies). 4to.

The Spectator of Literature and Politics. A Weekly Periodical published for a short time about the year 1819. 1 Vol. 8vo.

Shakspeare. Vol. VII. of an edition in 10 Vols. 12mo. Published in 1821. London, Otridge and Rackham.

Miss Edgeworth's Parents' Assistant. Vol. I. of the 6-vols. edition.

Byron's Works. Vol. VIII. of the 17-Vols. edition. 12mo.

Cambridge Mathematical Journal. Nos. 9, 10. 12. 14. & 19.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Memoirs of the Society of Grub Street. 2 Vols. 12mo. London, 1737.

Court Poems. Dublin, 1716.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

The last visitation conflicts and death of Mr. Thomas Peacock, Batchellar of Divinity, and Fellow of Brasen-nose Colledge in Oxford, &c. London: Printed for William Millar, at the guilded Acorn, near the little North doore in St. Paul's Church-yard. 1660.

The List of the Army Raised under the command of his Excellency Robert Earle of Essex and Ewe, Viscount Hereford, Lord Ferrers of Chartley, Bourchrir and Lovaine, &c. London: Printed for John Partredge, 1642.

The Illustrated London Almanack for 1853. (For this One Shilling will be given.)

The Journal of the Archæological Association. Part I.

Wanted by *Edward Peacock*, Manor Farm, Bottesford, Brigg.

Shaw's Staffordshire. 2 Vols. Folio.

Bloxam's Gothic Architecture. 12mo.

Wanted by *William Cornish*, Bookseller, Birmingham.

Pepys' Memoirs and Correspondence. Edited by Lord Braybrooke. Vol. II. 1828.

Calamy's Life and Times. Edited by Rutt. Vol. I. 1829.

Wanted by *J. H. W. Cadby*, 83. New Street, Birmingham.

Notices to Correspondents.

Riz. *The French proverb* — "Point d'argent, point de Suisse" — *has reference to the Swiss mercenaries formerly in the pay of States who preferred them to native troops.*

A. Z. "The soul's dark cottage," *&c. is from Waller's Preface to his* Poems of Divine Love, *&c. See further on this subject our* 1st S. iii. 154.

Henry Kensington. *We should like to see the lines. The expression* "cockles," *of the heart is, no doubt, a joking substitute for* "muscles."

Mr. Winofield, *who desires to purchase the volumes of* The Times *newspaper for* 1814, 1815, 1820, *and* 1821, *would probably succeed by applying to Mr. Fennell, No.* 1. *Warwick Court, Holborn.*

Bensley Family. *We have letters for our Correspondents on this subject,* Teague *and* T. B. *Where shall we send them?*

W. (Bombay), *will find the subject of* Morganatic Marriages *treated of in* "N. & Q.," 1st S. ii. 72. 125. 231. 261.

H. T. Riley. *The quotation* "Man's inhumanity to man makes countless thousands mourn," *occurs in Burns's poem,* "*Man was made to mourn.*"

The explanation of the wood-cut on the title-page of The Petition and Articles exhibited against Edward Finch. 1641, *viz.* "Away to Hamersmith," *is unfit for publication. Its elucidation will be found at* p. 9. *of this mendacious tract.*

Mrs. Joanna Stephens received 5000*l. for her nostrum, March* 17. 1740. *In addition to the few particulars respecting her in* "N. & Q.," 1st S. xii. 366., *our Correspondent will find the subscription list in* Gent. Mag. ix. 49.; *and other notices of her in the same work,* vol. viii., 218. 276. 548. 606, 661.; ix. 159. 298.; xvi. 77.; xxxiii. 472.

Our Correspondent asks when poplars were first planted in England, but has not stated the species. Willdenow has thirteen; four natives of Britain.

E. S. W. *Has our Correspondent consulted the article on* Trosachs *in our* 1st S. viii. 245.?

N. G. T. *The quotation* "Who sweeps a room, as for thy laws," *&c., occurs in George Herbert's poem, entitled* "*The Elixir.*"

Answers to other Correspondents in our next.

Erratum. — 2nd S. ii. 357. col. 1. l. 21., *for* "1818" *read* "1808."

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LONDON, SATURDAY, NOVEMBER 15, 1856.

Notes.

THE CROMWELLS AND OLIVER ST. JOHN.

In "N. & Q." (1st S. vii. p. 520.), MR. CROSSLEY drew the attention of your readers to the defence of Chief-Justice St. John, privately printed for circulation among the Members of the House of Commons in June, 1660, to induce them to remove his name from the list of those persons in the act of indemnity who were to remain subject to such pains and penalties, not extending to life, as might be determined in a future bill. On June 27, St. John tendered a petition to the House to alter their decision of June 13 against him. The House refused to receive the petition; and the result was the distribution of the pamphlet, a copy of which I have recently presented to the British Museum; it was known to Godwin, and contains the strongest and best statement of St. John's conduct, and of the coolness between him and Cromwell after the adoption of the Instrument of Government.

The connection of St. John with the Cromwell family commenced at an earlier period than is generally supposed; and through the kindness of Mr. Staines Brocket Brocket, I am able to send you extracts from the register of High Laver, Essex, which will give information not heretofore known.

Oliver St. John was three times married. His first wife, Johanna, was great-grand-daughter of Sir Henry Cromwell of Hinchinbrooke. (Joane, daughter of Sir Henry, married Sir Francis Barrington: their daughter Elizabeth married Sir James Altham, whose sole child was St. John's first wife.) The date of the marriage I cannot discover, but the first child's baptism thus appears:

"Joan St John, daughter of Oliver St John, Esquier, and Joan hys wife, baptized thee 27th day of Januarie, Anno Domini 1630."

This daughter was subsequently married to Sir Walter St. John of Battersea; is highly praised by Simon Patrick, her chaplain (afterwards Bishop of Chichester, and then of Ely), in his *Autobiography*, and in his dedication of *Heart's Ease;* and was grandmother of Lord Bolingbroke.

St. John, therefore, was already allied to Hampden when, in Nov. 1629, with the Duke of Bedford, Cotton, Selden, and James, he was prosecuted in the Star Chamber.

This first wife died after the birth of their fourth child, William, in 1637. Her mother had taken for her second husband Sir William Masham of Otes, in High Laver; and to show that St. John's second marriage met with the approval of his first wife's relatives, it took place at their parish church; the entry being —

"Mr. Oliver Seniohn and Elizabeth Cromwell maried, Jan. 21, 1638."

She was daughter and co-heiress of Henry Cromwell of Upwood; and to this Mrs. St. John, whilst staying with the Mashams at Otes, Oliver Cromwell addressed the letter dated October 13, 1638, printed by Thurloe (vol. i. p. 1.), and by Carlyle (vol. i. p. 141.). She had one son, Oliver, and one daughter, Elizabeth, married to Sir John Barnard of Brampton.

Of St. John's third wife, all that has been stated is, that she was widow of "one Cockcroft, a merchant of London;" and it has been implied, that money was the Chief-Justice's attraction. She was, however, a lady of eminence among the Puritan party. She was Elizabeth, daughter of Daniel Oxenbridge, of Christ's Church, Oxford, M.D., of Daventry, and then of London, by his wife Elizabeth Harby (maternally descended from the Throgmortons, and so from Edw. III.); and her grandfather was John Oxenbridge, B.D. of Southam, and next of Coventry, "the preacher" who subscribed the Book of Discipline, and with Paget was one of the main causes of the disturbances in Warwickshire in June, 1576 (Strype's *Grindal*, vol. ii. c. 7. p. 320.; Brook's *Puritans*, vol. iii. p. 510.; Neale, vol. i. p. 387.). She was, therefore, sister of the celebrated Nonconformist Fellow of Eton, John Oxenbridge, of whom Cotton Mather (book iii. p. 221.) speaks as dying whilst in the pastoral charge of the first church in Boston, Mass.; and also of Clement Oxenbridge, who was, in 1652, a commissioner for relief upon articles of war; and of Katherine, the wife of the Parliamentary General, Philip Skippon. Her first husband, Caleb Cockcroft, was buried at St. Stephen's, Coleman Street, March 7, 1645; and after St. John's death, Dec. 31, 1673, she also was married a third time; her last husband being Sir Humphrey Sydenham of Chilworthy, near Ilminster: there she died, March 1, 1679–80, and was buried at Combe St. Nicholas, without having had any child.

Justice has not been done to Chief-Justice St. John by any biographer. I could produce strong evidence to disprove the assertion that he died "disgracefully rich;" but I will not anticipate Mr. Foss's Life, in his *Judges*.

And now for my Query: — Oliver St. John, the son by Elizabeth Cromwell, married Elizabeth Harvey, and was living at Tonrogee in Ireland in 1681: did he leave any descendants? and if so, are any now alive, and where?

WM. DURRANT COOPER.

81. Guilford Street, Russell Square.

SANGAREE, ORIGIN OF THE NAME.

No satisfactory derivation of the word *Sangaree* (the refreshing cup of wine mixed with lime juice and spices, much resorted to in tropical lands,) has, I believe, yet been given. I suspect

that its origin is to be found in the celebrated "Sangreal," an admirable Note on which appears in the first volume of "N. & Q."

I must briefly give the substance of this Note: —in Scott's *Marmion*, introduction to canto first, are these lines:

> "A sinful man and unconfessed,
> He sought the Sangreal's holy quest."

To this is appended a note, referring to the mythic Arthur and his round table. He relates, that on one occasion, when this prince and his knights were carousing, the *Sangreal*, the identical vessel out of which the last passover was eaten, and which had been long concealed from human eyes, suddenly appeared to the assembled guests. Sismondi, *Lit. South of Europe*, gives the particulars of this Provençal legend: in which the *Sangreal* is mentioned as the cup out of which the Messiah drank at his crucifixion, so called from *sanguis realis*.

Now my grounds for suspecting that *Sangaree* may have originated in the *Sangreal* are as follow: —

1. The language of the Troubadours tended, in its decay, rather to Spain than to France. In the former country, the absurd legends of the age found, in the genius of the people, a soil better calculated to obtain a lasting existence than it could elsewhere.

That the word *Sangaree* has come from Spain to the West Indies is very probable, from the fact that it does not appear in any French dictionary (known to me), though it does in those of the Spanish language. The profane habit of the Spanish people of mixing sacred matters with things common, suggests the probability of the friendly cup of hospitality receiving this appellation.

Aged persons of intelligence in the West Indies inform me, that in the golden age of their lands, it was customary, after breakfast, to place on the sideboard a large cup (what a temptation to use the word *chalice?*), filled with this spiced wine, for each person to drink ὅτε θυμὸς ἔπιε; and that the vessel was commonly called the *Sangaree* bowl.

Sully, in his *Memoirs*, makes mention of a favourite oath or exclamation of Henry IV. of France, namely, "ventré St. Gris:" the origin or meaning of the phrase was, I believe (I quote from memory), unknown to Sully. When we call to mind that Henry's kingdom of Navarre was itself the seat of the Troubadours, and that a monarch of Navarre was one of this body, it is most probable that Henry was well acquainted with their writings, and that his St. Gris was no other than the St. Greal. The initial word *ventré* puzzles me, but it may refer to the obese dimensions of the vessel. Mr. Breen could, no doubt, throw some light on this matter. J. P.

CHURCHING PLACE.

In most parishes women to be churched sit in their own pews. In other places there is a pew called the churching-pew; in others, an open seat called the churching-seat; and in some few places in the West of England, as at Dodington, near Bridgewater, the woman has a seat near the Communion Table.

The following rubrics occur in the Liturgies:

1549. "The woman shall come into the church, and there shall kneel down in some convenient place nigh unto the quire door."

1552, 1559, 1604. "The woman shall come into the church, and then shall kneel down in some convenient place nigh unto the place where the table standeth."

1662. "The woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place as hath been accustomed, or as the ordinary shall direct."

The Scottish Service-book of 1637 has the second of these rubrics, but styling "the table" "the Lord's Table."

It appears from a *Manuale in usum Sarum* (a book of the offices), now in the library of the Rev. E. B. Warren, the rector of St. Mary's, Marlborough, that before the Protestant Reformation, the churching of women took place in the church porch, as the rubric states it to be, "ante ostium ecclesie" [before the church door]. And at its conclusion is the following rubric:

> "Tunc aspergant mulierem aqua benedicta: deinde inducat eam sacerdos per manum dexteram in ecclesiam, dicens," [Then they sprinkle the woman with holy water: afterwards the priest leads her by the right hand into the church, saying], "Ingredere in templum Dei vt habeas vitam eternam: et viuas in secula seculorum. Amen." [Enter into the temple of God, that thou mayest have eternal life: and live for ever and ever. Amen.]

It is worthy of observation, that in the same book, that part of the marriage service which is now directed to be performed "in the body of the church," is there directed to be performed "ante ostium ecclesie" [before the church door]; and that instead of the present rubric before the 128th Psalm, as to "going to the Lord's table," the direction is "Hic intrent ecclesiam vsq. ad gradum altaris." [Here they enter the church up to the step of the altar.]

I would suggest that "N. & Q." would have great additional value, if the contributors of Notes (Queries do not signify) would give their names.

In a late Number (p. 333.) some most curious books are referred to, as "in my possession," and the writer signs by initials. How much better if he gave his name. And information, with the name of a good antiquary attached to it, can be quoted in other works, as "it is stated by Mr. Greaves," or "Mr. Bernhard Smith," and the like. F. A. Carrington.

THE TESTON.

In his excellent little work, *Things Not Generally Known*, Mr. Timbs states that the small silver coin called a *teston* was so much reduced in the reign of Henry VIII., that it did not represent at that time more than one-fourth of its original value of 12*d.* As a proof of the excessive debasement it had undergone, I am glad to have it in my power to furnish Mr. Timbs and yourself with a correct copy of the following, which was issued on April 10, in the 2nd year of the reign of Edward VI., and is entitled "A Proclamacion for the Callyng in of Testons."

"Where as it is come to the knowledge of our soueraigne Lorde the kynges Maiestie, what fraude and corrupcion, hath of late tyme been vsed, in the falsyng of his highnes coyne, nowe currant, specially of the peces of xii. D. comonly named Testons, by reason that the same sort of coyne, for the greatnes and facilitee of counterfaictyng, hath the rather giuen occasion, to diuerse eiuill persones, to stampe or caste peces of the same forme and bignes, in greate multitude, the practizers whereof (as is knowen) are not onely menne here dwellyng, but also for the moste parte haue been straungers, dwelling in forain partes, who haue found the meanes to conueigh priuely, and disperce the said counterfeict peces abrode, in his maiesties dominions, to the greate deceipt and detriment of his hignes moste louyng Subiectes, which hauc recieued the same: His maiestie therefore myndyng the due reformacion hereof, and to preuent the like practice hereafter, by the aduise and assent of his derest vncle, the lorde Protector, and others of his counsaill, doeth will and commaunde, that from the last day of December next commyng, after the date hereof the saied coyne or peces of xii. D. commonly named Testons, shal no more be currant, within any of his highnes realmes or dominions, but bee taken onely for Bullion. And further straightly chargeth and commaundeth al singuler his highnes subiectes, and others whatsoeuer, beyng within any his maiesties saied realmes or dominions, that from the said last daie of December, thei or any of theim, shall not vtter, or receiue in paiment, any of the said Testons, as his highnes coyne currant. And also, his hignes by the aduise aforesaid, willeth and commaundeth, that no maner of persone or persones, after the saied last daie of December, shall buye or amasse, into his or their handes, any of the said Testōs for a peculier gain to be had thereof, to hym or theim wardes, vpon pein of forfeicture.

"Neuertheles, his hignes most gracious clemencie, tenderyng his subiectes and others interestes, whiche by lawfull meanes dooe possesse the saied Testons, as their proper goodes, and for advoyding of the losse, whiche otherwise thei should sustein hereby; is pleased, and doth ordein by the aduise aforesaid, that euery persone or persons, so hauyng and possessyng the said testons, beyng of his hignes iust standarde, shall and maie bryng or send the same, to the Officers of any of his Maiesties Mintes, where in exchaunge shalbe deliuered vnto him or them the iust value and recompence thereof, as thei be now currāt, either in grotes or other his highnes coynes, accordyngly."

HENRY KENSINGTON.

CURLIANA.

The Poisoning.—This story was, I believe, published in 1716; although the copy before me, which I believe to be the first edition, bears no date. It has the following title:

"A full and true Account of a horrid and barbarous Revenge by Poison on the Body of Mr. Edmund Curll, Bookseller, with a faithful Copy of his last Will and Testament. Publish'd by an Eye Witness.

"So when Curll's Stomach the strong *Drench* o'ercame
(Infused in Vengeance of Insulted Fame),
Th' Avenger sees with a delighted Eye,
His long Jaws open, and his Colour fly;
And while his Guts the keen Emeticks urge,
Smiles on the Vomit, and enjoys the Purge.

Sold by J. Roberts, J. Morphew, R. Burleigh, J. Baker, and S. Popping. Price Three-pence." [Fol.]

On comparing this with the "Account," as it stands in Bowles's *Pope*, I find, among other variations, the following:—

After the words, "settling the title-page of"—*Wicquefort's Ambassador.*

After, "he takes no copy-money," the following passage:

"*The Book of the Conduct of the Earl of N——m is yet unpublished; as you are to have the profit of it, Mr. Pemberton, you are to run the risk of the Resentments of all that noble Family. Indeed, I caused the Author to assert several things in it as facts which are only idle Stories of the Town; because I thought it would make the Book sell. Do you pay the Author for the Copy-money, and the printer and publisher. I heartily beg God's and my L—d N——m's pardon; but all trades must live.*"

W. M. T.

Edmund Curll (2nd S. ii. 321.)—I have before me another publication in which Curll was engaged, the *first* year of his entering business:

"The Memoirs of the Marquis de Langallerie. London: printed for R. Burrough and F. Baker, at the 'Sun and Moon,' in Cornhill; E. Curll, at the 'Peacock' without Temple Bar; and E. Sanger, in Fleet Strect. 1708."

In this instance he does not appear so closely allied with E. Sanger, as in the case of the *Lutrin*, published in the same year, as mentioned in "N. & Q." (2nd S. ii. 302.) I presume that it is impossible to say which of the two books was published first. HENRY T. RILEY.

Edmund Curll; R. Francklin; Nicholas Amhurst (2nd S. ii. 321.)—It would appear that Francklin, like most of his fellow men, became alienated, in the course of a few years, from his *quondam* master, Edmund Curll.

Although Nicholas Amhurst, the author of *Terræ Filius*, was a favourite *protegé* of Francklin, he would hardly have allowed the coarse but witty Oxonian to speak so disrespectfully of Curll, as we find him doing, had he himself retained the slightest good feeling towards Curll.

In vol. i. p. 142. of the *Terræ Filius* (edit. 1726), published by Francklin himself, Curll is satirised as being the publisher of the effusions of the "Oxford Poetical Club,"—a body presided

over, according to Amhurst, by Thomas Warton, the Professor of Poetry; and upon the several members of which he is very severe.

He concludes No. 26. with these words:

"I forgot to take notice, that Mr. Grovesnour, Secretary of the Club, was ordered to return Mr. Curll a letter of thanks, in the name of the members, for his kind present of an excellent book, intituled, '*Voluptates Concubitus, sive, Lusus nocturni Veneris;* and desire him to print the said letter."

I have preferred giving the title in Latin, instead of the coarse English of the original. Had this "Oxford Poetical Club" any real existence? And did Curll publish a book with this title, — in English, I mean? HENRY T. RILEY.

Books published by Curll. — Your correspondent S. N. M. would seem to have access to a large number of the volumes issued by this notorious publisher. Allow me to suggest that he would be doing a very useful work, if, from the books in his possession, and the lists at the end of them, he would make up a *Bibliotheca Curliana.* Many of Curll's publications were doubtless very worthless, many (though perhaps fewer than are supposed) were of an immoral character, but many are well calculated to throw light upon the literary and political history of the time; and a list of them could not but prove useful to inquirers of many classes. BOOKWORM.

MAYORS' FEASTS.

Having lately met with the following bill of fare among some old and curious books, and knowing that it will be better preserved in "N. & Q.," and thinking that some of your many correspondents would be pleased to see it, — it being a striking contrast (both in the amount of cost and "the delicacies of the season") between the mayors' feasts given in the reign of Queen Elizabeth and those given by the various mayors in the reign of our present Queen Victoria, as well as a specimen of the eloquence of one of the wealthy citizens of Norwich in 1561, — I send it for insertion in "N. & Q.:"

"A Copy of the original Bill of Fare of an extraordinary feast given by William Mingay, Esq., on his being elected a second time Mayor of Norwich, in the fourth year of the reign of Queen Elizabeth, 1561, who upon that occasion entertained the Duke of Norfolk, the Lords, Knights, and gentry of the County; also, the speech of Mr. Johnny Martin, a wealthy citizen, at the dinner, after grace was said.

	s.	d.
8 stone of beef, 14 lb. to the stone	5	4
4 collars brawn, at 4*d.*	1	4
4 geese, at 4*d.*	1	4
8 pints, butter	1	6
A fore quarter veal	0	10
A hind quarter ditto	1	0
2 legs mutton, at 3*d.*	0	6
Loyn of mutton	0	6
Shoulder of veal	0	6
Breast and coast mutton	0	7
Six plovers, at 2*d.*	1	0
14 brace partridges	7	0
12 couple rabbits	2	0
2 guinea pigs	1	8
8 fowles, at 3*d.*	2	0
12 mallards, at 3*d.*	3	0
3 dozen eggs, at 4*d.*	1	0
2 bushels flour, at 9*d.*	1	6
16 loaves white bread	0	4
18 loaves wheaten do.	0	9
3 ditto maslin do.	0	3
1 barrel strong beer	2	6
1 barrel small ditto	1	0
1 quarter wood	2	2
Nutmegs, mace, cinnamon, and greens	0	3
4 lb. Barbary sugar	1	6
Fruits and almonds	0	7
12 doz. oranges at 3*d.*	3	0
Sweet water and perfumes	0	4
2 gallons white wine	1	0
2 ditto claret	1	0
1 gallon sack	3	0
1 ditto malmsey	1	8
1 ditto bustard ditto	1	0
1 ditto muscadine	1	0

£	s.	d.
£2	13	11

"Maister Mayor, and may it please your worship, you have feasted us this day like a King. God bless the Queen's grace! We have fed plentifully, and now whillom I can speak plain English, I heartily thank you, Maister Mayor, and so we do all; answer, boys, answer, 'Bravo, Bravo!' Your beer is pleasant, and potent, and will soon catch us by the caput, and stop our manners. And so huzza for the Queen's Majesty's Grace, and all her bonny browed dames of honour! Huzza for Maister Mayor, and our good dame Mayoress; huzza for his noble grace of Norfolk, there he sits, God save him; huzza for all this jolly company, and all our friends round the county, who have a penny in their purse, and an English heart in their bellies, to keep out Spanish dons and Papists with their faggots to burn our wiskers! Handle your jugs, shove it about, trout your caps, and huzza for Maister Mayor, their Worships, and all this jolly company."

The present Mayor of Southampton has been elected four times to the civic chair. Has any lord mayor of London, or any other of the provincial mayors, been elected more than three times? T. J.

Southampton.

NOTE ON TRAFALGAR.

Lord Nelson's well-known valet, Tom Allen, lived for some time close to me, he being then retained in the service of Sir William Bolton. I met Tom almost every day in my walks, and often got into chat with him about his brave and noble master, Lord Nelson. Among other things, I spoke of his wearing his decorations at Trafalgar. Now Tom, who had been with him in so many other engagements, was by mere accident pre-

vented from arriving in time on that last memorable occasion, having left London after his lordship, and not arriving till the battle was over, and his master's career of glory brought to a brilliant close. But it may be amusing to record Tom's opinion and observations. He said, "I never told anybody that if I had been there, Lord Nelson would not have been killed; but this I have said, and say again, that if I had been there, he should not have put on that coat. He would mind me like a child; and when I found him bent upon wearing his finery before a battle, I always prevented him." "Tom," he would say, "I'll fight the battle in my best coat." "No, my Lord, you shaun't." "Why not, Tom?" "Why, my Lord, you fight the battle first; and then I'll dress you up in all your stars and garters, and you'll look something like." Thus poor old faithful Tom Allen gave himself credit for having saved his master's life by his rigid discipline in attire on former occasions; and it was evident that he *was* of opinion that he should have saved it once more at Trafalgar.

Tom's accounts of other memorable events of Nelson's life were given with equal *naiveté*. His old age was rendered comfortable in Greenwich Hospital, where he held the office of pewterer till his death.

F. C. H.

Minor Notes.

Rev. Joseph Mendham. — Joseph Mendham, of Sutton Coldfield, Warwickshire: St. Edmund Hall, Oxford, B.A. 1792; M.A. 1795; Deacon, 1793; Priest, 1794. The following is a list of his works: —

"An Exposition of the Lord's Prayer, with Notes Critical and Illustrative. 8vo. 1803.

"Clavis Apostolica, or Key to the Apostolic Writings. 1821."

"Literary Policy of the Church of Rome, exhibited in an Account of her Damnatory Catalogues and Indexes, both Prohibitory and Expurgatory, with Supplements. 1830-43."

"Watson, W. (Prisoner in Wisbech Castle), Important Considerations, or a Vindication of Q. Elizabeth from the charge of unjust Severity towards her Roman Catholic Subjects, printed 1601, edited with a Preface and Notes. 1831."

"Life and Pontificate of Saint Pius V., 8vo. 1832-33."

"Memoirs of the Council of Trent, principally derived from MSS. and Unpublished Records, 8vo., with Supplements. 1834-46."

"Index Librorum Prohibitorum, à Sexto V. Papa, confectus et publicatus; ad verô a Successoribus ejus in Scde Romano suppressus, ed. J. Mendham. 1835."

"Taxe Sacre Penitentiarie Apostolice, with an account of the Taxæ Cancellariæ Apostolicæ, &c., of the Church of Rome. 1836."

"Additions to: 1. The Taxæ of the Church of Rome, 1836. II. The Venal Indulgences, 1839. III. The Index of Prohibited Books, by Gregory XVI., 1840. 1848."

"Venal Indulgences and Pardons of the Church of Rome exemplified. 1839."

"Acta Concilii Tridentini, anno 1562-3, usque in finem Concilio Pii IV. P. M. et alia multa circa dictum Concilium Fragmenta, a Card. Gab. Paleotto descripta, edente J. Mendham. 1842."

"Cardinal Allen's Admonition to the Nobility and People of England and Ireland, A.D. 1588, reprinted, with a Preface, by Eupator, with Additions. 1842."

"On the Announced first Roman edition of the Greek New Testament and Dr. Wiseman." (*Anon.*) 8vo. 1844.

"The Declaration of the Council of Trent concerning the going into Churches at such time as Heretical Service is said, or Heresy preached; edited, with a Preface, by Eupator. 1850."

Tailless Cats. — I remember that, some twenty years ago, there was a prolific family of tailless cats, that, in a comparatively wild state, increased and multiplied in the vaults under the chapel of Clare Hall, Cambridge. This vault, or rather part of the vault, was not devoted to sepulture, but, to the best of my recollection, was the repository of the college fuel.

How they had originally come there I never could learn. They may possibly have been imported by some student from the Isle of Man.

HENRY T. RILEY.

English Letter by Napoleon. — I have cut the following from the *Staffordshire Sentinel*, deeming it worthy of preservation in "N. & Q.:"

"In the collection of Count Las Casas, at Paris, there is preserved a curious document — an attempt, the first, perhaps the only one, of Napoleon Bonaparte to write in English. The sense of this extraordinary epistle is not quite clear, but the words, as well as they can be deciphered, are as follow: — 'Count las Casas — since sixt week I learn the English and I do not any progress. six week do fourty and two day if might have learn fivty word for day I could know it two thousands and two hundred. it is in the dictionary more of fourty thousand even he could must twenty bout much oftenn for know it ov hundred and twenty week which do more two years, after this you shall agree that to study one tongue is a great labour, who it must do in the young aged. Lorwood (Longwood) this morning the seven March thurdsday, one thousand eight hundred sixteen after nativity the year Jesus Christ.'"

THRELKELD.

Cambridge.

Solicitors. —

"In our age," says Hudson (a barrister of Gray's Inn in the reign of Charles I.), "there are stepped up a new sort of people called Solicitors, unknown to the records of the law, who, like the grasshoppers in Egypt, devour the whole land; and these I dare say were express maintainers, and could not justify their maintenance upon any action brought. I mean not where a lord or gentleman employed his servant to solicit his cause, for he may justify his doing thereof, but I mean those which are common solicitors of causes; and set up a new profession, not being allowed in any court, or at least not in this court, where they follow causes; and these are the retainers of causes and devourers of men's estates by contention, and prolonging suits to make them without end." — *Treatise on the Star Chamber.*

R. W. HACKWOOD.

Poetical Wills. — Amongst some scraps, I find the following will of Mr. Joshua West of the Six Clerks' Office, Chancery Lane, dated Dec. 13, 1804:

"Perhaps I die not worth a groat!
But should I die worth something more,
Then I give that and my old coat,
And all my manuscripts in store,
To those who shall the goodness have
To cause my poor remains to rest
Within a decent shell and grave —
This is the will of JOSHUA WEST."

"J. A. Berry,
John Barnes."

R. W. HACKWOOD.

A Gentleman's Library in the Old Times. — Is not the enclosed interesting as a fair specimen of a gentleman's library about the end of the sixteenth century? It occurs on the fly-leaf of a fine copy of Cicero, Ascension Press, 1511, first capital illuminated, rubricated throughout:

"*Nomina Librorū Quorundam.*

Rogeri Roos.
Item, a Salluste.
Item, a Cicero.
Item, a Virgill.
Item, a Booke of Alexandere.
Nowell's de Religione Christianâ.
Item, a Greeke grammer.
Item, a Greeke Xenophon.
Item, a Mantuan.
Item, a book of divinity betwixt Barnes and Standishe.
Item, a booke of Erasmus called Copia Verborum.
Item, a logike booke, Dialectica Johannis Cæsarii.
Item, the Booke of Erasmus, entituled Erasmus ad Sapidum.
Item, a Booke of Horace, as Mæcenas Atavis ædita regibus.
Item, an English booke called the History of Cleominus and Juliet.

Finis per me Rogerū Roes."

J. C. J.

Hackney.

The Charter Oak of Connecticut (2nd S. ii. 226.) — It may gratify your correspondent T. to be informed, that the glorious old Charter Oak still lives and flourishes in a cutting from the parent stock. W. W.

Malta.

South Sea Schemes. —

"Of the more than two hundred projects, *four* only have survived; and these still exist in full vigour, because founded on good sense and honest principles: the Royal Exchange Assurance Company, the London Assurance Company, the York Buildings Company, and the English Copper Company." — *Quarterly Review.*

ABHBA.

Sutile Pictures. — This was the name given by Samuel Johnson to the needlework designs of Mrs. Knowles. I have often been amused with the manner in which the adjective is, almost invariably, quoted as *futile*. But, on accidentally looking at the letters published by Mrs. Piozzi (1788, vol. i. p. 326.), I find that she herself, or her printer, is to blame for the mistake. M.

Queries.

BIBLICAL EPITOMES.

I possess a Latin Vulgate of the sixteenth century, on the lower margin of which there is, neatly written, in Latin elegiacs, a continuous abstract of the contents of every chapter of the Pentateuch, of the historical Books of the Old Testament, of Isaiah, and of Jeremiah down to the 26th chapter, where it ends abruptly. There are altogether about 2000 lines, four being generally applied to the explanation of each chapter. I transcribe the lines written under the 1st chapter of Genesis:

"Condidit e nihilo Dominus mare, sidera, terram:
Et certis fecit legibus ire vices.
Hinc hominem formans, illi benedicit: et hujus
Imperium pariter cuncta timere jubet."

Perhaps some correspondent of "N. & Q." may be able from this specimen to tell me, whether the whole manuscript is a copy of some popular printed aid to the memory of the biblical student, like the memorial hexameters (prefixed to early editions of the Vulgate), giving a single catchword only for every chapter of the whole Bible, *e. g.* Gen. i.:

"Sex, prohibet, peccat, Abel, Enoch, et Archa fit, intrat:"

or like the *Recapitulatio utriusque Testamenti* of Petrus de Riga, in the twelfth century, from the first chapter of which he excludes the letter A, from the second B, and so on through the whole alphabet. In English, we have Henoch Clapham's *Brief of the Bible's Historie*, William Ainsworth's (of Chester) *Medulla Bibliorum*, and, it may be, many others. Indeed, an interesting Note might be written upon these metrical assistances to the study of the Scriptures. PHILOBIBLUS.

SISTER OF THOMAS A BECKET.

Is it known that Thomas à Becket had a sister who, after his murder, was pensioned by the crown? * On searching the early Pipe Rolls for Kent, the following entries (in the *Corpus Comitatus*) of payments by the sheriff attracted my notice, as containing new and interesting information.

20 H. 2. 1174. "Et Roheisie sorori S' Thome, xxxiij^{s}."
21 H. 2. 1175. "Et Roheisie sorori S' Thome, vj^{li} xiij^{s} iiij^{d}."
22 H. 2. 1176. "Et Roheisie sorori S' Thome, xi^{li} de ele-

* For particulars of his sister *Mary*, see "N. & Q." 1st S. x. 486.

mosina Regis in molendino de Cantuaria."

These entries regularly appear in each successive year down to 30 H. 2., after which her son seems to have been admitted to a share in the pension. The next entry being —

31 H. 2. "Et Roheisie et Johanni filio suo, nepoti S. Tome, xiˡˡ de elemosina Regis in molendino Cantuarie."

Soon after which Roheisia seems to have died; for in 34 H. 2. the entry is, —

"Et Johanni filio Roheisie Sororis *Sancti* Tome, xiˡˡ de elemosina Regis in molendino Cantuarie."

My search did not extend beyond this year; but when I next have the Pipe Rolls before me, I will follow up the history of this pension, and transmit to you the result. L. B. L.

Minor Queries.

Roger de Wakenfelde. — In note C 2. to Scott's *Lord of the Isles* I find the following:

"Many clerks and esquires were also there slain and taken. Roger d'Northbrage, Keeper of the King's Signet, was made prisoner with his two clerks — Roger de Wakenfelde and Thomas de Swinton — upon which the king caused a seal to be made, and entitled it his privy seal, to distinguish the same from the signet so lost."

I have searched high and low to ascertain some particulars respecting *Roger de Wakenfelde*, but have failed; and therefore at last beg to apologise for troubling you, the receptacle of all manner of information. I am anxious to know where I can obtain information respecting him, and if possible the arms he bore (I refer to heraldic arms). E. C.

Hogarth's "Country Inn Yard." — In this picture there are represented, sitting on the outside of the Ilford stage, an English sailor and a French lacquey. Now as the top of the coach is rounded, or elliptical, like a segment of an egg in shape, and without any rails at the edges, I am curious to know how persons could possibly retain their seats in such a position, and by what contrivance they managed to "hold on." I presume that this is a fair specimen of the stage coaches at that period. Henry T. Riley.

Doily. — In *The Spectator*, No. 283., it is mentioned that "the famous *Doily* is still fresh in every one's memory, who raised a fortune by finding out materials for such stuffs as might at once be cheap and genteel." Is it from this man that the small cloths laid at dessert are called *doilies?* And what were the cheap materials which he discovered? F. C. H.

Chinese Inscriptions found in Egypt. — Sir G. Wilkinson mentions articles of earthenware, with Chinese inscriptions on them, being found in the tombs of ancient Egypt. There is a very small phial of this kind in Mr. Mayer's Museum at Liverpool. Can any of your correspondents give more detailed particulars as to these alleged discoveries? I have seen it asserted lately that they are forgeries: the subject is worth inquiring into. Henry T. Riley.

Public-House Signs: "The Naked Man." — In Skipton-in-Craven there is a public-house having as its sign "The Naked Man." The sign originally, I feel sure, did not mean a nude human figure. There is in the wall a representation of a figure about eighteen inches high, bearing on it the date 1663, and the letters "I. S." What the figure is I cannot tell, but I enclose you a rude sketch. Can you tell me the meaning of it, or if there are other similar signs in the country? Prestoniensis.

Naked Boy Court. — In 1700 there was a court in Ludgate thus oddly named. What was the origin of the title? Threlkeld.
Cambridge.

Rose Leaves. — Can any reader of "N. & Q." inform me by what process rose-leaves can be converted into black beads? from which I have seen some elegant bracelets and other ornaments manufactured. P. R. H.

Portraits Wanted. — Are there any portraits existing, painted or engraved, of the following worthies: John Hulse, founder of the Hulsean Lectures; Richard Heber, the bibliographer; Dr. Thomas Dod, Dean of Ripon; William Steele, Lord Chancellor of Ireland? T. Hughes.
Chester.

"*Harbinius de Cataractis, Amstelod.*, 1678" (2nd S. ii. 116.). — In a copy of this book, in my possession, is the following MS. note: "A plate in page 257. suggested the idea to the Duke of Bridgewater on the subject of the locks on canals."

The plate in question gives an excellent representation of the lock-gates on the river Brenta, between Padua and Venice. Can this assertion be substantiated? Henry T. Riley.

Marriage, its first Solemnisation in the Church.—

"It is recorded that Pope Innocent III. was the first to decree that marriage should be a church ceremony. Before the reign of this Pontiff, it was only necessary for the bridegroom to go in the presence of witnesses to the bride's house, and lead her to his own home."

Can this be verified? W. W.
Malta.

Saucer. — Is not our word *saucer* derived from the Latin *salsarius*, a salt-cellar? In the time of Edward III. one English name for a salt-cellar was *sausir;* and I am not sure that a sauce-

tureen (for holding salt-seasonings) was not called by the same name. HENRY T. RILEY.

Draught.—In Lincolnshire they *lead* their coals, bricks, &c., or pay for the *leading*. In Leicestershire they *draw* them. In some of the southern counties they *carry* them, and in others they *cart* them. Are other terms used, and in what localities? ANON.

Early Rising or Night Watching.—The indignation of early risers has lately been aroused by some remarks in *Wilson's Essays*, written doubtless in bad taste. Without intending to give the slightest encouragement to indolence, idleness, or dissipation, I venture to assert, that, provided the same proportion of rest be taken, the hours are immaterial. Early risers expatiate on the delicious freshness of the morning air: but may we not set against this the loveliness of departing day, and the charms of moonlight? Granting, however, the advantages of fine summer mornings, it may be asked, in this climate where are they? Then, if rain and chilling winds prevent you from —

"Brushing with early strides the dew away,"

how annoying are the impurities of the domestic atmosphere! The smoke of newly lighted fires! Dust from rubbing and scrubbing! Damp from washing and splashing! What disturbing forces too are in operation!—sweeping, shaking, brushing, and banging among inverted furniture, and minor moveables displaced and persecuted!

As to the alleged injurious effects of artificial light, early risers, be it remembered, must have recourse to it during a considerable portion of the year. At any rate, the reflection that peculiarities of constitution lead to different habits ought to restrain all asperity in the discussion.

Now for my Query:—Although Sir Walter wrote his romances before breakfast, and the hero of a modern novel rose early, as is boasted, cannot numbers of eminent authors be mentioned who produced their works by the light of the midnight oil without smelling of it? C. T.

Fain Play.—When boys are playing, they use these words, as indicative of a truce or temporary cessation. It is worth inquiring what is the origin of this word *fain*. Has it anything to do with the French word *fainéanter*, "to do nothing?" Or ought it more properly to be written *feign?*

HENRY T. RILEY.

Spanish Proverbs.—Could any of your correspondents inform me where to obtain a *good* work on Spanish proverbs, somewhat similar to the one in German by J. Eiselein? When in Madrid, a few months ago, I made every inquiry after a work of the kind, but could only hear of a small collection of about 200 pages, published by "D. Ignacio Boix, Calle de Carretas, No. 8." This I bought; but it is so inadequate to my purpose, that I should feel greatly obliged for the information if a better one exists; which surely must be the case in a language so rich in proverbs as is the Spanish. JAMES MIDDLEMORE.

Griffin's Hill, Northfield.

Elephants exasperated by the Blood of Mulberries.—Dr. Henry More (Fellow of Christ's College, Cambridge,) in a work written by him (under the pscudonyme of Philophilus Parrasastes), entitled *Enthusiasmus Triumphatus* (1656, 12mo.), says, in the preface to the reader:

"These, I spread before him" (his opponent Mastix, who was Vaughan, the author of *Anthrosophia Theomagica,*) "like the bloud of Mulberries before Elephants in battel to provoke his Irascible."

Is there any foundation for the statement that elephants were thus exasperated? and where is contained any account of it? BELPHOS.

Queries on Shelley.—

1. What is the classical allusion in the following lines?

"And mothers gazing, drank the love men see
Reflected in their race, behold, and perish."
Prom. Unbound.

2. "And now from their fountains
In Euna's mountains," &c.
Arethusa.

What were the streams that rose in these mountains which the Greeks identified with the Arethusa and the Alpheus? And how could any such streams "sleep beneath the Ortygian shore," unless they are supposed to take a second submarine journey? C. MANSFIELD INGLEBY.

Birmingham.

Leaning Towers and crooked Church Spires.—Have we any leaning towers in England, at all in the style of that wonder of the world at Pisa? or like the Garrisenda at Bologna, which is eight, or, according to some, nine feet out of the perpendicular? We have had some very remarkable examples of crooked spires, particularly that of the church of St. Nicholas at Great Yarmouth, which served as a landmark from sea; and it was observable of this steeple, that, from whatever way it was viewed, it appeared awry. Some (query, needless) apprehension of insecurity prompted its being taken down and rebuilt, and thus a great object of curiosity was annihilated, about the beginning of the present century.* Query, how was this obliquity occasioned, and how long had it existed? There also is, or was, a similar instance of a crooked steeple at Chesterfield, Derby-

* There is an excellent view of Great Yarmouth, with the spire in its primary (or crooked) state, in Buck's *Perspective Views*, London, 1774, vol. iii. plate 82.

shire; and there may be others, which some of your readers may be so obliging as to point out.

Δ.

Richmond.

Minor Queries with Answers.

"Paul a Knave." —

"The under-miller is in the language of Thirlage called the knave, which indeed signified originally his lad (knabé, German), but by degrees came to be taken in a worse sense. In the old translations of the Bible Paul is made to term himself the knave of our Saviour. The allowance of meal taken by the miller's servant was called knave-ship." — *Note from The Monastery*, p. 178.

Can any of your numerous correspondents tell me the date of the translations where this word "knave" is found? CLERICUS RUSTICUS.

[It is surprising that this palpable hoax should have received credence from the time when Dr. Fuller wrote his *Church History* (see under A.D. 1384) to that when Sir Walter Scott published *The Monastery*, especially after the exposure of this *knavish* fraud by the learned Humphrey Wanley in 1699. The volume containing the hoax proved to be Tyndale's Bible, published under the name of Thomas Matthew, MDXXXVII., the forger having erased the XVII. It was purchased by Lord Oxford, and stands No. 154. in the Harleian *Catalogue of Printed Books*, vol. i. p. 9., 8vo. 1743, where it is thus described: "The Bible with marginal notes, black letter, with cuts, 1520. This is the Bible, in which, by an artful counterfeit, described by Mr. Wanley, St. Paul is called *an kneawe*, &c.: the rasure of the true words *the servaunt*, and the insertion of the false reading, though discoverable by an exact observer, are so well executed, that the Bible was sold to the Duke of Lauderdale for seventeen guineas, by one Thornton, who indeed first effaced Matthew's Preface, all the dates except one, of which he erased xvii., and added a note that this Bible, which was the edition of 1537, was printed in 1520, a date earlier than that of any English Bible. It does not appear that this reading was ever really printed." Hearne also informs us, that Mr. Dodwell told him, that on a wager being laid concerning this matter, inquiries were made both in England and Ireland after a Bible which had "Paul a knave," &c., and that the result of all was, that the word *knave* was not to be met with in any printed Bible. See Wanley's own account of this forgery in Lewis's *History of English Translations*, p. 47.; and Wanley's Letter to Dr. Charlet in Aubrey's *Letters by Eminent Persons*, vol. i. p. 95. This *knavish* volume was in private hands for some years after the sale of the printed books of the Harleian Library, and was eventually added to the Royal Library. Upon the gift of this magnificent collection to the nation by George IV., it was rejected as imperfect. It now forms one of the literary curiosities in the great collection of early English Bibles in the library of George Offor, Esq., of Hackney, where it is in excellent preservation, and completed from another copy. We may add, that in Wicliffe's translation of the New Testament, published by John Lewis in 1731, the word *knave* is used in Rev. xii. 5., "And sche bare a *knaue* child," meaning a *male* child.]

Philip Nichols of Trinity Hall. — This person, a Fellow of Trinity Hall, Cambridge, was expelled for stealing books from St. John's College library, August 4, 1731. What eventually became of him, and where did he die? He is mentioned in vol. i. of the *Gentleman's Magazine*.

HENRY T. RILEY.

[Philip Nichols (sometimes spelt Nicols), Clerk, Doctor of Laws, Fellow of Trinity College, was unanimously expelled on August 4, 1731, and a copy of the sentence in Latin affixed to the college-gate, signifying that he had been guilty of dissolute living, and of stealing many valuable books of the library of St. John's College and elsewhere, to the great scandal and dishonour of that university. (*Gent. Mag.*, i. 351.) He was afterwards one of the writers in the *Biographia Britannica*, and the articles in the first edition signed P. are attributed to him. ("N. & Q." 2nd S. i. 455.) In one of the articles (that of Dr. Joseph Smith) was a letter from Sir Thomas Hanmer, reflecting on Bishop Warburton, in regard to Shakspeare, which the Bishop prevailed on the proprietors to cancel. On Warburton's refusing to give this literary Cerberus a sop, Nichols subsequently republished *The Castrated Letter of Sir Thomas Hanmer in the Sixth Volume of the Biographia Britannica*, with an Impartial Account of the extraordinary Means used to suppress this remarkable Letter, fol., 1763. Bishop Warburton does not fail in noticing it to refer to Nichols's expulsion from the university. Nichols also wrote the Life of Bishop Hoadly for the *Biog. Britan.*, which gave such offence to the family, that the Bishop's son, Dr. John Hoadly, supplied another article for the Supplement of that work. On the publication of the latter article, Lord Chancellor Yorke thus writes to Dr. Hoadly: "Your description of Nichols entertained me. *Helluo librorum*, I suppose, from the strength, depth, and leger-de-main of his cassock. One of that name, a few years ago, was a famous book-stealer in libraries, convicted at the Old Bailey, and perhaps now returned from transportation. Nothing is so natural as that a felon book-stealer should turn hireling panegyrist, or felon libeller, in his regenerate state. It is a metempsychosis devoutly to be expected." — *Gent. Mag.* xlvi. 166.]

C. U., Organ Performer to the Prince Regent. — Having in my possession a quantity of manuscript music, by a person who styles himself "C. U., Organ Performer to His Royal Highness the Prince Regent, An. Dom. 1818," I should feel particularly obliged if you could inform me who "C. U." was. BENJAMIN DAVIS.

[Having referred this inquiry to DR. RIMBAULT, he has kindly furnished us with the following Note: —

"I have several MS. pieces for the organ by CHARLES UPTON, an organist and composer of the beginning of the present century. They do not possess any particular originality, or show any great scientific skill, but may be called 'respectable.' Probably the 'C. U., Organ Performer to the Prince Regent,' was this Charles Upton. Mr. Upton's name does not occur among the 'Musicians in Ordinary' to the Prince; nor do I find an 'Organ Performer' in any of the Royal Household lists of the period. His title was most probably an assumption, from his having played upon some occasion before his Royal Highness. EDWARD F. RIMBAULT."]

Precentor of the Province of Canterbury. — What are the duties attached to the office of the Bishop of Salisbury under one of the titles which he bears, viz. "Provincial Precentor of Canterbury"? It was gravely stated at a clerical meeting the other

day, that the name implied that the "Bishop of Sarum was anciently responsible for instructing the Archbishop of Canterbury to sing, and hence he was called 'Provincial Precentor of Canterbury.'" I am unwilling to expose the absurdity of such a supposition, but I shall be glad to know whether any of your ecclesiological readers can explain the origin and duties of the office, or refer me to an authority which shall satisfy my curiosity. Has it not some reference to Convocation? CLERICUS RUSTICUS.

[This office, attached to the See of Sarum, or Salisbury, is one belonging to the province of Canterbury, and not to the archbishop individually. The dean of the province is the Bishop of London; the sub-dean, the Bishop of Winchester; the chancellor, the Bishop of Lincoln; the precentor, the Bishop of Sarum, or Salisbury; and the chaplain, the Bishop of Rochester. The Sarum Office Books, such as the Breviaries, the Antiphonaria, the Gradualia, Hymnarii, &c. are of the highest authority, because flowing from the source to which had been confided the purity of the songs of the Church.]

Bamboozle. — Would you, through the medium of your delightful periodical, kindly assist me to the origin or derivation of the not very elegant word bamboozle? It sounds very much as if it belonged to the bamboo family, but the particulars of the connection I am at a loss to discover. PHILOLOGUS.

[In Todd's Johnson it is stated to be a cant word, from *bam*, a cheat; of which Richardson, in his *Supplement*, gives the following example:

"*Prig.* This is some conspiracy, I suppose, to *bam*, to chowse me out of my money."—Foote, *The Cozeners*, Act III. Sc. 1.

Bouchier, in his Glossary, says, "This term *bamboozle* has, with great propriety, long had a place in the Gipsy or Canting Dictionaries, it being, in my opinion, the sole invention of gipsies, or vagrants." It seems to have first come into vogue during the early part of the last century; for in *The Tatler*, No. 230., we read, "The third refinement observable in the letter I send you consists in the choice of certain words invented by some pretty fellows, such as banter, *bamboozle*, country put, and kidney, some of which are now struggling for the vogue, and others are in possession of it."]

"*The World Unmasked; or, the Philosopher the Greatest Cheat*," 1736. — Who is the author? ANON.

[By some attributed to Bernard Mandeville.]

Replies.

LORD HALIFAX AND MRS. BARTON.

(2nd S. i. 265.)

If PROFESSOR DE MORGAN will consult another of Mrs. Manley's disgraceful works, he will find an allusion to these parties. It is entitled "*Memoirs of Europe towards the close of the Eighth Century.* Written by Eginardus, secretary and favourite to Charlemagne, and done into *English* by the Translator of the *New Atalantis*." My copy is "The second edition, corrected, 1711." A Key is appended, entitled "A Key to the Third Volume of the *Atalantis*, called *Memoirs of Europe*." The pages given in the key frequently do not correspond with the pages intended to be designated. Lord H—l—x is "Julious (*sic*) Sergius;" "Bartica" is "Sir Is. Neuton's (*sic*) Niece." At p. 252. a pretended history of Lord Halifax is given; then follows an account of his palace, devoted to luxury and debauchery. At p. 268. the name of Bartica is introduced, described by her lover as "a Traitress, an inconsistent proud Baggage," upon whom he had lavished "myriads," "besides getting her worthy ancient Parent a good post for connivance." Then she is described as exacting marriage as the only terms of continued intimacy with her lover. He professes that "if he pined himself to death, he was resolved not to marry her — while she was so saucy."

The testimony of Mrs. Manley is of course wholly valueless, except as an indication that scandal was current. How utterly ignorant Mrs. Manley was of the circle whom she calumniated appears from her describing Sir Isaac Newton as the "worthy parent" of Bartica. If PROFESSOR DE MORGAN wishes to see the volume, my copy is at his service. R. BROOK ASPLAND.

Dukinfield.

I regret to disturb the conclusion to which PROFESSOR DE MORGAN has arrived respecting this work. His informant was right, for it *does* contain "the current scandal relative to Lord Halifax and Newton's niece," as he will find by consulting the third volume of the edition of 1720. That edition *is* provided with a key to the entire work; but, from the fact of its being appended to the first volume, though separately headed, it probably escaped the PROFESSOR'S notice. In it I find, under reference to page "263. *Bartica*, Sir *Isaac Newton's* Niece," and on turning to the page in question, the following passage:

"'I think, my Lord *Julius Sergius*,' continued I, addressing more closely to his Lordship, ''tis hard, that of all this heavenly Prospect of Happiness, your Lordship is the only solitary Lover: What is become of the charming *Bartica*? Can she live a Day, an Hour, without you? Sure she's indisposed, dying or dead.' 'You call the Tears into my Eyes, dear Count,' answered the Heroe sobbing, 'she's a Traitress, an inconstant proud Baggage, yet I Love her dearly, and have lavished Myriads upon her, besides getting her worthy ancient Parent a good Post for Connivance. But, would you think it? She has other Things in her Head, and is grown so fantastick and high, she wants me to marry her, or else I shall have no more of her, truly: 'Twas ever a proud Slut; when she pretended most Kindness, when she was all over Coquet, and coveted to engage me more and more; when our Intimacy was at the height, she us'd to make my Servants wait

three Hours for an Answer to How-d'-ye, or a Letter, which I sent every successive Morn.' ".

Julius Sergius, I ought to have previously noted, is the name given in the Key to "Lord II——x."

Should PROFESSOR DE MORGAN wish to consult the volumes, I shall be happy to leave them at your office for his use. T. C. S.

PASSAGES IN GOWER.

(2nd S. ii. 327.)

I beg to offer the following explanation of some of the expressions in Gower of which an explanation is asked.

1. "And I can ever *lenger the lasse*." May not this be "*linger the less*," and the meaning be, "I have but little time to spare"?

4. "And though I stonde there a *mile*." Apparently the idea of *time* is transferred to that of *space*, perhaps in obedience to the exigencies of the rhyme. "A mile" may be put for "as long as it would take to walk a mile;" or it may be quite a general expression for "a long time."

5. "Ne so well taught *at mannes eye*;" *i. e.* as was generally evident, as appeared to the eyes of men. Elsewhere Gower uses the expression "at eye," or "at the eye." Thus:

> "The thing so open is *at eye*."

But he is also fond of employing the possessive "mannes" or "worldes," in order to make an expression assume its most general form. Thus:

> "That out of *mannes nacion*
> Fro kinde they be so miswent."—I. 55.

Speaking of the daughters of Phorceus, who were like serpents. And, —

> "Thus we be come for to preie
> That ye *my worldes deth* respite."—I. 116.

7. "*Doaire*" apparently is that with which one is *dowered* or gifted; and, in the connexion in which it occurs, *a province*. We find it in Chaucer:

> "But ther as ye me profre swiche *dowaire*,
> As I first brought," &c. — C. T. 8724.

8. "Whan he were *of dawe*;" *i. e.* when he was dead, literally "out of day, or life." The A.-S. *dæg* is used of the time of a man's life.

9. "The thing is torned into *was*;" *i. e.* it is become a matter of the past: you can only speak of it in the past tense, and say "it was."

10. "That she about her white *swere*. It did," &c.; *i. e.* that she put it about her white *throat*. The A.-S. *swer*, *sweor*, &c., means a pillar or column. Hence it would be applied figuratively to the neck, as the pillar or column which supports the head. J. J. STEWART PERowne.

King's College.

Marrement (2nd S. ii. 327.) — I can help F. R. DALDY with but one word from Gower, *marrement*, at present. This is old French. "MARREMENT, *marissement*, *marriment*: douleur, deplaisir, affliction, tristesse, chagrin, plainte; *mæror*." — *Rocquefort*. A. B.

HOPS.

(2nd S. ii. 243. 276. 314. 335.)

As the rhymester has not told us in what year the "reformation" to which he alludes took place, and as your correspondent MR. YEOWELL has not made it a bit more clear, it must be confessed that the question of the introduction of the cultivation of hops into England is still left a doubtful one. The fact of their importation from Flanders is of very little assistance in settling the date, since that continues in our own day. Until any article of food or commerce becomes a kind of necessity, it will be so little regarded that few will be able to determine the precise date of its introduction. It is so with "the wicked weed" that bitters our ale. Hops are probably indigenous to England, but they seem not to have been much cultivated until the adulterations practised by the Flemish growers made the hop merchant's venture, always a precarious, and often a losing one. Harrison, writing in the reign of Elizabeth, says:

> "Of late years we have found and taken up a great trade in planting of hops, whereof our moory hitherto and unprofitable grounds do yield such plenty and increase that there are few farmers or occupiers in the country which have not gardens and hops growing of their own, and those far better than do come from Flanders unto us. Certes the corruptions used by the Flemings, and forgery daily practised in this kind of ware, gave us occasion to plant them here at home, so that now we may spare and send many over unto them." — Holinshed's *Chronicles*, vol. i. p. 185–6., edit. 1807.

What the relative superiority of English hops was over Flemish adulterated ones, we gather from an entry in the household book of the L'Estranges (*Archæologia*, vol. xxv.), where, under 1530, we read, —

> "Item, p^d the iiij day of Octobre to Robert Baynard by the hands of John Tiff for one hundred hoppys, 18^s.
> "Item, p^d xxviij day of January to Frances the Flemyng for 333^lbs hoppes at xij the hundred . . . 39^s 4^d."

In other words, English hops were worth half as much again as those from Flanders.

In the same household book we meet with the following entry:

> "To my lady Spellman's servant for thynnyng the hop yard."

E. G. R. will note that these were Norfolk hops.

From a letter in Burgon's *Life of Sir Thomas Gresham* (vol. ii. p. 169.), it would seem that in

1566 the cultivation of hops was not of great extent in Flanders:

"Allst (where most of the hopps groweth) viij miles from Antwerp."

These hops appear to have been chiefly intended for home consumption, and for the English market; even the fame of them seems to have been quite unknown to the Venetians, notwithstanding their extensive foreign commerce. Sig. Giovanni Michele, writing from this country in 1557, enumerates "among the articles of commerce . . . things called hops (the flowers of a certain tree or plant), necessary as ingredients for making beer." In Spain, if hops were not cultivated, their value appears to have been at least well-known. Sir Richard Wingfield, in his last illness at Toledo (1525), —

"Did eat melons and drank wine without water unto them, and afterwards drank beer, which is made here by force bitter of the hop, for to be preserved the better against the intolerable heat of this country." — Ellis's *Original Letters*, 3rd Series, vol. ii. p. 21.

In the preface to his volume on *Manners and Household Expences*, Mr. Botfield quotes an English MS. of the beginning of the fifteenth century (*Sloane*, No. 4. p. 166.), in which beer is directed to be well hopped. W. Denton.

E. G. R. asks, whence *humulus* and *lupulus?* Linnæus ingeniously derives the former from "*humus*, moist earth, such as the plant in question prefers." From a comparison of the Sw. and Dan. *humle* with *humbletoft* and *humbleyard* (in Sw. *humlegörd*), cited, one would imagine that *humle*, &c., were derived from *humilis*, humble (also small, weak, base, ignoble); but *humle*, Low Lat., *humulus*, *humulo*, and *humlo*, are from Gall. *houblon*, from *lupulum* (by dropping the *l*), *lupulus*, dim. of *lupus*, a wolf, also *hops;* and in the latter sense allied, perhaps, to λοβὸς. Dufresne gives also, "*Humularium* ager *humulo* seu *lupulo* consitus, nostris *Houblionniere*, alias *umeau* et *umelaye*." *Lupulus* is found in Latin dictionaries. See Dufresne (*Gloss. Med. et Inf. Lat.*, vol. iii.); *Linn. Gen.*, 522.; *Schreb.*, 689.; *Willd. Sp. Pl.*, vol. iv. 769.; *Mart. Mill. Dict.*, vol. ii.; *Sm. Fl. Brit.* 1077.; *Juss.* 404.; *Lamarck. Illustr.*, vol. i. 815.

R. S. Charnock.

Gray's Inn.

It is curious to observe the changes which take place in the tastes of Englishmen for the good things of this life.

Our ancestors were very fond of sweet things. Hentzner, describing Queen Elizabeth, says:

"Her lips were narrow, and her teeth black, a defect the English are subject to, from their too great use of sugar."

Laleham, a gay courtier of that day, says:

"In the morning I rise ordinarily at 7 o'clock; then ready, I get me commonly into my Lord's Chamber, or into my Lord President's; there, at the cupboard, after eating the manchet, served over night for levey, I drink me a good bowl of ale. When in a sweet pot it is defecated by all night's standing, the drink is better, take that from me."

Honey, and liquors made from it, such as mead, were great favourites. It is not likely, therefore, that hops should be popular; and when they were used, it was more from necessity than choice, and only in the case of ale which was intended to be kept for some time. It appears that beer, of which there was probably a quick draught, contained no hops at all.

A great change has taken place, and a taste for bitter things is now prevailing; which is shown in the frequent omission of sugar as an ingredient in tea; and still more in the love of bitter beer, — a dose of which would have been rejected by our ancestors with dismay.

It is singular that the word "brewing," which, notwithstanding the philippic of one of the Hon. Members for Surrey against porter, is connected in the minds of Englishmen with most agreeable associations, when applied figuratively is always used in a bad sense. We talk of "a storm brewing;" "there is some mischief brewing;" but we never hear of "any good brewing." R. W. B.

It may assist your correspondents in coming to a right conclusion on the relative value of the testimony of the old rhyming tradition and Fuller's statement of a petition of the Commons against hops in the time of Henry VI., if I repeat what I have before stated, that in a search a few years since amongst the records of Great Yarmouth, I found and noted under the 32*nd year of Henry VI.* that *one sack of "hoppes"* paid a *tronage* of 3*d. to the Water Bailiff in that year*, and there are probably earlier entries of a similar kind which escaped my notice. During the reign of Henry VI. it will be seen by a reference to the Rolls of Parliament, or to Cotton's *Records*, that much discussion was going on in Parliament about beer, and a petition on the subject of hops by no means so unlikely as your correspondent Mr. Yeowell would infer. Henry Harrod.

Norwich.

LONG LANKYN BALLAD.

(2nd S. ii. 324.)

In the *Drawing-Room Scrap-Book* for 1835, edited by L. E. L. (the late lamented Miss Landon, afterwards Mrs. Maclean), at p. 11. there are thirteen stanzas, and some fragments of the curious ballad of "Long Lonkin," appended to her poetical illustration of a view of Honister crag and glen in Cumberland, traditionally the scene

of a border-skirmish between the Elliotts and Græmes. They will add materially to, and may serve to fill up some gaps in the larger portion of the ballad furnished by M. H. R. The stanzas are printed in four short lines, but are here transcribed in two long ones, for economy of space:

"The lord said to his ladie, as he mounted his horse,
'Beware of Long Lonkin, that lies in the moss.'

The lord said to his ladie, as he rode away,
'Beware of Long Lonkin, that lies in the clay.'

'What care I for Lonkin, or any of his gang?
My doors are all shut, and my windows penn'd in.'

There were six little windows, and they were all shut,
But one little window, and that was forgot.

. . . . . .

And at that little window Long Lonkin crept in.

'Where's the lord of the hall?' says the Lonkin:
'He's gone up to London,' says Orange to him.

'Where are the men of the hall?' says the Lonkin:
'They are at the field ploughing,' says Orange to him.

'Where are the maids of the hall?' says the Lonkin:
'They are at the well washing,' says Orange to him.

'Where are the ladies of the hall?' says the Lonkin:
'They are up in their chambers,' says Orange to him.

'How shall we get them down?' says the Lonkin:
'Prick the babe in the cradle,' says Orange to him.

'Rock well my cradle, and be-ba my son;
You shall have a new gown, when the lord he comes home.'

Still she did prick it, and be-ba she cried,
'Come down, dearest mistress, and still your own child.'

'Oh! still my child, Orange, still him with a bell.'
'I can't still him, ladie, till you come down yourself.'

'Hold the gold bason, for your heart's blood to run in.

. . . . . .

'To hold the gold bason, it grieves me full sore;
Oh! kill me, dear Lonkin, and let my mother go.'"

. . . . . .

Miss Landon adds, that the ballad was communicated to her by a friend, and had never been published. V. F. S.

I beg to refer your correspondent M. H. R. to the under-mentioned editions of the popular old ballad "Lankyn," or "Linkin," otherwise "Lamkin, Lammerlinkin, Belinkin," &c., names derived, it would seem, from the epithet *linkie*, applied in the South of Scotland to a sly, deceitful person (*links*, Danish, sinister; also sly, dexterous, crafty: Wolff), and bestowed upon Lambert, the ill-requited builder of Prime Castle, from the cunning and secresy with which he introduced himself into that fortalice. The owner of the castle is styled in one version "Lord Wearie," in another "Lord Arran," but in what part of Scotland (or dreamland) the building itself was situated does not appear.

The earliest and the worst edition of the ballad is that given in Herd's Collection (2 vols. 8vo., Edinburgh, 1776), and entitled *Lammikin*. The next, and a far better version, occurs in the first volume of Jamieson's *Popular Ballads and Songs* (Edinb. 1806), who calls its hero "Lamkin." Mr. Finlay, in his *Scottish Historical and Romantic Ballads* (Edinb. 1808), gives two copies of it, and restores the title Lammikin. The best version, however, may be found under the title of "Lambert Linkin" (of which all the preceding names are clearly abbreviations), in Motherwell's valuable, but now scarce 4to., entitled *Minstrelsy, Antient and Modern* (Glasgow, 1827). From the first stanza, M. H. R. may discover the name of the castle, and the provocation which gave rise to the horrible revenge of the builder. He may also from the same copy fill up the *lacunæ* in his own interesting variation. W. L. N.

Bath.

SYSTEMS OF SHORT-HAND.

(2nd S. i. 402.)

Mr. Hackwood refers to an *English Treatise on Stenography*, published in 1588 by Dr. Timothy Bright, and dedicated to Queen Elizabeth, but he remarks, "*I have no further note of it.*" He, with many others, will be gratified on seeing the first notice of any treatise, in English, on this now indispensable accomplishment. It was my good fortune to transcribe it from the original many years since, but it was put aside with similar treasures, after an inconsolable bereavement. The writer of the letter was the secretary of Lord Burleigh.

"Mr. Hicks. — Dr. Bright hath a desire to be insinuated to the favourable acquaintance of Mr. Rob. Cecill. He hath begun by dedication of some of his book for one hour to my L. house. He was sometime, as you also know, under my charge in Cambridge, when I was readie, according to that habilitie I then had, and in that state his friends required to do him the best good by waie of instruction that I could. Whereas having given me cause of comfort by his good providings, I retain still the same good will to do him the best good I maie.

"He hath enterprised a matter of rare noveltie and effected it, whereof I made report to Mr. Robert. He is desirous to have some effectual fruit of his travayle, having charge of a familie, and his profession yielding him small maintainance as yet, till he have gotten better acquaintance, and onlie desireth the recommendation of his state to my L. for some priviledge to be given him by her Majestie for the onlie teaching of this his own invention, and the printing of such things as shall be taken by that mean, as also of his own travayles in his profession; matters reasonable in my poor opinion to be required, and wherein there should be no difficultie to obtain, considering how some other states, to inconrage their own people, and to take use of their Laboures, propound rewards and compound with the Inventors of any serviceable art.

"The art he will teach Mr. Robert. And when he hath taught it to his brother who onlie hath the practice, he will bring him to the Court, or to his lodging at London to make proof of it, to the intent he maie the better

report uppon experience. This paper included will shew it, though it cannot deliver it. Which contayneth the whole epistle to Titus. A matter of great use and commoditie, to couch much matter in so short compasse, and to take a speech from anie man's mouth as he delivereth it, which both your Lawyers in your Court-houses, and students in the Universitie maie make good use of.

"I praie you for that I found Mr. Robert in good disposition to see the practice, and to give the Author his good word; furthermore, take some time to know when his pleasure maie be to appoint the Doctor to attend on him and lett the partie understand of it whom you maie find near St. Bartholomew's hospitall where he hath a house, and maie provoke him by this courtesie to do as much for you as Mr. Babingtons barber had done in a like case, of using his art and facultie by requitall. And thus I commend me heartilie to you, desiring you to recommend my poor favour to Mr. Robert as of one who according to that dutie and devotion he oweth to the roote beareth a like affectionate goodwill to the branch, which he will also be readie to pursue and perform with everie serviceable office he maie to his uttermost poor abilitie. — Enfield house, this xxx first of March, 1586. Your assuredlie assured, VIN. SKYNNER.

"To my verie loving friend
Mr. Michael Hicks,
At Lincoln's Inn."*

From this date short-hand had made such progress that Morhof, in his *Polyhistor*, 1747 (i. 727.), wrote, —

"Nowhere has the art of swift and secret writing flourished so, and been more diligently cultivated than among the English."

And in the French *Encyclopédie*, under the article "Tachygraphie," it is confessed that —

"The English are those of all people in the world which most generally use, and have made the greatest progress in this art. . . . In short, they have brought this kind of writing to perfection."

Among my rare treasures on this subject is a beautiful copy with the synoptical table, in vellum, of —

"Characterie. An arte of shorte, swifte, and secrete writing by Character. Inuented by TIMOTHE BRIGHT, Doctor of Phisike. Imprinted at London by J. Windet, the Assigne of Tim. Bright, 1588. *Cum privilegio Regiæ Maiestatis.* Forbidding all other to print the same." 24mo., not paged.

BENJAMIN HANBURY.

16. Gloucester Villas, Brixton.

Replies to Minor Queries.

Ballad on Agincourt (2nd S. ii. 349.) — The fine old ballad referred to by MR. COLLIER may safely be ascribed to the reign of Elizabeth, if not to an earlier period. It was, undoubtedly, popular before 1600, in which year it is quoted by Thomas Heywood in the *First Part of King Edward the Fourth* (Act III. Sc. 2., ed. Shakspeare Society). It occurs in the scene between the King and the Tanner, where Hobs and his companions sing it to his disguised Majesty, as a "three man's song."

"Agincourt, Agincourt! know ye not Agincourt?
Where the English slew and hurt
All the French foemen?
With our Guns and Bills brown,
Oh, the French were beat down,
Morris-pikes and Bowmen," &c.

I have seen a black-letter broadside of this ballad, but cannot say, from not having "taken a Note" at the time, in what collection. I think, however, that it was in the Pepysian. It has not been reprinted, as far as my knowledge extends, in any of the numerous ballad-books, dating from the 1723 *Old Ballads* downwards.

As regards Henry Harper, the printer, I do not find that he printed anything before the reign of Charles II., or perhaps the latter part of the Commonwealth. I am making collections for a history of our old ballad printers, and should be glad of any facts or dates upon this interesting subject.

The black-letter type was used by ballad-printers down to 1700, and perhaps for some few years beyond. We cannot judge of the date of a ballad from the fact of its being in black-letter, as I find instances of the same metal types being used by Gosson in the reign of James I., and by Thackeray at the end of the same century.

I am delighted to hear that MR. COLLIER is making progress with his new edition of Shakspeare, an edition that the real lovers of the poet are looking forward to with the deepest interest.

EDWARD F. RIMBAULT.

"*The Carmagnoles*" (2nd S. ii. 269. 334.) — Both the querist and the answerer are in error as to the name of this air, which is not *Les Carmagnoles*, but *La Carmagnole*, and is a *dance*, from which the air takes its name. The refrain of the song is "*Dansons* la Carmagnole," &c. I do not know why J. H. H. characterises it as "one of the *most sanguinary* songs of the first Revolution." The original versions of the song had nothing *sanguinary*, but rather, indeed, were an attempt at light pleasantry; as for instance, in allusion to some supposed plot of the queen against Paris, it was sung:

"Madame Veto a promis
De reduire tout Paris;
Mais son coup a manqué,
Grace a nos Grenadiers!
Dansons la Carmagnole," &c.

And on the Duke of Brunswick's retreat.

"Monsieur Brunswick a promis
De marcher tout droit à Paris,
Mais quel diable chemin?
Il s'en est allé par Louvain!
Dansons La Carmagnole.
Vive le son (*bis*)
Du Canon."

There were a great many verses of a similar kind,

* Lansdowne MSS., vol. li., art. 27.

and no doubt many were successively added, and as the revolutionary fury proceeded to murder and massacre, it is very likely that stanzas of a sanguinary character may have been interpolated, but I do not remember to have heard or read any such. About the time this song was first in vogue, the mob in the streets began to wear round jackets without skirts (the *bonnet rouge* followed a little later), and these jackets were then, and I believe still are, sometimes called *carmagnoles*. The name was certainly derived from Carmagnola, a town in Piedmont, where the dance was probably invented, and which also gave his *nom de guerre* to the celebrated Francesco Buffo. [Bassone ?]

I wonder that J. H. H. should have had any difficulty in finding the *music*. I have seen it frequently in a separate shape, and I have it in two collections. But I am still more surprised at finding it employed as a chime on so solemn an occasion as Rex describes at Chamounix, and cannot help suspecting some mistake. The air has some resemblance to more than one of the many *chimes* common in France, called *Carillons;* and the improbability of the revolutionary *Carmagnole* becoming a kind of religious requiem or alleluia in the remotest valley of the Alps is so great that I should suppose that J. H. H. must have misunderstood his informants, or misheard *Carmagnole* for *Carillon*. C.

This shall be copied from a cotemporaneous printed copy, and left for J. H. H. at the publishers, Messrs. Bell & Daldy, next month, as J. H. H. gives no address. F. A. C.

Magdalen College, Oxford: John Huddleston (2nd S. ii. 57.) — I am under the impression that the Father Huddleston who was confessor to the Duke of York was the same person as the Father Hurlston or Hodlestone who aided Charles II. in his escape, after leaving Boscobel. If so, he can hardly be identical with the "John Huddleston" recommended for a Demyship at Magdalen by King James, some five and thirty years afterwards.

Was this Father Huddleston a Cumberland man, or was he a member of the ancient family of that name at Sawston, near Cambridge?—the present head of which, according to a recent statement in one of the public prints, was at one time all but engaged to Eugenie, now Empress of the French. Henry T. Riley.

Celtic Element in the English Language (2nd S. ii. 308.) — Eden Warwick will find this subject ably treated by Latham (*English Language*, Walton and Maberly, 2 vols., 28*s*.), who divides this Celtic element into five classes. 1. Words of late introduction, not original and constituent parts of the language. 2. Words common to the Celtic and Gothic stocks, and more properly termed Indo-European. 3. Words which have come to us from the Celtic through the medium of some other language. 4. Words which have been retained from the original Celtic, forming constituent parts of the language. 5. Words only employed in the districts bordering upon the Welsh, Cornish, or Gaelic — *i. e.* provincialisms. Dr. Latham adds that there are no vestiges of the Celtic in the grammatical structure of the English language. Threlkeld.

Cambridge.

The Queen's Case Stated (2nd S. ii. 329.) — In reply to the inquiry of Uneda, I beg to forward the following lines:

"THE QUEEN'S ALPHABET,

"*By the Hon. W. H. J. Scott.*

"A was an Awning that covered the Queen.
B was a Bergami, not to be seen.
C was a Copley, with aquiline beak.
D was a Denman, who quoted some Greek.
E was an Eldon, who sends the king's writ.
F was a Flinn, who went into a fit.
G was a Gifford, who pockets large fees.
H was a Hownam, who fell on his knees.
I was the Inn that Dame Barbara kept.
J was Jerusalem, where they all slept.
K was a Keppel, who saw the Queen walk.
L was a Lindsey, who heard people talk.
M was Majocchi, who swore in September:
N was the Nothing that he could remember.
O was Ompteda, a crony of Cooke's.
P was a Partner of Williams and Brooks.
Q was the Queen, much exposed to attack.
R was Restelli whom Powell sent back.
S was a Sacchi, be-hooted and hatted.
T was the Truth, if we could but get at it.
V was Vassali, who swore all he could.
W *was* Wisdom, and also *is* Wood.
X was Ex-Chancellor living in clover.
Y was the Yacht that they did not send over.
Z was the Zealot who brought her to Dover."

C. Oldershaw.

Jericho (2nd S. ii. 330.) — One of the suburbs of Oxford is called Jericho. Can any of your correspondents say when it first received this name? It having the reputation of being devoted to much the same "futile purposes" as the Jericho of Henry VIII., it is just possible that it may have thence derived its name. Are there any more Jerichos in England? and if yes, where? and of what character? Henry T. Riley.

Ethergingis (2nd S. ii. 289.) — This word, which occurs in the *Liber Winton*, is from the genitive *ægtheres ganges*, which means "on either side." Notary.

Verses in Richmond Park (2nd S. ii. 346.) — Mr. Croker's lines (No. 2.) were affixed to a tree, *not* in "Richmond Park," where they would have had no meaning, but to a tree in the village of West Moulsey in Surrey, that gentleman's pro-

perty, round which he had opened a space and placed a seat for the use of the public; and the lines were addressed, not to "Strangers" (as printed in "N. & Q."), but to "Neighbours." The warning, however, I am sorry to be obliged to add, was ineffectual. In a few years the tree was seriously injured, the inscription torn down, and the seat destroyed by the perverse mischief of some of those to whose use they had been thus dedicated. C.

Honora Sneyd: Miss Edgeworth: Major André (2nd S. i. 383.; ii. 36.) — I have not seen "N. & Q." for several weeks, and only accidentally observed, when glancing over some back numbers on this day, that a writer (2nd S. ii. 36.) speaks of Mr. Fitz-Patrick as having expressed himself incorrectly, whereas it was the Philadelphian *Portfolio* that really did so, as any reader of "N. & Q." can ascertain by reference.

Serviens, the biographer of Major André, more than two years ago expressed a wish, through the medium of "N. & Q.," that his attention should be directed to such scattered allusions to that unfortunate officer as might exist among the unindexed pages of old newspapers and magazines. I accordingly extracted for him from Thomas Moore's private copy of the *Portfolio*, some relevant references, which having been duly acknowledged by me, and printed in minion type by your compositor, ought, one would think, to have shown the critic that, so far from volunteering original statements, I merely quoted. My own allegations were perfectly correct.

Richard Lovel Edgeworth married Honora Sneyd in 1774, and on that lady's death, six years subsequently, became allied to her sister.

While I am on this subject, I ought, perhaps, to introduce the following original cutting to Major André's biographer:

"*The late Major André.*

"We (*Courier*) received this morning a letter from New York, addressed as follows: 'To any of the relatives of the late Major André, London. If the relatives of Major André cannot be found, please send this to the Editor of the *Courier*, to be opened by him.' We have accordingly opened the letter, and it will, perhaps, accomplish the writer's object to insert it here.

'New York, Dec. 25, 1821.

'While the remains of Major André remained on board the British packet, in this harbour, six young ladies, of this city, sent on board of that vessel a beautiful Myrtle, and some Lines addressed to the "Shade of André, from Miss Seward,"—and others from "Washington to Arnold." The Captain had orders to deliver them to the relatives of the interesting André, and the writer is desired by the parties concerned here, to give you this hint. If these tokens of sympathy and respect are received, please inform us through the British Consul, Mr. Buchannan, of this city, or the London *Courier*.

'Washington.'"

William John Fitz-Patrick.

Stillorgan, Dublin.

Newcourt's "Repertorium" (1st S. xii. 381.; 2nd S. i. 261.; ii. 304. 374.) — With reference to the proposal for a new edition of Newcourt's *Repertorium*, I find I have pasted upon a blank leaf of my copy the following extract from Thorpe's *Catalogue of Books* of 1841:

"971. Newcourt's Repertorium Ecclesiasticum: an Ecclesiastical Parochial History of the Diocese of London, *portrait and plates*, interleaved and bound in 4 vols. folio, very neat, in tree-marbled calf, gilt edges, 15*l.* 15*s.* 1708-10.

"*** The above, which was the author's copy, is interleaved throughout, and contains most interesting MS. additions by him, extracts from old documents, pedigrees, &c.; also a portrait of the author, by Sturt, and several other prints, together with some Notes by a more recent possessor, respecting the portraits of the persons mentioned in the work. It is of course quite unique, and will be invaluable in any civic collection."

An inquiry through "N. & Q." would easily ascertain to what library this copy passed when it left Thorpe. It should certainly be seen by any one who undertakes the task of re-editing Newcourt's work.

Richard Newcourt was buried at Greenwich in Kent, Feb. 26, 1715. H. E.

Dr. Gauntlett and William Morley (2nd S. ii. 334.) — Your readers must have been amused with Dr. Gauntlett's letter defending his mistake about the date of William Morley's death. Not to take up too much of the valuable space of "N. & Q." upon a subject of such limited interest, I shall merely call attention to the fact that Dr. Gauntlett, in fixing 1740 as the date of Morley's death, has the cool assurance to tell your readers that he consulted my Collection of Chants, by which he was led into the error!

At the time when I published the said work I had not made my copy of the Cheque-book of the Chapel Royal; consequently, not being able to give the exact date of Morley's death, I qualified my statement by saying, "he is supposed to have died about 1738." If Dr. Gauntlett had copied my words he would have been safe; but he preferred *making a date* to suit his own purposes: consequently he has "fallen into the ditch," as he expresses it, where I shall leave him for the present, sincerely wishing him a speedy recovery from his accident. Edward F. Rimbault.

Cromwell House, Old Brompton (2nd S. ii. 291.) — In his paper under the above title, Dr. Rimbault states that "in 1668, Hale House was inhabited by the Lawrences of Shurdington, in Gloucestershire, and that in 1682, it was in the occupation of Francis Lord Howard of Effingham. He was the 5th baron, and had three daughters and three sons, the second of whom, Thomas (a copy of the register of whose birth is given), succeeded to the title." I should feel obliged to Dr. Rimbault, or any other of your correspon-

dents, for information as to whether either of these six children of Lord Francis intermarried with the Shurdington Lawrences. If the two families were not connected in this direct manner, I believe they became so by the marriage of Joseph Lawrence with Mary Townley, who was the (only?) child of one of Lord Francis Howard's daughters by Mr. Townley. The marriage of Joseph Lawrence with Mary Townley took place in France.

The scanty information I possess on this subject is derived from some records at New York, where the name of Lawrence seems very common, and at least *one* Effingham Lawrence was living there a few years since. The coincidence of these two names is curious, if only accidental; but I understand that many persons have borne them at different times.

I may be entirely on the wrong track, but I should feel thankful for any information on the subject. E. H. V.

Bayswater.

"*Bath Characters*," 1808 (2nd S. ii. 172. 253.) — My *Key to Bath Characters* agrees with that of Anon., with the addition of "Snorum — Mr. Coombes."

A. conjectures rightly that the work created a sensation at the time, as did another publication by the same author, also in 1808: *Rebellion in Bath, or the Battle of the Upper Rooms*, a 4to. vol. in Homeric verse, founded on an occurrence which took place in 1769, when *two* Masters of the Ceremonies were chosen. The author alters the *cause* of the "Rebellion," but makes the Bath Characters of 1808 the principal actors in it, and introduces a few others.

The event is thus described in the *Bath and Bristol Chronicle* of April 13, 1769, and may be interesting to your readers:

"Never was such a scene of anarchy, riot, and confusion in this city, or exhibited in any assembly that has pretensions to politeness, as happened on Tuesday night last at Mr. Simpson's Rooms, when the friends of Mr. B. and Mr. Plomer met mutually to support their choice of each of the above gentlemen, as Master of the Ceremonies.

"Before the minuets began a written paper was produced by a gentleman in the interest of Mr. Plomer, which he requested to be permitted to read, but hisses, groans, and other indecent marks of disapprobation from the other party prevented it, and a general confusion was the consequence.

"Among the gentlemen, scandalous epithets soon produced blows, and among the ladies (*who began the fray*), the spirit of opposition afforded work for the milliners, hair-dressers, and mantua-makers. At last the Mayor appeared with his proper officers and the deputy Town Clerk to appease the tumult, which was at length effected, after the Riot Act had been *three times read*."

In this work the satire is far severer than in *Bath Characters*. The most strenuous efforts were made to discover the author, but in vain: the secret has been as well kept as that of "Junius."

Can Anon. or any of your readers inform me who was Mr. B., one of the M. C.'s in 1769, or furnish me with a Key to the other characters introduced in the *Battle?* viz.:

Lady Wilhelmina Puff.
Mrs. Chatter.
Madame Pannikin.
Pompo Gorgon.
Petulant.
Owen.
Fidel.
The Gallant D., and
Solemn T.

R. H. B.

Bath.

Epitaph at Abinger (2nd S. ii. 306.) — This epitaph is not original: it will be found in the churchyard of Bradford, Yorkshire, with a few verbal alterations, as follows:

"My stithy and my hammer I reclined,
My bellows too have lost their wind;
My fire's extinguish'd, and my forge decay'd,
And in the silent dust my vice is laid:
My coal is spent, my stock of iron gone,
My last nail driven, and my work is done.
John Hill, died 1813."

Similar epitaphs on blacksmiths are probably to be found in various other parts of the country. The above I copied from a flat grave-stone not many weeks ago. N. L. T.

Lord Dean of York (2nd S. ii. 171. 294.)—There were two Wykehamists in the sixteenth century named John Younge: one, Warden of New College, April 13, 1521, and Bishop of Calliopolis, Feb. 3, 1513–14; the other was Fellow of New College, Dean of York, May 17, 1514, envoy to Austria and France, and Master of the Rolls; the former was born at Newton Longueville, the latter at Rye. A reference to Mr. Hardy's edition of *Le Neve's Fasti* would show whether any Dean of York was likewise a suffragan about that period. Mackenzie Walcott, M. A.

Nearsightedness (2nd S. ii. 149. 236. 257.) — I have seen it stated in works on physiology that the highly nutritious and concentrated food, together with the reading and other sedentary habits of the higher classes, has a close connection with the nearsightedness so palpably prevalent amongst them. That many may affect such a defect is true, but that it is not far more prevalent among the upper than the lower classes is an idea at variance with universal testimony and experience. As a general thing those engaged in agricultural pursuits, and who seldom read or try the eyes by close application, are quite free from this defect. In this county (Somerset) a nearsighted ploughman or out-door labourer of any class would, I am sure, be a *rara avis*, and so would he be, I presume, in any other county. Of course tailors, shoemakers, weavers, and all

those whose business calls for constant exercise of the eyes, are more or less liable to become nearsighted. Editors, clergymen, literary characters, and laborious students generally, complain more or less of this defect. So that, leaving out of the question predisposing causes, such as high living, dissipation, &c., it seems a well ascertained fact that the eye is liable to become affected in this way, just in proportion to the exercise it is subjected to. Vox.

Continuation of "Candide" (2nd S. ii. 229. 319.) — There may be more than one English translation of the second part of *Candide*. The only one which I know is of both parts, London, 1814, 8vo., pp. 263. There is no "valuable matter" in the preface, which begins:

"The original work written by Mr. De Voltaire was intended to ridicule the notion propagated by Rousseau in one of his works, I believe his *Confessions*, that all's for the best."

It ends:

"Let Byron picture horror and remorse,
As if his anguished breast still felt the force;
Let Campbell sing of hope, and Moore of love,
While to their notes our breasts responsive move.
Voltaire's pervading genius attic wit to shew
In English prose be mine, the modest humble task:
No merit in translation? Critic, say not so;
My honest countrymen to please is all I ask."

I have not seen the original French, so cannot say whether it is a good imitation of Voltaire's style or not, but even this translation gives sufficient notion of the matter to make one wonder that such poor stuff should have imposed upon any editor. I will give only one instance. At p. 181. Candide is attacked by robbers, his leg broken by a bullet, and afterwards cut off to prevent mortification; at p. 206. he wears a wooden one; and at p. 243. he dances "with the best grace in the world." H. B. C.

U. U. Club.

"Candide" and the "Quarterly Review" (2nd S. ii. 349.)—The original of the words, "Are you also a king? No, your majesties, and I have no desire to be," are not to be found in the edition of Voltaire's *Works*, in seventy-one volumes, published at Basle in 1789, nor in the *Romans de Voltaire*, published by the Didots in Paris, an viii (1800). The *external* evidence is opposed to the introduction of these words; so also is the *internal*; for at the opening of this interview Candide had anticipated the question by telling the six kings, another instance of his simplicity, that he was not himself a king, "pourquoi êtes-vous tous rois? pour moi, je vous avoue que ni moi ni Martin nous ne le sommes:" and that they so understood him is clear from their designating him "ce simple particulier," equivalent to "une personne privée." The inquiry of the kings amongst themselves, evidently not addressed to Candide, "et qui le donne?" omitted by the reviewer, is followed in the original by a description of the entrance, "dans l'instant qu'on sortait de table," of four Serene Highnesses, who had also lost their dominions by the fate of war, to whom Candide could afford only a glance, being absorbed in the thought of meeting his Cunegarda. I concur with the Hermit of Hampstead that the introduction of these words, so far from meriting the encomium passed on them by the reviewer, are beneath the art of Voltaire. T. J. Buckton.

Lichfield.

Count Vilain XIV. (2nd S. i. 232.; ii. 338.) — Your correspondent, in his inquiries after the origin of the appendix to their name adopted by the Vilain family, has not given the cause most generally asserted to have been the occasion of that singular nominal distinction. When Louis XIV., in the flush of victory, was receiving the congratulations and petitions of the conquered Flemish nobles, the Count Vilain presented himself, and humbly besought his majesty to permit him to change his name. The king, probably irritated at being troubled with a request so truly trivial, answered tetchily, "What! are *you* ashamed of your name, then take mine." The monarch knew well he was addressing one of the highest nobles in the land, and the descendant of a most ancient lineage. This is believed to be the credited version, and adopted by the family.

Henry D'Aveney.

Instrument of Torture (2nd S. ii. 109.) — In Bryan Edwards's *History of the West Indies* (third edition, 1801), I find a copy of the "Consolidated Slave Act of Jamaica, passed the 2nd of March, 1792," the following clause of which seems to afford a comment on the extract given by W. W.:

"XV. And whereas a mischievous practice hath sometimes prevailed of punishing ill-disposed slaves, and such as are apt to abscond from their owners, by fixing or causing to be fixed round the necks of such slaves an iron collar with projecting bars or hooks, to prevent the future desertion of such slaves: Be it further enacted by the authority aforesaid, That such practice is hereby declared to be utterly unlawful, and that no person shall, on any pretence whatsoever, under the penalty of fifty pounds, punish any negro or other slave, whether his own property or otherwise, by fixing, or causing to be fixed, any iron or other collar round the neck of such slave, or by loading the body or limbs of such slave, for any offence whatsoever, with chains, irons, or weights, of any kind, other than such as are absolutely necessary for securing the person of such slave; and all and every the justices of the peace, within this island, are hereby authorized, directed, and required, under the penalty of one hundred pounds, on information and view of such offence, to order such collar, chains, irons, or weights, to be immediately taken off from the slave or slaves wearing or bearing the same."

Another clause of the act provides for the punishment of persons found guilty of "mutilating or dismembering any slave or slaves." It

would seem from the above, that the slaves in Jamaica were, even as late as 1792, punished with great severity. Vox.

Reading of the Psalms (2nd S. i. 213, 214.)—In the reply to the Query, in the concluding sentence, it is stated, that "to maintain a chorus (not a singing, but a responding chorus,) without a choragus, is an impossibility."

What is here pronounced impossible is done every Sunday in the United States. Clerks to lead the responses of the congregation were not unusual thirty-five years ago, but I believe that they are now entirely dispensed with; at any rate, I have met with none in my travels in the eastern, middle, and western states, during the last twenty years. Uneda.

Philadelphia.

[Responding in order and unity — that is to say all persons using the same rhythms and tones — is one thing: responding in disorder and confusion — every man extemporising the rhythms and moving from inflexion to inflexion as he may please — is another. Responding in order and unity is not done in America, or anywhere on this melodious planet, without a leader and without labour.]

"*Instructions for Lent*" (2nd S. ii. 329.) — The author of this work was the Rev. John Gother. It forms the third volume of the sixteen containing his spiritual works, apart from his works of controversy. He was a convert to the Catholic Faith, and was the chief instrument, under God, of the conversion of the eminent Bishop Challoner. This book of *Instructions for Lent* is well known, and highly esteemed. F. C. H.

Bones, Manure (2nd S. ii. 99.) — I have heard it stated that the contents of the charnel-houses in the north of Germany are shipped in vast quantities to Hull, and that a considerable proportion of the cargoes imported there consists of human bones. Perhaps some of your readers may be able to state more positively whether or not this is the fact. Henry T. Riley.

General Epistles (2nd S. i. 209.) — I apprehend that the disquisition on the point raised by Abnba will scarcely suit your columns. I therefore furnish him with the following references:

Whitby on New Testament,			vol. iv. p. 939., ed. 1847.
Horne	„	„	vol. iv. p. 427., ed. 9.
Tomline	„	„	p. 322., ed. 19th.
Lardner	„	„	vol. vi. p. 467.

Kitto, *sub voce* Epistles, *Bib. Cycl.*, p. 644.

Theological Critic, ed. T. K. Arnold, vol. ii. p. 373., "On the Most Ancient Canon of the New Testament."

Also consult Alford and Hug, Lachmann and Tischendorf, or Olshausen. F. S.

Thorolds (2nd S. ii. 289.) — Burke would make his statement on the authority of the Thorolds themselves. He applied to each family for their pedigree, and certain other particulars, and published the information he received. He did not pretend to correct people's pedigrees for them, or to test the accuracy of their family traditions. Of course he was anxious his work should be correct, but he was obliged to depend on the parties he applied to. One of those Parties.

Mottoes for a Common-place Book, Index Rerum, or Note Book (2nd S. ii. 327.) — Your correspondent may add the following to his collection:

"Because it is but a counterfeit thing in knowledges to be forward and pregnant, except a man be deep and full, I hold the entry of common-places to be a matter of great use and essence in studying, as that which assureth copie of invention, and contracteth judgement to a strength. But this is true, that of the methods of common-places that I have seen, there is none of any sufficient worth; all of them carrying merely the face of a school, and not of a world; and referring to vulgar matters and pedantical divisions, without all life, or respect to action." — Bacon's *Advancement of Learning*, l. 2. c. 16. s. 1.

"Nihil unquam legit, quod non excerperet." — *Plinius junior*, Ep. iii. 5., dicens de avunculo suo.

"Maximi quique viri et commendant et adhibent sedulam excerpendi curam. Profecto fidem superat, si quis et accurate, et continenter scripto conservet, quidquid constans lectio memoria dignum in dies offert, quanta, quam brevi egregiarum rerum copia congeratur." — *Sacchinus, de ratione libros legendi*, p. 76.

"Dicit Justus Lipsius, 'lectionem ipsam non sufficere, ne repetitam quidem, imo nec in felicissima memoria, sed opus esse excerptis quibusdam, et notis rerum verborumque singularium.'" — *Epist. Instit.*, cap. 12.

N. R.

Lines on a Watch (2nd S. ii. 109.) — The beautiful lines on this subject by Dr. Byrom are equalled, I think, by the following, which deserve to be made more widely known by insertion in "N. & Q.:"

"*To a Lady with the present of a Watch.*

"With me while present, may thy lovely eyes
Be never turn'd upon this golden toy:
Think every pleasing hour too swiftly flies,
And measure time by joy succeeding joy.

"But when the cares that interrupt our bliss,
To me not always will thy sight allow,
Then oft with fond impatience look on this,
Then every minute count — as I do now."

Can any of your correspondents name the author? N. L. T.

St. Peter with a closed Book (2nd S. ii. 268. 319.) — Since my former communication, I have met with an instance of St. Peter represented with a *closed* book, as well as the keys. It occurs in Bottesford Church, Leicestershire. The brass of Henry de Codyngtoun has his effigy vested in a cope; and St. Peter appears thus on the orphrey. St. Paul is on the opposite side, and it is remarkable that he bears a sword only, and no book.

F. C. H.

Madame Dunois' Court of England: Beau Wilson (1st S. xii. 495.) — The lady, from whose letters Madame Dunois took her account of the singular elevation of Beau Wilson, and his subsequent death, at the hands of Law, of Mississippi notoriety, was Mrs. Manley, most probably. The letter, which is a singular production, and is perhaps based on truth, is to be found in *Familiar Letters of Love and Gallantry*, 1724, vol. ii. p. 61. *et seq.*, where it is the first (and the only interesting one) of a series intituled "Original Letters from the Island of New Atlantis." The lady who lavished such immense wealth upon him was intended for the Duchess of Cleveland; who finally is said to have incited Law to challenge him to a duel and murder him. Is not the author above mentioned the Countess *D'Annois?*

What is the "very different source" of his wealth that is alluded to in the article abovementioned? Was it the Philosopher's Stone? — which, according to common report, he had discovered. HENRY T. RILEY.

Miscellaneous.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

LOCKHART'S LIFE OF SCOTT. Vol. VIII. 10-Vol. edition.
FRANCIS' (George) BRITISH FERNS.
ARMSTRONG'S PASTOR IN HIS CLOSET.
STIRLING'S HORACE. 8vo. Date about 1745.
LEWIS' SCOTLAND. Second edition. 4to.
THE BEAUTIES OF THE LYRIC MUSE.
MALLET'S EDWIN AND EMMA. Edited by Dinsdale. 1849.
KEN'S (Bp.) WORKS. 4 Vols. 8vo.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE HISTORY AND TOPOGRAPHICAL SURVEY OF THE COUNTY OF KENT. By Edward Hasted, of Canterbury, Esq., F.R.S. & S.A. Folio. 1782. Vol. I.

Wanted by *Mr. Dalton*, Bookseller to the Queen, 28. Cockspur Street, London.

JOURNAL OF THE ROYAL AGRICULTURAL SOCIETY OF ENGLAND. Vol. I.

Wanted by *Mr. W. Brown*, Land Agent, Tring.

A FUNERAL SERMON ON MR. HARDY (2 Cor. v. 1.). By Symon Patrick, B.D. 4to. London, 1670.

A PRAYER FOR PERFECTING OUR LATE DELIVERANCE. 8vo. London, 1689. By the same. (Anon.)

Wanted by *Rev. A. Taylor, M.A.*, 3. Blomfield Terrace, Paddington.

BUFFON'S NATURAL HISTORY. 20 Vols. 8vo. 1812. Vol. VI.
HINDOSTAN. Complete in 25 Monthly Parts, at 2s. Part 21. Published by Fisher, Son, & Co.

Wanted by *J. H. W. Cadby*, 83. New Street, Birmingham.

Notices to Correspondents.

Owing to the number of Papers waiting for insertion we are compelled to omit our usual NOTES ON BOOKS.

NOTES ON EDMUND CURLL. *The necessity of pursuing some inquiries which may prove of great interest has obliged the writer of this series of papers to keep back No. 5. It will probably appear in next Saturday's Number.*

REV. J. EASTWOOD'S *replies to the* GOWER QUERIES *have been accidentally omitted in the making up of the sheet. They shall appear in our next Number.*

MR. WINTHORP SARGENT, *of Philadelphia, is informed that Dr. Parkinson has received his kind communication on the '45 through the medium of "N. & Q."*

G. *The phrase, "a rod in pickle," has reference to a practice which formerly prevailed of soaking in brine those terrible instruments of punishment to keep them supple.*

F. A. C. *is thanked for his kind offers. Contemporary explanations of obscure terms must always be valuable.*

TEAQUE — C. A. — MEMOR. *The letters for these Correspondents have been forwarded.*

D. B. BRIGHTWELL *is thanked. He will see that he had been anticipated by* DR. RIMBAULT.

HYPO. *Surely the cry is "Buns* or *Biscuits."*

D. BOWMAN *will find much information respecting the* Scotch Kilt *in our* 1st S. ii. 62. 174. 470.; iv. 7. 77. 107. 170. 445.

HENRY T. RILEY. *For Notes on History of* Robinson Crusoe *see our* 1st S. x. 345. 448.

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INDEX TO THE FIRST SERIES. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* MESSRS. BELL & DALDY, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

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LONDON, SATURDAY, NOVEMBER 22, 1856.

Notes.

ANGLO-SAXON CHARTERS.

[We have great pleasure in calling attention to the following communication from MR. KEMBLE. When we consider the importance of the documents which he proposes to re-edit — their value as materials to national as well as local history — the improved arrangement of those already printed — the proposed addition of no less than sixty new charters, and enlargement of the glossary of words denoting land-divisions as well as the index of local names — We can scarcely doubt that Mr. Kemble will at once receive such assurances of support as will secure him from a sacrifice which all must agree that he certainly ought "not to be called upon to make."]

In answer to the many communications with which I have been favoured, respecting the *Codex Diplomaticus Ævi Saxonici*, I beg to state, that I am prepared to publish a new and greatly improved edition of the work, as soon as I see that this can be done without entailing upon me a sacrifice which I ought not to be called upon to make. Should my plan be carried into effect, it will comprise the following details.

An addition of about sixty new documents will be incorporated in the work. The charters hitherto dispersed throughout the volumes will be arranged in their chronological order; but an index will be given, by which the numbers of the old will be identified with those of the new edition. The detached boundaries will be, in every case, appended to the documents to which they belong. All the boundaries, as well as all the charters which are written in Anglo-Saxon, will be translated into English. Regrants and confirmations of charters, where there is no essential difference between their text and the older one, will merely be noticed and carried to the general list of documents, but not reprinted; and similarly, where two or more documents are drawn up in the same words, only one will be printed at length, and the variations of the others noted. The merely *formal* words, as Proem and Sanction, of every charter will be omitted, and the date and Teste so arranged as to give all the information which is of any value, combined with the greatest possible economy of space. The glossary of words denoting land-divisions, as well as the index of local names, will be materially enlarged. And to the whole will be appended lists, as complete as they can now be made, of the Anglo-Saxon kings and bishops, with the dates of their accessions and deaths. The work will also comprise a chronological table of the principal events of Anglo-Saxon history from the commencement of our written records till the period of the Norman Conquest. By the means adopted to compress the matter within reasonable bounds, I hope to comprise the whole in about two volumes.

I earnestly beg those gentlemen who have used the *Codex Diplomaticus* for local purposes, to favour me with such corrections or additions as their knowledge enables them to supply, especially in the list of names of places. JOHN M. KEMBLE.

6. Elizabeth Terrace, Westbourne Park.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 5. — Curll's first Appearance at the Bar of the House of Lords.

The year 1716 had no claims to be marked by Curll with a white stone. It saw his first quarrel with Pope, and witnessed the indignities which he suffered at the hands of the Westminsters. Nor were these the only misfortunes which befel the subject of our Notes in the course of this unlucky year. In his anxiety to turn a penny he violated an Order of the Lords, and soon came into the clutches of Black Rod. The occasion was this.

The trial for high treason of the Earl of Wintoun had been brought to a close on Monday, March 19, $\frac{1715}{16}$. The sentence had been passed, and the Lord High Steward, standing up uncovered and declaring "there was nothing more to be done by virtue of his present commission," had broken his Staff and declared the Commission dissolved.

On the following Wednesday the House ordered:

"That the Proceedings in the Trial of George Earl of Wintoun, upon the Impeachment of High Treason exhibited against him by the House of Commons, be printed and published; and that there be prefixed to the Same, an Account of the several Days or Times when the said Impeachment was brought up, when the said Earl's Answer was put in to the said Impeachment, and when the Commons replied to the said Answer; together with the several Orders, in Course of Time, preparatory to the said Earl's Trial."

In pursuance of this Order, Mr. Cowper, the then Clerk of the Parliaments, appointed "Jacob Tonson to print the Tryal of George Earl of Wintoun," and did "forbid any other person to print the same." Honest Jacob accordingly issued the trial, in a good handsome form, and at a price corresponding. The public, however, wanted a cheaper report of it, and the public were supplied with one — "*An Account of the Tryal of the Earl of Winton;* which *began on the 15th and ended on the 19th of March*, 1716," printed in folio and occupying six pages, was "*Printed for S. Popping, at the Black Raven in Paternoster Row (Price Two-pence).*"

This was a violation of the Orders of the House not to be overlooked, and on the 13th of April, "complaint being made to the House of a printed paper intituled An Account, &c.," the House ordered "the Gentleman Usher of the Black Rod,

his Deputy or Deputies, forthwith to attach the body of the said S. Popping for printing and publishing the said Paper in breach of a Standing Order of the House."

Sir William Oldes, then the Gentleman Usher, informed the House on the following day "that S. Popping is taken into Custody, but is so ill that she is not in a condition to be brought to the Bar, and that a person is attending at the Door who can give an account concerning the said Paper." Whereupon Elizabeth Cape was called in and examined upon oath, at the bar, touching the said paper.

Unfortunately no particulars of what Elizabeth Cape told the House have been recorded: but she told them enough to implicate poor Curll and his brother bookseller, John Pemberton; for the result of her examination was, that the House ordered the Gentleman Usher to "forthwith attach the bodies of John Pemberton and Edmund Curll, Booksellers in Fleet Street, for being concerned in printing and publishing the said Paper," and to "keep them in safe Custody until further Order."

On Tuesday, the 17th April, Sarah Popping presented to the House a petition, of which the following is a copy:

"To the Right Hon^ble The Lords Spirituall and Temporall in Parliament assembled.

"The humble Petition of Sarah Popping,

"Sheweth,

"That yonr Petitioner is heartily sorry to have incurred Your Lordships displeasure, but hopes from Your Lordships known Justice to obteyne your generous pardon when Your Lordships are acquainted with her case, which is as follows:

"Your Lordships Petitioner knew nothing of her name being put to the Lord Wintoun's Trial, which has justly offended Your Lordships, nor knew of its being sent to be published by her untill after it was brought to her house.

"That being ill at the time it came, your Petitioner's sister, who is not acquainted with such things, had published it before your Petitioner knew anything of it.

"Your Lordships Petitioner and her Sister have fully declared all they know about the Booksellers concerned in it, and it being usual in such cases to discharge the publisher upon the discovery of the Bookseller,

"Your Petitioner most humbly begs Your Lordships favor that shee may be discharged without fees, Her condition and the profitts shee has by publication not being able to bear it.

"And y^r Pet^r shall pray, &c.

"Sarah Popping."

This petition having been read, and the House being informed that Curll and Pemberton were also in custody, ordered them all three to be brought to the bar at one o'clock on the following day. The business was, however, adjourned from day to day until Thursday the 26th April, when we find the following entry on the Journals:

"Sarah Popping, a Publisher, and John Pemberton and Edmund Curll, Booksellers, were (according to Order) brought to the Bar, and severally examined touching the printed Paper, intituled, 'An Account of the Trial of the Earl of Winton.'

"As was also Elizabeth Cape examined upon Oath, in relation to the same Matter.

"And, they being withdrawn, the following Orders were made:

"Ordered, That the said Sarah Popping and John Pemberton be forthwith discharged out of Custody, without paying any Fees; and that the said Edmund Curll be continued in the Custody he is now in.

"Ordered, That Daniel Bridge, a Printer, in Paternoster Row, do attend this House to-morrow, to give an Account concerning the printing of the aforementioned Paper."

On Wednesday the 2nd of May, Daniel Bridge, a printer in Paternoster Row, attending (according to order), was called in and examined touching the printing of the Earl of Wintoun's trial, and having acquainted the House "That he received the Copy thereof from Edmund Curll, a Bookseller in Fleet Street, and owned he printed the same," he was forthwith ordered into the custody of Black Rod.

On Tuesday the 8th May, Curll and Bridge presented to the House a petition, of which the following is a copy:

"To the Right Hon^ble the Lords Spiritual and Temporal in Parliament Assembled.

"The humble Petition of Edmund Curll and Daniel Bridge.

"Humbly Sheweth,

"That your Petitioners are in the Custody of the Black Rod, by Order from your Lordships, for Printing and Publishing a Paper intituled, 'An Account of the Tryal of the Earl of Winton,' which your Petitioners are now sensible is contrary to a Standing Order of this Most Honourable House.

"That your Petitioners not knowing there was any such order, did inadvertently cause the same to be printed, and have thereby justly incurred your Lordships displeasure.

"Your Petitioners for their offence are heartily sorry, and for the future do promise to be more Circumspect, and resolve never again to offend your Lordships: and in regard your Petitioners have Families, which must inevitably be Ruined unless your Lordships have compassion on them, They humbly Beg that your Lordships will be pleased to order them to be discharged from their confinement.

"And your Petitioners as in Duty bound shall ever Pray.

"Edmund Curll.
Daniel Bridge."

This petition was ordered to lie on the table until the following morning. It was not, however, finally taken into consideration until the Friday, when —

"Edmund Curll and Daniel Bridge, in Custody of the Gentleman Usher of the Black Rod, for printing and publishing a paper intituled 'An Account of the Trial of the Earl of Winton,' in breach of a Standing Order of this House, were (this day), according to Order, brought to the Bar; where they, on their Knees, receiving a Reprimand from the Lord Chancellor for their said Offence, were ordered to be discharged, paying their Fees."

And thus ends Curll's first appearance at the Bar of the House of Lords.

Curll was, however, not easily dispirited: the poison of Pope, the "tyrannick rod" of the Westminsters, the reprimand of the Lord Chancellor, were alike indifferent to him; if, indeed, they did not stimulate him to fresh exertions.

On May 11 he was released from the custody of Black Rod; and in less than a fortnight, we find him in correspondence with Thoresby on the subject of a new edition of Erdeswick's *Staffordshire*, as the following letters show: —

"May 22, 1716.

"Worthy Sir,

"The Life of Archbishop Tillotson* is not yet done; so soon as it is, both that and Radcliffe shall be faithfully sent you. Messrs. Gales desire your acceptance of their service. Mr. Rawlinson, of St. John's College in Oxon, has sent me up a copy of Mr. Erdeswick's *Survey of Staffordshire*, which was put to the press this day. He is told, Sir, that you have a good copy of this valuable manuscript, and entreats the favour of you that you will be pleased to lend him yours to collate with his own: all imaginable care shall be taken of it, and it shall be faithfully returned to you in a fortnight's time. This he hopes for from you, as you are a lover of antiquities, and a promoter of learning; and your speedy answer to this request will very much oblige him, our club of antiquaries, and more particularly, Sir, your obliged humble Servant,

"E. Curll."

"Friday, June 1, 1716.

"Sir,

"I have just received your obliging letter, wherein you are so kind to promise me the loan of your copy of Erdeswick. The greatest care imaginable shall be taken of it, and I herewith send you a note of my hand for the safe return of it in a month's time. I must desire you, Sir, to send it me by the very first opportunity (I will pay the carriage), because I have this day received the first printed sheet back from Oxford, and will not let it be worked off till I have collated it with your manuscript, with which I will return you two printed copies. I will deliver Dr. Radcliffe's Life to whosoever you order to call for it. As to Collins, I know nothing of his residence; the last time I saw him, he told me he was promised to have a place in the Custom House.

"I am, Sir, your obliged humble Servant,

"E. Curll."

"June 1, 1716. One month after the date hereof, I promise to return, free from all damage, to Mr. Thoresby, or his order, his manuscript copy of Erdeswick's *Survey of Staffordshire*, together with two printed copies of the said work.

"Per E. Curll."

And here the reader, who cannot be greatly impressed in Curll's favour by what has already been recorded of him, will do him the justice to admit, that when undertaking this new edition of Erdeswick, Curll used his best endeavours to make it as perfect as possible.

We may bring the present Note to a close with the following Memoranda of Sums paid by Curll to his Miltons and Pindars —

> "Who, free from rhyme or reason, rule or check,
> Broke Priscian's head, and Pegasus's neck."

They are from the curious MS. Collections of the late Mr. Upcott, and were first printed in *The Gentleman's Magazine*, vol. xciv. pp. 315. 410. and 513.:

"May 30, 1709. Ed. Holdsworth sold to Mr. Curll for five guineas a compleat copy of a Latin poem intituled *Muscipula*, and fifty copies for his own use."

"May 18, 1715. Susannah Centlivre then received of Mr. Curll twenty guineas in full for the copy of my play called *The Wonder; a Woman Keeps a Secret.* Received the same sum for *The Cruel Gift*, and the same for *The Artifice.* The last two plays were added to the receipt at a later period."

"Feb. 13, 1716. John Durant Breval was paid by Mr. Curll four guineas for a poem called *The Art of Dress*; in another document called *The Progress of Dress.*"

"July 4, 1716. F. Chute received of Messrs. Curll and Hooke full satisfaction for the sole right and title of the copy of a poem called *The Petticoat.*"

"April 23, 1718. Charles Molloy received of Mr. Curll five guineas, and a note of hand for like sum, conditionally payable upon the sale of 900 of a play called *The Coquet*, acted at Lincoln's Inn Fields' theatre, April 19, and two following nights."

"Nov. 13, 1719. Charles Beckingham received of Mr. Curll, for the sole right and title to the copy of a play by *me* written, intitled *The Tragedy of King Henry the Fourth of France*; and also of my translation of Rapin's *Christus Patiens*, fifty guineas."

"Nov. 28, 1719. John Leigh received of Mr. Curll, for a copy of a play called *Kensington Garden, or The Pretenders*, forty-five guineas."

"Feb. 20, 1723. Robert Samber was paid by Mr. Curll four guineas for the sole right and title to the copy of a book by me written, intituled *The Praise of Drunkenness*, with a reserved right of twelve copies bound."

"Sept. 16, 1723. Thomas Stackhouse received of Mr. Curll ten guineas for writing *The Life of Bishop Atterbury.*"

"March 3, 1724-5. Ann Brome received then of Mr. Edmund Curll one guinea in full satisfaction for all my right, property, and interest to and in the following copy, viz. *The Gentleman Apothecary; being a late and true Story, turned out of French, with several Letters*, 8vo., which said copy was the property of my late husband, Mr. Charles Brome, deceased."

"April, 1726. Thomas Cooke was paid by Mr. Curll 5*l.* for writing Mr. Marvell's *Life*, procuring some of his Letters, and publishing his Works."

"Oct. 1726. John Clarke received of Mr. Curll two payments of one guinea each in part of the copy-money of two novels: 1. *The Virgin Seducer.** 2. *The Batchelor's Keeper*; agreed to be printed in duodecimo at half-a-

* This work is printed in folio and octavo, and is pretended to have been compiled from the minutes of the Rev. Mr. Young, late Dean of Salisbury, by F. H. [F. Hutchinson], with many curious Memoirs communicated by the late Right Rev. Gilbert Burnet, Bishop of Sarum. Bishop Kennet, however, in his *Complete History of England*, vol. iii. p. 673., 2nd edition, observes, that "some persons had reason to believe that Bishop Burnet and Dean Young had little or no hand in that Life;" and both the performance itself, and the name of the bookseller, Edmund Curll, will confirm that suspicion. (Dr. Birch's *Life of Tillotson*, 8vo., p. 2.)

* These tales occupy pp. 61. to 146. of *Atterburyana, being Miscellanies by the late Bishop of Rochester, &c., with* —

I. *A Collection of Original Letters, &c.*

guinea per sheet, according to a specimen of *The Essay on Gibing.*"

"Nov. 10, 1740. Thomas Stretser received of Mr. Curll full satisfaction for the sole right and title to the copy of a book entitled *A New Description of Merryland.* No sum as the consideration mentioned. In like manner, on Oct. 17, 1741, was transferred the copy of a book entitled *Merryland Displayed,*" &c.

[No date.] "John Markland received of Mr. Curll two guineas for *The Fryar's Tale, The Retaliation,* and other Poems, amounting to four sheets in print."

S. N. M.

OUR POPULAR BOOKS OF REFERENCE: THE COURTENAYS.

Permit me to draw your attention, and that of your correspondents, to an evil that might, by the exercise of more vigilance, be corrected. I allude to the inaccuracies which I may say abound in books of reference, and which are clearly chargeable to editorial laxity. A few nights since I amused myself with looking into Sir Harris Nicolas's *Synopsis of the Peerage*, and comparing it with other authorities. He says (p. 194.), speaking of William Courtenay, who married Katherine, daughter of Edward IV., that he —

"is by most writers called Earl of Devon, but as he was attainted in 1504, vitâ patris, and the attainder not having been reversed, he could not of course inherit the dignity; he died 1511, and, at Henry VIII.'s command, was buried with the honours of an earl."

Lodge, in his *Genealogy of the Peerage* (1834), says of the same individual, that —

"he was attainted in 1502 on suspicion of holding a treasonable correspondence with Edmund de la Pole. . . . . As, in consequence of the attainder, he could not legally inherit his father's earldom, he was created Earl of Devon, May 10, 1511, by a new patent."

So, according to this, the latest authority, he *was* Earl of Devon.

It will be noticed that two dates are given for the attainder. To settle the point I turn to Salmon's *Chronological Historian*, and there I find, —

"1506. Another conspiracy by the Earl of Suffolk, the Earl of Devon*shire*, and others, is discovered and defeated."

This latter authority also says that —

"1469. Thomas Courtney was *created* Earl of Devon."

Nicolas, *ubi sup.*, is doubtless more correct in saying that in 1461 Thomas, sixth earl, was attainted and beheaded, and his honours forfeited.

Neither Nicolas nor Lodge mention any issue of any patent in 1469; but the latter says that in 1470 *John* Courtney (he was brother to the sixth earl) was restored to the earldom during the brief restoration of Henry VI.

In the same page above quoted Lodge calls another individual "Sir Edward" and "Sir William."

Your own pages have been the media for correcting several such errors in Burke's *Works.* Surely we have a right to expect to be able to rely on the authorised publications of a "Norroy King of Arms" and an "Ulster King of Arms."

In the present instance can you or your correspondents inform me of the truth of the matters which the above extracts leave in doubt?

Tee Bee.

FOLK LORE.

The Biddenden Maids. —

"Felices ter et amplius
Quas irrupta tenet copula."

The following broadside, printed in the last century, relates to two ladies whose duality was even more remarkable than that of the Siamese twins of our own days, inasmuch as they appear to have been connected both at the shoulders and at the hips, while the Siamese were, or are, joined by a single ligature at the abdomen.

The broadside is headed by a woodcut of this specimen of the "monstrous regiment of women." They are dressed in the costume of the time of Mary I., with the head-dress of that period, open bodices, with vandycked ruffs, and sleeves slashed at the shoulders. They are only provided with one pair of arms, the other right and left shoulders respectively forming the junction. When the Siamese twins were in London, the surgeons were very desirous of disconnecting them, but the brothers were not to be persuaded of the advantages of the operation, and preferred remaining as nature formed them, although, I believe, they did not imitate these sisters in their celibacy. I remember that their conformation did not prevent their playing, though awkwardly enough, at battledore and shuttlecock, which these ladies could hardly have done.

The annual dole on Easter Day of bread and cheese, and of cakes stamped with the impression represented by the woodcut, is still kept up, and draws together a large concourse of people.

"A
Short, but concise account of Elizabeth and Mary Chulkhurst, who were born joined together by the Hips and Shoulders, in the Year of our Lord 1100, at Biddenden, in the County of Kent;
Commonly called the
Biddenden Maid's.

The Reader will observe by the above Plate of them, that

II. *The Virgin Seducer. A true History.*
III. *The Batchelor Keeper, or Modern Rake. By Philaretus.*
London: Printed in the Year M.DCCXXVII. Price 2*s.* 6*d.*
The Dedication "To Dr. Towne" is signed "E. Curll," and dated "New Year's Day, 1726-7."

they lived together in the above state, Thirty-four Years; at the expiration of which time, one of them was taken Ill, and in a short time died; the surviving one was advised to be separated from the body of her deceased Sister, by dissection, but she absolutely refused the separation by saying these words, as we came together, we will also go together, and in the space of about six hours after her Sister's decease, She was taken Ill, and died also.

"By their Will, they bequeathed to the Churchwardens of the Parish of Biddenden, and their successors Churchwardens for ever, certain pieces or parcels of Land in the Parish of Biddenden, containing twenty Acres, more or less, which now lets at £31 10*s.* per Annum. There are usually made in commemoration of these wonderful Phœnomena's of Nature, about 1000 Rolls with their impression printed on them, and given away to all Strangers, on Easter Sunday, after Divine Service in the Afternoon, also about 270 Quartern Loaves, and Cheese in proportion, to all the poor Inhabitants of the said Parish."

CHEVERELLS.

Oak-Apple Day. — In Devonshire, at least in the vicinity of Starcross, the children customarily celebrate this anniversary by carrying about what they call May babies, *i.e.* little dolls, carefully and neatly dressed, decked with flowers, and laid in boxes somewhat resembling coffins, though such resemblance is not, apparently, the intention of the artists. The origin or meaning of this custom does not appear to be known, but it is believed to be in some way connected with Charles II. A medical friend, riding his rounds last Oak-Apple Day, came up with a group of women and children, one of whom was carrying something covered with a loose cloth. At his request she raised the cloth, and disclosed a doll dressed and lying in a neat box. To his inquiries as to the object of it, the only reply he could for some time get was, "May baby, Sir!" At last one old woman, with a sudden burst of eloquence, said, "King Charles beheaded in the oak, Sir!" Nothing further could be gathered.

A method of commemorating the day, more certainly applicable to Charles II., also obtains there. An effigy, similar in construction to those in such favour on Guy Fawkes' day, is constructed of old garments stuffed with straw, and a mask for a face. Its breast is decorated with a paper star, and a sash passes from the left shoulder under the right arm, in imitation of those worn by the Knights of the Garter. The effigy is seated amid and under branches of oak; and the whole is placed in a cart, with which its proprietor perambulates the neighbourhood, stopping at each of the better sort of houses, of course in the hope of *largess*.

TEE BEE.

A Legend of Moor Park.—The landlord of the "Unicorn" inn, Farnham, is careful to show his customers a portrait of William Foot, who lived for upwards of three months in a hollow called "Ludlam's Cave," in Moor Park, once the residence of Sir William Temple. During the time he lived there, he only came to the town at night; bought what he wanted, and then crept back to his hiding-place. He was discovered, on January 14, 1840, very ill; and shortly afterwards died. He was by trade a tailor. The portrait represents a haggard face, with a grizzly beard and moustache. It needs not a Lavater to discover a tendency to insanity in its wild and melancholy expression.

J. VIRTUE WYNEN.

Hackney.

Radish Boy's Cry of Great Yarmouth. —

"Morodoosher*, Moredoosh;
Come here ye hew raw,
Spring Redoosh,
Come here two bunch e how-oh.

"Come you that a' got money,
Whilst I a' got none:
Buy all my spring Radishes,
And let me go home.

"Come all you pretty maids,
Who chuse to buy any,
For here's your Spring Radishes,
Two bunches a penny.

"Come all you old wimmin,
Be joyful and sing:
For here's your old radish boy's,
Now come ag'in.

"For here I am,
Both weary and tir'd,
And here's my last pennuth,
So I don't care who'll buy it." †

This singular ditty, which has been rendered in a variety of ways by the curious in such matters, but I believe never printed in any Collection of Cries, is strictly confined to this locality. Its origin is involved in the greatest obscurity. Can any of the readers of "N. & Q." give any information as to its origin or author?

J. W. DIBOLL.

Great Yarmouth.

The Torch Dance. — Pray preserve in your Folk Lore columns, for the use of future antiquaries, the following graphic account of this ancient dance, as given by *The Times* correspondent (in that paper of the 24th Sept.), who supplied from Berlin the particulars of the marriage of the Princess Royal of Prussia. After describing how the Court proceeded from the supper-room to the White Saloon again, where the *fackel-tanz*, or torch dance, is then to be performed, the writer proceeds:

"As on the former occasion of the reception of the congratulations, the newly married couple now also took their places with the king and queen on the daïs under the throne canopy, and the princesses ranged themselves on the right hand of the throne, and the princes on the left, according to their rank. At a signal from the king the Lord High Marshal approaches the young couple and requests them to open the dance, which they do by walking a Polonaise, preceded by the twelve ministers of state, each holding a taper of white wax in his hand. After performing one tour of the saloon, which is of very con-

* Evidently a corruption of "More Radish."

† This last verse is only sung when the boy has arrived at his "last pennuth."

siderable extent, the procession stops before the daïs, and the newly married princess invites the king to dance, with which he complies, and accomplishes a turn with considerable grace and gallantry, being all the time preceded, as before, by the ministers of state with their wax tapers. This Polonaise the princess repeats with every one of the princes present, ending with a Prince of Holstein-Augustenburg, and when these evolutions are at an end the prince bridegroom commences his performances by requesting the hand of the queen, and dancing with every princess in turn, so that he ended with the Princess Liegnitz, the widow of the late king. Thus did these unfortunate ministers perform the round of the White Saloon full seventeen times, carrying their white tapers—an exertion about equal to a good morning's shooting, only not so wholesome. Two of the ministers on this occasion excused themselves on the score of ill health, and their places were filled up by the two eldest privy councillors. When the terpsichorean efforts of the ministers of state and the royal family and guests are at an end, the former precede the latter in procession to the doors of the saloon, when they make over their tapers to the pages in waiting, who continue to carry them in advance of the royal procession up to the apartments of the queen, where they extinguish them at the door as the procession passes in. At this point it is regarded in the theory of the Court etiquette as though the newly married couple have retired into private with their family. The crown is removed from the bride's head; she changes her dress, so that the body, with the jewels, can be returned to the state jewel-office under escort; and after the lapse of a short time the bride's first lady-in-waiting appears at the door of their private apartments, and distributes the bride's garter to the waiting cavaliers, who scramble and scuffle for the honour of possessing a portion. This remnant of the custom of a coarser age is managed in a very inoffensive manner; a blue riband fringed with silver lace, and having the initials and coronet of the bride embroidered in silver, is prepared in advance, and carried by the lady-in-waiting in her pocket, together with a pair of scissors. At the critical moment she draws this riband from her pocket, holds it for an instant or two against the bride's robe to identify it with her, and then cuts it off in lengths, which are scrambled for. This forms the close of the public ceremonial connected with the marriage of a Prussian princess.

"The origin of this torch dance, which appears so grotesque and barbarous, is certainly pre-Christian. It is believed to be a tradition of the dances performed by the Greeks in honour of Hymen, whose emblem was a torch; from Greece the practice was transplanted to Rome with the Greek mythology, and thence carried by Constantine the Great to Byzantium. From a period even prior to the Crusades the custom has been in force, if not at all the courts of Germany, certainly at those of the kings, electors, markgraves, and burggraves of this portion of it; and, while the nature and offices of the torch-bearing individuals have changed with successive ages, the one leading idea has remained unaltered, of the burning torch or taper carried in dancing measure before the bridal couple in public, and extinguished at the moment that they retire into privacy."

F. S. A.

HOGARTHIANA.

About two years ago I paid a visit to the house at Chiswick in which Hogarth resided, occasionally at least, during the last twenty years of his life; his town house, now the Sabloniere Hotel, being in Leicester Square.

In the house itself, so far as I could find, there were no memorials of the great artist. On the lawn, in front of it, there was (and is still, I think,) a very ancient mulberry tree, which, in Hogarth's time, was struck by lightning, it is said; and the iron braces or girders, by which it is held together, were made by his direction. In one corner of the garden, there were two neat little tombs (in true *Oatlands'* style), with slabs inserted in the wall, in memory of two favourite dogs. On one of these was inscribed: "Alas! poor Dick," with the date 1764, and the initials of Hogarth himself, *I think:* he himself died in the same year. On the other slab was inscribed: "Life to the last enjoy'd, here Pompey lies, 1790," —an evident adaptation of Churchill's epitaph at Dover. Mrs. Hogarth died in 1789; but the remembrance of the feud between Hogarth and Churchill seems by this not to have died away with the survivors of the household! Where Fop's tomb is I know not.

Over the stable, a very limited abode for some two or three horses, a room was pointed out, which I was informed had, for many years, been the artist's studio. From the comparatively large dimensions of the window (which, as seen from the outside, appears to have replaced a smaller one), I have little doubt that such is the fact. As the stairs are narrow, his paintings, I presume, would be let down through this window, for transmission, in his carriage, to town.

His tomb, in Chiswick churchyard, has been very substantially repaired, I am glad to say, and that at the sole expence of Mr. Hogarth, of Aberdeen; a gratifying instance of genuine enthusiasm. One of the workmen told me, that upon opening the grave, the plates were found on the other coffins, but that there was none on Hogarth's coffin, which was smaller than the others. It is not improbable that the plate was removed when the grave was opened some twenty years ago. It is a curious coincidence that, while these repairs were going on, a great part of the garden wall at Hogarth's house fell to the ground; being blown down by the violence of the wind, I think.

It is not very many years since that a carpenter died in Chiswick, who used to say that, when a boy, he had worked for Hogarth.

Henry T. Riley.

FORGERIES OF ROMAN COINS.

There are, doubtless, among the readers of "N. & Q.," many who have given some amount of attention to the study of these valuable memorials of the past: not perhaps to the extent of forming a large collection, a proceeding which in-

volves a considerable outlay; the major part, in all probability, confining themselves in the first instance to the purchase of such as may now and then be turned up in their own immediate neighbourhood, and then occasionally adding one or two from other sources, to fill up gaps in their series; or from their engaging the attention on the score of beauty, or historic interest.

I may refer such as are disposed to ridicule coin-collecting to Addison and others, for a refutation of arguments which, after all, only arise from a lack of reading and acquaintance with the subject; but that the study of coins is on the increase, the prices realised at the coin auctions of the Messrs. Sotheby will abundantly testify.

The pecuniary value of the rarer Roman coins has led to the fabrication of counterfeits, as most tyros in coin collecting know to their cost. Few cabinets are without one or two pieces which their possessor *suspects*, and yet is afraid to banish, his indecision arising from a want of comparison with similar specimens elsewhere existing: for, of course, two pieces from the same mould or die, and possessing the same counterfeit imperfections and peculiarities, would at once settle the difficulty, such a coincidence never occurring with genuine coins.

These counterfeits may be classed under four general heads: —

I. *Paduan or Dutch Imitations*, but not generally copies of the antique. Of these the workmanship is fine; but they are thinner, rounder, and more regular than the genuine coins; showing generally traces of the file on their edges, and always wanting the fine, hard, glazed, dark green ærugo, or patina, which so highly enhances the beauty and value of an ancient medal. This is common to all forgeries; but it is often, though unsuccessfully, attempted.

II. *Cast Coins*, mostly from genuine models — though sometimes from the pieces just described — known by their fainter half-melted appearance, wanting the sharp finish of a well-struck-up coin. If touched up with the graver, this may be distinguished with a good glass; as may also the hollowness of the ground of the coin in places, and sand-marks and cracks, which, instead of being irregular, winding, and terminating in thin threads, are clearly made with the file, and consequently straight and regular.

III. *Altered Coins*, perhaps the most deceptive of all: one side being genuine, and the edge indicating no attempt at deception. A Marcus Aurelius is taken and altered on the obverse with a graver into a Pertinax, a far rarer coin. A Claudius of the colony of Antioch is speedily transformed into the much-coveted Otho. Here again the glass will detect the traces of the tool, and the hollowing of the field.

IV. *Re-struck and Composite Coins*, which are either first defaced on the reverse, and the other side being laid on a soft substance, a fresh and perhaps unique reverse is stamped on with a die, or else the reverse is carefully hollowed out, and the reverse of another reign artfully grafted in. This is often done with such coins as have a portrait on either side, as Maximinus and Maximus Cæsar. A third method is to saw two commoner coins in half, and transpose the reverses, making thereby two rare and curious. The want of correspondence in design and execution of the two faces will detect the first two of these frauds. The thin thread of white solder will appear in the others, under the magnifier, together with the hardly-to-be-defaced marks of the file.

Now what I am going to propose is, of course, not applicable to the two latter divisions, as the frauds therein described are practised on individual coins; but wherever a mould or die has been made for the purpose of forgery, many casts must have been produced to make the speculation pay.

May I solicit the favour, therefore, of opening the pages of "N. & Q." to lists of known forgeries of Roman coins, with their reverses, legends, and peculiarities, if any. A collector of Roman coins may then compare these descriptions with the coins he suspects in his own cabinet, and be enabled to eject at once those pieces which as they are, are only a subject of annoyance. I have already occupied too much space, but I am ready to begin with a small list of such forgeries as have fallen in my way.

E. S. Taylor.

Ormesby St. Margaret.

Minor Notes.

Locke: Akenside.—Locke is said to have written some part of his *Essay on the Human Understanding* at Bothal Castle, in Northumberland. Is there any foundation for this tradition?

Akenside wrote part of his *Pleasures of the Imagination* at Morpeth, in Northumberland, whose "limpid Wansbeck" he apostrophises.

Henry T. Riley.

The Boomerang: probably an early allusion to it. — The following words in Pliny's *Natural History*, b. xxiv. c. 72. appear to me not improbably to bear reference to the Boomerang, with which, as we learn from recent discoveries, the people of the East were acquainted. See Bonomi's *Nineveh*, p. 136. He is speaking of the account given by Pythagoras of the *Aquifolia*, either the holm-oak or the holly; and proceeds to state that, according to that author —

"Baculum ex eâ factum, in quodvis animal emissum, etiamsi citra ceciderit defectu mittentis, ipsum per sese cubitu propius adlabi; tam præcipuam naturam inesse arbori."

"If a staff made of this wood, when thrown at any animal, from want of strength in the party throwing it, happens to fall short of the mark, it will fall back again towards the thrower of its own accord — so remarkable are the properties of this tree."

This translation, be it observed, is given with some diffidence, as the readings of the passage vary, and it is probably in a corrupt state, "cubitu" being given in some MSS. for "recubitu." Pythagoras may probably have heard of it from the Magi during his travels in the East, and, being at a loss to understand how the wood could be possessed of those properties with which the peculiar formation of the boomerang endows it, may have been induced to believe that this peculiarity was owing to the nature of the tree.

HENRY T. RILEY.

Cambridge Jeu d'Esprit. — My father, an old Johnian, says he thinks that the following lines were composed by William Wilson Todd, formerly of St. John's, sometime in the interval 1822–6; at all events, Todd was given to rhyming, and the verses, as they lie before me, are in his handwriting. The assumed author came from Durham or Newcastle, and at the time of writing was a sizar, a fact which explains the last three lines.

"Such comical characters honour our table,
As never were heard of since Adam and Abel;
Some wondrous witty — some poor silly elves,
Who are witty and learned alone to themselves;
Some full of politeness, some rough as a boar,
In their outward appearance and manners much more;
Some carnally given to women and wine,
Some apostles of Simeon all pure and divine, —
Some poets whose brains are most vacantly wise,
Suspended halfway 'tween the earth and the skies.
Some stiff as a poker, some crooked as a pin,
And some like a skeleton, shamefully thin;
Some fair as the cedars of Lebanon, some
As yellow and pale as the great China Chum;
Some perfumed and scented — some dirty in knowledge,
As the gyps are with cooking the meat of the College.
All such characters scramble like dogs in the street,
To gnarl at the half-plundered relics of meat,
Which fall from the tables of wealthier Dons,
While we, like poor Lazarus, pick up the crumbs."

ST. JOHN.

Epitaph. — I copied the following lines lately from a plain upright stone in the churchyard of St. Thomas, at Ryde:

"Calm on the bosom of thy God,
Fair Spirit! rest thee now;
E'en while with ours thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house beneath,
Soul to its place on high!
They who have seen thy look in death
No more may fear to die."

The stone is inscribed to the memory of a female named Ballard, who died at the age of thirty-one, A.D. 1841. Most of your readers will, I think, agree with me in pronouncing this epitaph one of great beauty; but the question is, are the lines original? N. L. T.

Mottoes for a Bibliographical Scrap-book.—For some years I have been forming a book which now proves of great service to me: it consists of a collection of cuttings from Catalogues, giving the titles of the most remarkable books treating of such subjects as I feel most interested in, arranged in order under each head. The first two mottoes I have prefixed to my *Bibliotheca Selecta* on book-titles. The first is:

"Si Jeunesse savait, si Vieillesse pouvait, par Soulié, Paris, 1844."

The second is:

"Le Roy's (Loys) Interchangeable Course of Variety in the World, and the Concurrence of Armes and Learning; moreover, whether it be true or no, that there can be nothing sayd which hath not been sayd heretofore, translated by R. Ashley. London, 1594. Folio."

The *third* is a remark of that extraordinary man, John Henderson*, who, on Joseph Cottle expressing his regret that he had not benefited mankind by the result of his deep and varied investigations, replied, "More men become writers from ignorance than from knowledge, not knowing that they have been anticipated by others. Let us decide with caution, and write late."

EIRIONNACH.

White and Black Beans. — In 1643 a law was enacted in Ipswich, Massachusetts, that white and black beans should be used when voting, "the white being yes, and the black no." W. W.

Malta.

On a Passage in Alfred's "Boethius." — In Mr. Wright's work, entitled *Biographia Britannica Literaria, Anglo-Saxon Period*, occurs the following:

"In the metrical version of the metres of Boethius, also *attributed* to Alfred, the matter is placed quite in another light; and Homer not only becomes Virgil's teacher, but his friend also: —

"'Homer was
in the east among the Greeks
in that nation
the most skilful of poets,
Virgil's
friend and teacher,
to that great bard
the best of masters.'

"We will, however, willingly relieve the Anglo-Saxon monarch from all responsibility for this error, which

* John Henderson was born in Limerick in 1756, and died at Oxford in 1788, in the thirty-second year of his age. The only attempt to rescue this wonderful man from oblivion, that I am aware of, is the notice of him which occurs in Cottle's *Reminiscences of Coleridge, &c.*, and Cottle's *Malvern Hills; Poems and Essays.* He is referred to in "N. & Q.," 1st S. x. 26. A life of Henderson is a desideratum. I should be glad to know whether he left any papers or literary remains; and whether any such be extant?

seems to have arisen from the misconstruction of Alfred's words by some other person who was the author of the prosaic verses that have hitherto gone under his name."

Is there really an error on the part of Alfred, or "some other person"? Might not the writer of the above verses (whoever he be) simply have meant, that, as Virgil had been indebted to Homer for so much of the materials from which *he* wrote *his* epic, the latter might well be called, not only the "master" and "teacher," but even the "*friend*" of the former?

In my humble opinion, it is not *necessary* to suppose an error of such magnitude.

ALEX. THOMSON GRANT.

Aberdeen.

Derivation of "Pamphlet."—Dr. Richardson, in his *Dictionary*, appears rather doubtful of the etymology of the word *pamphlet*. Johnson derives it from "par un filet," (held together) "by a thread," and quotes Caxton's "paunflet" in support of his derivation.

But in the "Boke of St. Alban's" in the *Treatyse of Fysshinge with an Angle*, the author of the book plumes himself (?) on the fact that his work is composed of so large a volume, and that it is not contained in any "lyttyl p*l*aunflet" which might come into the hands of the *profanum vulgus*.

Now, if you take from the three words "par un filet," the letter *i*, you have left the word *praunflet* (the *a* succeeding the *r* instead of preceding it); and *praunflet*, by the common change of *r* into *l* (as from *pe*r*egrinus* into *pil*grim, and innumerable other instances), becomes *plaunflet*.

In the only two French dictionaries I have seen (each one in several volumes 4to.) the word is oddly enough described as "un môt *Anglais*." Will any of your readers tell me from Ducange or Menage whether their etymologies of it favour the "par un filet" derivation?

I ought to add that Mr. Halliwell's *Archaic Dictionary* contains the word "parnfilet;" all which, I think, tends to show that "par un filet" is the true source of the word, which is also confirmed by the meaning of its French equivalent, *brochure*.

S. SINGLETON.

Greenwich.

Merchant's Mark.—Traces of many things that have passed away from among us are still to be found among our Teutonic cousins; I have lying before me the seal of a letter from a Wurtzburgh merchant, on which is engraved a very perfect merchant's mark, consisting of a heart, from which a cross, surmounted by the figure 4, issues; in the broad part of the heart are the letters F P, each in a circle, and at the point of the heart the letter R, all in Roman capitals.

FRANCIS ROBERT DAVIES.

Lobositz, Bohemia.

Queries.

MORE GOWER QUERIES.

The success which has attended my last inquiries respecting some words and phrases in Gower's *Confessio Amantis* induces me to request you to insert the following, as I desire to ascertain the meanings of the words in Italics:—

1.

"His herte is *anabulla* named,
Which is of great vertue proclamed."

2.

"His stone is *honochinus* hote,
Through which men worchen great riote."

3.

"Thre stones, whiche no persone
Hath upon erthe, and the first is
By name cleped *licuchis*.

4.

"Nectanabus, which causeth all
Of this *metrede* the substaunce."

5.

"And with this noise, and with this cry,
Out of a barge farste by,
Which hid was there on *scomer-face*,
Men sterten out and * * *."

6.

"There was nothing hem betwene,
But *wowe to wowe* and walle to walle."

F. R. DALDY.

Minor Queries.

Amphibious Animal in Scotland.—May I ask, through your pages, whether the animal described in the following paragraph is known to naturalists?

"A species of amphibious animal, apparently of the rat kind, called 'Beothach an' fheoir,' is found in the eddies of the higher regions (*i. e.* of Scotland), always inhabiting the vicinity of the green patches round springs. When a horse feeds upon the grass that has been recently cropped by this animal, it swells, and in a short time dies; and the flesh is found blue, as if it had been bruised or beaten."—Logan, *Scottish Gael*, vol. ii. p. 36.

I have asked after this animal from Highlanders, and though they believe there is some such beast, I could never get any straightforward account of it from them.

E. H. KINGSLEY.

Sir Roger Ormston.—Sir Roger Ormston was High Steward of the University of Cambridge, and died in 1504. Any particulars respecting him will be acceptable to

C. H. & THOMPSON COOPER.

Cambridge.

Kids, Battens, Tallet.—Why are sheaves of straw called *battens*, and faggots of firewood designated *kids*, in Shropshire and elsewhere? And what is *tallet*, as applied to a hay-loft, derived from?

HUGH OWEN.

"*Horse-Godmother.*" — In the north of England a coarse, masculine woman is called a "horse-godmother." What can be the origin of this singular combination? HENRY T. RILEY.

"*The Woolgatherer.*" — Can any of your readers inform me who wrote *The Woolgatherer*, a series of essays which appeared in the *Athenæum* for 1828? R. J.

Bellerophon, Ovid. — It is a singular fact that, though mentioned by Homer, the name of Bellerophon is *never once* introduced by Ovid into the *Metamorphoses*, or any other of his works. By most of the poets the possession of the *talaria*, or winged sandals, is ascribed to Perseus, while Bellerophon mounts the winged Pegasus in his combat with the Chimæra. Ovid seems to attribute the use of *both* to Perseus, and would almost appear to have considered him as the same personage with Bellerophon. See the *Metamorphoses*, b. IV. ll. 665-6. and l. 786.; and the *Amores*, b. III. el. xii. l. 24. Can any of your readers give a better explanation of this circumstance?

HENRY T. RILEY.

Scotch Pedigrees. — I shall esteem it a very great favour if any of your numerous readers will inform me how a Scotch pedigree can best be traced, before the date of the earliest parochial registers, *i. e.* from about 1400 to 1600.

SIGMA THETA.

Munich Tune. — Will DR. GAUNTLETT kindly give us the origin of the tune called "Munich," a long metre in the tunes published by him for the *Church Hymnal?* I am told it is to be found in some very old selections; but it is for the greater part note for note with Meyerbeer's famous prayer in the *Huguenots*. G. W.

"*First of March.*" — Can any of your readers inform me who is the author of the poem called "First of March," beginning —

> "The bud is in the bough,
> And the leaf is in the bud,
> And the earth is beginning now
> In her veins to feel the blood."

I have heard it, and seen it, attributed to Mrs. Hemans: the friend who favoured me with a copy took it from a local newspaper — the *Leeds Mercury* — several years ago, where it had her name attached; but I cannot find it in the edition of her *Works* published by the Messrs. Blackwood, of Edinburgh: who said, moreover, when asked, that it was not hers. A. WALKER.

Bradford.

Regatta. — What is the origin of the word "Regatta?" I see it is an Italian word, but I wish to know where regattas were first held, and their connection with royalty. N. G. T.

Cricket. — Can any of your readers find early mention of the game of cricket? It was played at Eton in Horace Walpole's time. Can any one enlighten us as to the other public schools? I have traced the game to 1685, in Sir E. Phillips. I have also found it in Swift's *John Bull.*

THE AUTHOR OF "THE CRICKET FIELD."

First Chimney in England. — What is the date of the first chimney in England?

A. HOLT WHITE.

Lindfield. — In Camden's *Britannia* by Gough (SUSSEX), under this parish there is this entry: "Where Holland says there was once a small monastery." Can any of your readers supply the reference, and give any further account of this monastery, of which there is no trace in Dugdale? But there is a wood called Nunnery Wood, near the village. MEMOR.

[The reference is to Camden's *Britain*, translated by Philemon Holland, fol., 1610, p. 313.]

French Author and the Rabbinical Writers. — In a MS. Sermon, which, among many others, I have inherited, the following passage occurs:

> "A learned French author says, that the Rabbinical writers would not write *pork* or *hell*, but signified them by saying that he who eats *something* will be sent *somewhere*; yet they had no scruple to describe at great length the ceremonies used in the worship of Baal-Peor."

I shall be obliged by reference to the "learned French author," or the original rabbis. The former must be as remote as the early part of the last century; as the sermon's *first* endorsement of the places at which it has been preached is, "Calne, 2d S. post Trin., 1734." E. MOORE.

The Family of Ranby. — In Hogarth's *Works* there is an etching of Mr. Ranby's house at Chiswick, the mansion now occupied by Mr. Tuke. Was this the Mr. Ranby who was surgeon to George II.? When did this family leave Chiswick; and if not extinct, where is it now located?

HENRY T. RILEY.

An Acoustic Query. — What is the greatest known distance at which the human voice has been *distinctly* heard? Dr. Jamieson is somewhere said to have heard *every word* of a sermon preached two miles off! I have listened to the voice of the village "ranter" at *half* that distance; but all that was appreciable of his stentorian efforts was a series of hoarse inarticulate *vibrations*, "vox et præterea nihil." Whether the "sermon" alluded to was a specimen of such village-green oratory, and whether those powers of elocution were tested over land or *water* surface, I know not. Be this as it may, the atmospheric *media* must have been peculiarly favourable for such an experiment; of course, in asking for the *maximum* distance, I mean that only at

which the voice may be *distinctly audible*. The voices of *dogs* have been heard at a *vertical* elevation of three or four miles. F. PHILLOTT.

"*Irish Historical Library*." — The late Mr. Hardiman appended the following note to his

"Catalogue of Maps, Charts, and Plans relating to Ireland, preserved amongst the Manuscripts in the Library of Trinity College, Dublin. 4to., Dublin, 1824":—

"The printed maps of Ireland are numerous. . . . . On the subject of our printed charts and maps, much valuable information may be anticipated from the learned bibliographical researches of the [late] Rev. Edward Groves, the result of which will shortly appear before the public, in his *Irish Historical Library*, now at press."

Mr. Groves' researches have not appeared in print. Where is the MS.? And have we any prospect of possessing a good *Irish Historical Library?* It is a desideratum in the literature of the nineteenth century; but not likely, in a pecuniary point of view, to be a profitable speculation. ABHBA.

Mordecai Abbot, Esq. — Can any genealogical contributor of "N. & Q." inform me what family of Abbot this gentleman belonged to? He was Receiver-General of the Customs in the reign of Charles II.

A portrait of him exists by White, the eminent engraver, bearing the following shield of arms: Gules, a chev. between 3 pears, or. Crest, a unicorn's head, arg. between 2 ostrich feathers, or. JOHN DE C.

Serjeant Trumpeter. — There was formerly in the royal household an officer designated *Serjeant Trumpeter*. I say *was*, because the name of the individual holding it was, until the last two years, inserted in the *Directory*, but is now not to be found therein, which leads me to suppose that it is abolished. I shall be glad to be informed if such is the case, and also any information respecting the emoluments, &c. of this post will be acceptable. X.

Lieutenant William Bligh. — Can any of your correspondents inform me whether Lieutenant William Bligh, who commanded the "Bounty," (and whose crew mutinied against him on April 28, 1789, after leaving Otaheite,) was married? and if so, to whom? STIC.

Furious Cocks. —

"Memorable is the story of a cock which was stoned by the sentence of the council for having killed a little child."

So writes the learned Lightfoot, on Matthew xxvi. 34., and his reference is to *Jerus. Erubhin.*, fol. 26. 1. Instances of such a savage propensity in these birds are not, I imagine, very frequent; and it may be worthy of record that a common barn-door cock, of no very choice breed, flew on the head of a little child about three years old in my parish last Sunday, and made a most fierce attack upon the little thing's face with its beak and spurs. Providentially the child's father was near at hand, and enabled to interfere for its preservation, but not till some severe scratches had been inflicted in the neighbourhood of the eyes.

C. W. BINGHAM.

Nov. 8.

Gold at Hamburgh. — Weekly in the Wednesday's city article of *The Times* I read a paragraph commencing in terms such as the following:

"By advices from Hamburgh the price of gold is 424 *per mark*," &c. &c.

Will you permit me, through the means of your paper, to seek information as to what is to be understood as the integer of which 424 is the multiple; and what is the mark? The one, I suppose, represents a certain currency value, and the other a weight known to dealers in bullion; but I do not know. INQUIRER.

Print of St. Lawrence's Church, Reading. — Wanted an old print of St. Lawrence's Church, Reading, and the adjacent buildings, drawn by William Blakemore about 1760. Perhaps Mr. Turnbull could assist me.

From Coates's *Reading*, p. 312., I make the following extract:

"In its original state the school-room was (an ecclesiastical building) very lofty; probably the great hall of St. John's Hospital. On the west side of the *old* town hall appeared the traces of three large pointed windows, reaching nearly to the setting on of the tiling; which may be seen in a view of St. Lawrence's Church and the adjacent buildings, drawn by William Blakemore about 1760."

JULIA R. BOCKETT.

Southcote Lodge, Reading.

Mosaic Cabinet. — In the north-west gallery, central transept, of the Crystal Palace, there stands a piece of antique furniture, containing fifteen mosaic panels, in which are thirty birds, four dolphins, and an urn. The tails of the birds and fish branch out into scrolls of foliage and fancy flowers. The panels are formed by borders of leaves. Most of the birds are horned, have coronets on their heads, and flowers in their mouths. Can any of your readers state to what artistic school it belongs, or where executed? E. R.

Islington.

Minor Queries with Answers.

Bishops' Aprons. — Your valuable periodical reaches us regularly in this city. Will you have the kindness, for the benefit of one of your subscribers, to say by what name the black silk ap-

pendage worn in front by the bishops of the Church of England is called? You are aware that these venerable prelates appear in the streets in the dress usually worn by ecclesiastics, but with this addition, which to the eyes of an uninformed laic has the appearance of an apron. AN INQUIRER.

Charleston, South Carolina.

[This apron is nothing more than the short cassock, and is not peculiarly a part of the episcopal dress; for the practice of the bishops wearing it only demonstrates that they are attentive to the spirit of the 74th canon, which extends its obligation, and forces its authority alike on the dignitary, the priest, and the deacon. The *short* cassock differs from the *long* one in its having no collar or sleeves, and in its extending only about two inches below the knees. It was so commonly used about a century ago that there were then various kinds of them made; some adapted for riding, and others for walking. Fielding relates, that Parson Adams both rode and walked in his, as occasion served. And Savage, in his satire *The Progress of a Divine*, 1735, after describing his hero in his college progress, and taking his first degree, proceeds —

"Let testimonials then his worth disclose,
He gains a *cassock*, beaver, and a rose."

Archdeacon Sharp, commenting upon the 74th canon, says, "There are some parts of our peculiar dress, which will at all times, and in all places, sufficiently distinguish us from laymen, and which may without the least inconvenience be worn on every occasion that calls us abroad, and even upon journeys. Such badges of our order for instance as the band, hat-band, or *short cassock*: which latter I the rather mention here, because it falls in with one of the directions in this canon, which is yet very practicable as well as decent: viz. 'uti ne in publicum nisi promissis vestibus induti prodeant:' which 'promissæ vestes' are interpreted in a marginal note by *cassocks*, and in the English version of the canon by a paraphrase, which implies a liberty of wearing them short."]

Heralds' Visitation. — Perhaps you can inform me if any other of the "Heralds' Visitations" than Camden's (reprinted by the Camden Society) are to be had in print? N. E. P.

[The Visitations of Berkshire by Harvey, 1566; Camden, 1623; and Bysshe, 1664, have been privately printed by Sir Thomas Phillipps, Bart., who has also printed Camden's Visitation of Cambridgeshire in 1619; Bysshe's Visitation of Middlesex, 1663; and Camden's Visitation of Somersetshire and Wiltshire, 1623: Flower's Visitation of Durham, 1575, was printed at Newcastle-upon-Tyne in 1820; St. George's Visitation of Durham, 1615, printed at Sunderland in 1820. *The Topographer* for March, 1821, privately printed by Sir Thomas Phillipps, Bart., contains the Visitations of Hertfordshire and Cooke's of Oxfordshire, 1574. The Visitation of Westmoreland, in 1615, was printed in a narrative form by J. G. Bell, in 1853. An Index to the Warwickshire Visitation in the Harleian Library has been privately printed by Sir Thomas Phillipps, Bart. The Visitations of Lancashire, under the editorship of Mr. Hibberd, are preparing for publication by the Chetham Society. For these particulars we are indebted to Mr. Sims's useful *Manual for the Genealogist, Topographer, Antiquary, and Legal Professor*, 1856.]

Captain Morris. — It is stated that this well-known lyrist became before his death, not in name only, but in reality, a man of deep religious feeling. How far is this statement, which has been made with great confidence, to be depended upon? T.

[Captain Charles Morris, whose convivial songs were once in such high repute, died at Brockham Lodge, Dorking, in his ninety-third year, on July 11, 1838. Just before his death he seems to have collected what he calls "the trifling scraps of his humble muse," which were published after his death, entitled, *Lyra Urbanica; or the Social Effusions of the celebrated Captain Charles Morris, of the late Life Guards*, 2 vols. 8vo., 1840. In his Preface "To the Public," he thus apologises for the careless gaieties and sprightly fancies of his mirthful muse. "As it will be seen, perhaps, that I make the quickening inspiration of wine the awakening cause of the heart's worthiest emotions and sweetest gratifications, I must here, in vindication, remark, that it is from a wish to give the pensive, gloomy, world-worn breast a more gay and vivid perception of the fair side of human condition, and awaken it to a brighter aspect of Nature, that I recommend the depressed spirit a sip of the care-repelling fountain; but not to dim the brightness produced from the sparkling drop by the heavy clouds of intemperate stupidity. I beg leave, at the same time, to add, that I am a professed enemy to all excess, and abuse of the human faculties: abhor the practice and despise the effect; and, as a votary of mirth and pleasure, I revolt at the sottish stupidity and debasing shame, and would fly the brutal influence as I would a contagion." At p. 332. of the second volume of this collection are "Verses occasioned by an earnest request from the Members of the Beef-Steak Society to Captain Morris, then on the verge of ninety years of age, to appear once more amongst them before he quitted the world." Had the compiler of the interesting *Hand-Book of Dorking*, 1855, seen the captain's prefatory remarks to his pieces, he would perhaps have modified in some degree the following notice of him: "Brockham Lodge was the residence of Captain Morice (*sic*), a lyric bard, beloved by all convivial spirits, but religiously shunned by the sober and serious portion of the community. The popularity which he once possessed has considerably diminished of late years; and justly so, for no tolerance of feeling should ever forgive, except by forgetting, the desecration of the noble gift of poesy."]

Durham University. — Can you afford me information respecting the University founded at Durham by Oliver Cromwell in the year 1657? It would not merely confer a personal favour upon myself, but would also materially benefit many others who take an interest in the present University, and in the history of its antecedents. DUNELMENSIS.

The Castle, Durham.

[A writ of privy seal for founding an university at Durham was signed by Oliver Cromwell, May 15, 1657. This university, rather intended to be founded than actually settled, was soon suppressed. The original writ is preserved in the archives of the Dean and Chapter of Durham. It had been obtained by *The Humble Desires of the Gentlemen, Freeholders, and Inhabitants of the County and City of Durham*, fol. 1652, a copy of which is in the British Museum. George Allan, of Darlington, published in 1777, "*The Recommendatory Letter of Oliver Cromwell to William Lenthall, Esq., Speaker of the House of Commons*, for Erecting a College and University at Durham, and his Letters Patent (when Lord Protector) for founding the same," &c. This *Letter* is in the Grenville library at the British Museum. It appears to have been suppressed on account of petitions against it from

the Universities of Oxford and Cambridge. Master George Fox, the founder of the Quakers, however, assumed to himself the merit of having been the means of suppressing this University. "We came to Durham," says he, "where was a man come down from London to set up a college there to make ministers of Christ, as they said. I went with some others to reason with the man, and to let him see, that to teach men Hebrew, Greek, and Latin, and the seven arts, which was all but the teachings of the natural man, was not the way to make them ministers of Christ; for the languages began at Babel; and to the Greeks, that spake Greek in their mother-tongue, the cross of Christ was but foolishness; and to the Jews that spake Hebrew as their mother-tongue, Christ was a stumbling-block; and as for the Romans, who had the Latin and Italian, they persecuted the Christians; and Pilate, one of the Romans, set Hebrew, Greek, and Latin, a-top of Christ when he crucified him; and John the Divine, who preached the Word that was in the beginning, said that the beast and the whore had power over tongues and languages, and they are as waters. Thus I told him he might see the whore and the beast have power over the tongues, and the many languages which are in Babylon. Now, said I to the man, dost thou think to make ministers of Christ by the natural confused languages which sprang from Babel, are admired in Babel, and set a-top of Christ by a persecutor? Oh no! So the man confessed to many of these things; and when we had thus discoursed with him, he became very loving and tender, and after he had considered farther of it, he never set up his college."]

Henry Justice, Fellow Commoner of Trin. Coll. Cambridge.—This person was convicted of stealing books from Trinity College Library, in the earlier part of last century, (about 1730, I believe), and was sentenced to be transported to his Majesty's Plantations. Of what family was he a member? What eventually became of him, and when and where did he die? HENRY T. RILEY.

[Henry Justice, of the Middle Temple, was tried at the Old Bailey on May 8, 1736, for stealing books out of Trinity College library, Cambridge. He pleaded, that in the year 1734 he was admitted fellow-commoner of the said College, whereby he became a member of that corporation, and had a property in the books, and therefore could not be guilty of felony. The jury found him guilty, and he was sentenced, on May 10, to be transported to some of his Majesty's plantations in America for seven years. Here we lose sight of him.]

"*Armelle Nicolas' Confession.*"—"Armelle Nicolas" is a name known in German devout volumes, and it is mentioned in the last volume of Wesley's *Works*. I wish to discover an English poem, translated from her German, called "Armelle Nicolas's Confession of Faith:" it begins thus:

"To the God of my life, in the morning, said she," &c.

and I shall be much obliged if any person will let me know where it may be found. C. P. BROWN.

E. I. Club, St. James's Square.

[There was a *French* girl of the name of Armelle Nicolas, born Dec. 19, 1606, and died Oct. 24, 1671, whose life was published in France, and an abridged translation in English at Bristol in 1772, entitled *Life of Armelle Nicolas, commonly called The Good Armelle, a poor Maid-Servant in France who could not read a letter in a book, and yet a noble and happy Servant of the King of Kings.* There is no mention of any poem by her in this work, nor in the account of her in the *Biographie Universelle*, Supplement, vol. xx. p. 366.]

Lord Halifax; Henry Carey; Edmund Kean.—Henry Carey was said to have been an illegitimate son of George Savile, Marquis of Halifax. Is it known who was his mother? Macaulay says, in one of his last volumes, that Edmund Kean was said to have been a descendant of the same peer. If so, by whom? and what was the exact relationship (in fact, not in law,) of Kean to George Savile? HENRY T. RILEY.

[Henry Carey, musical composer and poet, was an illegitimate son of George Savile, Marquis of Halifax (his mother's name still remains a query), and left a son George Savile Carey, also a lyrist, whose daughter married Edmund Kean, an architect. The issue of this marriage was Edmund Kean, the late celebrated actor.]

Hieronymus Radiolensis.—Who was Hieronymus Radiolensis, from whom Southey quotes in *The Doctor*, vol. v. p. 240., 2nd edition? W. T. M.

Hong Kong.

[Hieronymus Radiolensis was a monk of the Order of Vallumbrosa in the latter half of the fifteenth century. He was the author of the Miracles of St. Gualbert, in three books, printed in *Acta Sanctorum*, July 12th. The passage quoted by Southey commences part i. of book iii. p. 440. He also wrote a compendium of the Life of Torelli, in the same work, March 16th, p. 504.]

Replies.

CARICATURES.

(2nd S. ii. 329.)

The title of the book inquired after by E. H. A. is:

"A Political and Satyrical History of the Years 1756, 1757, 1758, and 1759, in a series of one hundred humorous and entertaining Prints, &c., in two parts."

The first part contained seventy-five prints, and referred only to the years 1756 and 1757; the second part contained twenty-five prints referring to 1758 and 1759.

These prints, or the greater part of them, were originally printed and circulated upon cards. Walpole in his *Memoirs of Geo. II.*, vol. ii. p. 68., under the date 1756, says:

"A new species of satiric prints now first appeared, invented by Geo. Townsend; they were caricatures on cards. The original one, which had amazing vent, was of Newcastle and Fox looking at each other, and crying with Peachum in the *Beggar's Opera*, 'Brother, Brother, we are both in the wrong.'"

This volume was "Printed for E. Maris, near St. Paul's."

I have a copy of the fifth edition, called vol. i.:

the year 1760 is added, and the series consists of 104 prints. This was "Digested and published by M. Darly, at the Acorn in Ryders Court, Cranborn Alley, Leicester Fields."

The second volume of this edition had been originally published with the title of —

"A Political and Satyrical History Displaying the unhappy Influence of Scotch Prevalency in the years 1761, 1762, and 1763, being a regular series of ninety-six humorous, transparent, and entertaining Prints."

Some of these prints are folding, and are numbered with two conseeutive numbers: some are also transparent, and have each four numbers. Thus the numbers (not the prints) run up, in the two volumes, to 200.

These volumes are rare, even in an imperfect state, and very rare when perfect.

Edw. Hawkins.

ARTILLERY.

(2nd S. ii. 328.)

Subjoined are two lists of parish armour, as it existed about two hundred years ago in the contiguous parishes of Ecclesfield and Sheffield, which I think will show what was the kind of artillery then in use. The first list is from an original document in Ecclesfield parish chest; the other is from Hunter's *Hallamshire*, p. 105.:

"*P'ishe Armor* [1616].

Costelhetes with heade peces and all thinges belonging	iiij
Muskytes	ij
Callyveres	ij
Bandeleres, with Charges	ij
Swordes	vij
Gyrdelles	ij
Headepeces	vj
fflaxes & C'uch boxes	iij
One Jacke	j
A Longe bowe and Arrowes.	
One headpece to y^e^ Jack.	
Pyckes	iiij
One peare of pannyars.	
Muskyet Restes	ij"

"*Arms belonging to the Township of Sheffield*, A.D. 1615.

3 corslets.
8 headpieces.
4 musketts.
1 Caliever.
9 Swords & 3 girdles & hangers.
4 Muskett rests.
5 bandilieross.
5 pikes.
5 flaxes.
5 tuch-boxes, & 2 paire of bullett moodes.

And of old armour:

8 daggers & 8 girdles.
3 corsletts.
3 headpieces & 2 old calivers."

The first mention of armour in the Ecclesfield parish accounts is in 1590:

"To Thomas Crosleye for dressinge the armo^r^, iij^s^."

Again, 1592:

"Thos. Crossley for hys whole yeres wages for kepinge the armo^r^, viij^s^.

1605:

"Payd to Brodely for dressinge the p'ishe Armo^r^ & laying yt in showdes the ix of June, 1605, viij^d^."

Query, what are *showdes?* J. Eastwood.

D. W. asks what artillery was used 200 years ago for shooting at Town-butts? The answer is the long-bow.

As late as the reign of James I. the word "artillery" meant any instrument for the projecting of missiles. Thus in the authorised version of the Bible of 1611, in the 20th chapter of the First Book of Samuel, after stating that Jonathan directed a lad to pick up his arrows, it is added at v. 40.: "And Jonathan gave his *artillery* unto his lad," evidently meaning his bow, as the lad had already got the arrows.

Sir Samuel Meyrick, in his *Treatise on Ancient Armour* (vol. ii. p. 296.), says:

"The Honourable *Artillery* Company of London was instituted by Henry VIII., in the year 1537, for the encouragement of *Archery*. The fraternity were also authorised to exercise themselves in shooting with *long-bows, cross-bows*, and hand-guns, at all manner of marks and butts."

By the Statute 3 Henry VIII. chap. 3., all men under the age of forty, some certain persons only excepted, were ordered to have bows and arrows, and to use shooting, and the inhabitants of every city, town, and place, were to erect butts and use shooting on holidays, and at every other convenient time. F. A. Carrington.

Ogbourne St. George.

In "the King's Majestie's declaration to his subjects concerning lawful sports to be used," published in 1618, in a pamphlet of nine pages (and thence called King James' *Book* of Sports), republished by King Charles in 1633, and by an ordinance of Parliament in 1643 burnt by the common hangman, one of the lawful recreations mentioned, from which none were to be discouraged in their own parish, after the ending of Divine service, upon the Sunday's afternoon, was "archerie for men;" and, as the word "artillery" was formerly applied to signify all missile weapons and the machinery for projecting them, the answer to D. W.'s inquiry, what kind of artillery was used 200 years ago for practising at the Town-butts, will probably be "bows and arrows." Such seems to have been the common application of the word about the period in question. For in

the authorised translation of the Bible in 1611, it is substituted as a preferable rendering of the word which in our former versions had been translated "weapons" and "instruments," —"And Jonathan gave his *artillery* unto his lad, and said unto him, go, carry them to the city;" meaning the bow and arrows he had brought with him to make the concerted signal, in the field, to David. 1 Sam. xx. 40. The previous translations had been, in Coverdale, 1535, "his wapens;" in Matthews, 1537, and in Cranmer, 1539, "his wepons;" in the first and second Bishops' Bible, 1568 and 1572, "instrumentes;" and in the Genevan, 1560, "bowe and arrowes." V. F. S.

Two hundred years ago artillery meant (amongst other things) bows and arrows, as may be seen by comparing 1 Sam. xx. 40., "And Jonathan gave his artillery unto his lad," &c., with the preceding narrative. J. Eastwood.

LETTER TO LORD MONTEAGLE AND LADY SELBY.

(2nd S. ii. 248. 314.)

Some weeks since, my friend Major Luard (the present occupier of Ightham Mote, and husband of the presumptive heiress,) drew my attention to an incised slate slab which he had discovered in the dark recess behind Lady Selby's bust, on the monument in Ightham Church. He represented it as detailing the history of Guy Fawkes.

The recent discussion in "N. & Q." making me anxious to ascertain if this slab could throw any light on the question, I accompanied my gallant friend to the church last week, and found it to be as he had represented.

By the aid of his skilful pencil I am in possession of an exact copy of the slab, which I purpose to have lithographed for distribution among our antiquary friends.

It seems merely intended as an illustration of the inscription given in "N. & Q." (2nd S. ii. 248.) That inscription has been for many years known to me; and, till the question was raised by Magdalenensis, I have never interpreted it as implying anything more than that Lady Selby had worked in tapestry representations of *The Golden Age*, *the Story of Jonah*, and that of *Guy Fawkes*. Now, on the tomb, in a recess behind Lady Selby's bust, we find coloured plaister work, moulded in relief, representing Adam and Eve in Paradise (the woman rising from Adam's ribs; the forbidden tree; savage and domestic animals roaming in harmony, &c.). This answers to *The Golden Age* of the inscription.

Beneath this comes our incised slab; on which, on the left, is the Papal conclave, seated in council before the Pope: the Devil peering at them through the canopy, and Guy Fawkes receiving his commission, in the form of a sealed diploma. On the right, he is proceeding, lantern in hand, towards the powder casks, to execute this commission.

This is "*the plot*," which her "art" disclosed. Methinks the expression "art" suffices to limit the meaning of the writer to an effort of manual skill on the part of the lady.

The position of the incised slab, at the back of the monumental bust, renders it difficult to see all that may be engraved on it. Further inspection may bring to light a representation of the "acts of Jonah," even if something of the sort be not intended by the ships and sporting fish which occupy the space between the left and right portions of the story of Guy Fawkes, as detailed above, although the inscriptions would certainly seem to indicate the destruction of the Armada, as the subject of this part of the picture. This, however, must remain in doubt till permission can be obtained to move the bust, and thus lay open the entire slab. Enough, however, is seen to warrant the inference that the purport of those who designed this monument was to immortalise Lady Selby as "*a Dorcas*:" first, by the inscription; and then, by a sketch of the works detailed therein.

C. de D. mentions tapestry at the Mote. There is none there now: and, as far as family tradition extends, the only tapestry ever there, represented far different subjects from these; but of this we must not pretend to speak with certainty. It would lengthen this article too much were I to give minuter details of the figures, mottoes, &c. on the incised slab. The above will suffice for the purpose in view, viz. to enable your readers to see how this monument bears upon the question recently opened in your columns, as to Lady Selby being the writer of the letter to Lord Monteagle; the solitary authority for her having written it (as far as I have been able to discover) is the expression of the inscription "whose arts disclosed that plot," &c.

May not this question very naturally be asked,— If Lady Selby's authorship of the letter was a fact so notorious in her family as to be recorded by them on her monument, is it possible that it could have remained wholly unknown to the public? and is it likely that such signal service to the State would have remained unrewarded and unhonoured?

Surely it is utterly impossible that the historian should have vainly searched for the revealer of the plot, while all the time the secret was not confined to her own breast. The letter was probably written by a confederate, who let the secret of his treachery be buried with him in his grave.

L. B. L.

PAGAN PHILOSOPHER: AUTHOR OF SIR SIMON LEAGUE: RABIGER.

(2nd S. ii. 150.)

"Διατί δὴ οὖν αὐτὸς μὲν ὁ ταῦτα δρῶν εἰδωλοποιὸς ἀνὴρ ἑαυτὸν ἀφήσι βελτίονα ὄντα καὶ ἐκ βελτιόνων γεγονότα· τοῖς δὲ ἀψύχοις εἰδώλοις, καὶ μόνῃ τῇ ἐμφάσει τῆς ζωῆς ἐπιπνεομένοις, ἁρμονίᾳ τε ἐπισκευαστῇ καὶ πολυειδεῖ συνεχομένοις ἔξωθεν, ἐφεμέροις τε ἀτέχνως οὖσιν, ἀποπιστεύων φαίνεται; πότερον τὸν γνήσιον καὶ ἀληθὲς ἐν αὐταῖς ὑπάρχει; ἀλλ' οὐδὲν τῶν ὑπὸ ἀνθρωπίνης τέχνης συμπλαττομένων. εἰλικρινές ἐστι καὶ καθαρόν." — *Jamblichus de Mysteriis*, cxxix. p. 99., ed. Gail, Oxon., 1678.

If the author had read the whole of this short and curious chapter, he would have found that by εἴδωλα the "Pagan Philosopher" did not mean graven images, but the magical phantasms produced by fumigation, which, he says, are less durable than the reflections in a mirror, and are lost as the smoke is diffused.

I have not been at Upsala, but I know Utrecht and its cathedral. In Murray's *Handbook for Holland and Northern Germany* it is said:

"The lofty choir is a fragment of a noble Gothic edifice, the finest church in Holland; but it has suffered much from fanatic iconoclasts and modern pewing, and high wood-work, in the conventicle style, which hides its beautifully-clustered Gothic pillars of great height and lightness. They have, too, been sadly cut away to admit the upper seats, which are arranged like those of a lecture theatre."

The author of *The Enquiry*, &c., perhaps thinks this not enough; but the music which I heard there might have satisfied Knox, if taken as a *protest* against harmony and melody. The cathedral was well filled, and the congregation sung from their psalm-books, with no particular attention to the organ. Those who had finished the line courteously waited for those who had not, before beginning the next. All opened their mouths to the fullest stretch, and each roared as if he felt that beating the organ depended on his individual exertions. The organist slipped in a few notes between the lines. He and his instrument were out of place. A railway whistle or a bagpipe might have suited such a choir, and have satisfied the tastes and consciences of those who mistake bare walls and bad psalmody for signs of Protestantism. H. B. C.

U. U. Club.

Replies to Minor Queries.

Bashett, Baskett, De la Bêche (2nd S. i. 457.) — It is possible that your correspondent may find some clue to the origin of this name by consulting Section 4. of the Laws of Edward the Confessor, re-enacted by William the Conqueror. On referring to the three copies of these laws, as given by Selden in his *Notes to Eadmer* (including the one from Ingulph's *Chronicle*), we find it enacted that an offender guilty of larceny "shall restore the chattel for which he was arrested, and shall pay twenty solidi for his head, four denarii to the keeper of the prison (*al ceper*), and one maille or obolus, *pur la besche*."

It seems pretty evident that the last words bear reference to some officer, connected with the prison, and of inferior rank to *le ceper*, the governor of the prison, and this too in England in the time of Edward the Confessor. The only question is what the nature of this office was, and in quest of this information I have consulted Du Cange and other authorities in vain. Neither Selden nor Sir F. Palgrave attempts an explanation. My own impression is, that *La besche* was the name given to the *spade-man* of the prison, or, in other words, the gardener, who would have the more unpleasant duty, occasionally, of *gravedigger* to perform. In later times *La besche* would be transformed into *De la bêche*, and the name, on being Latinized, would assume the form of *Baschatus*, whence probably the present names *Bashett* and *Baskett*.

Perhaps some of your readers will kindly favour me with *their* opinion as to the office meant by *La besche*. Henry T. Riley.

Kemeys Family (2nd S. ii. 249.) — G. S. S. may wish to learn that an Edward Kemeys was commander of an army under Dru de Baladun, at the conquest of Upper Gwent; and that from him the still existing church of Kemeys, in Monmouthshire, is supposed to be called "Kemeys Commander." An early branch of the same family was the Martins, Lords of Kemeys in 1215, at the Castle at Newport in Pembrokeshire. C. G.

Paddington.

Lepell's Regiment (1st S. vii. 501.) — The following extract from a letter of the famous Sarah Jennings, Duchess of Marlborough, may not prove uninteresting to J. K.:

"What I am going to say I am sure is as true as if I had been a transactor in it myself, and I will begin the relation with Mr. Lepell, my Lord Fanny's wife's father, having made her a cornet in his regiment as soon as she was born; and she was paid many years after she was a Maid of Honour. She was extreme forward and pert, and my Lord Sunderland got her a pension from George I., it being too ridiculous to continue her any longer an officer in the army."

The lady referred to was the celebrated Mary Lepell, daughter of Brigadier-General Lepell. Her husband was John Lord Hervey, author of the *Memoirs*, well known by his nickname at Court of Lord Fanny. Buriensis.

Bandalore: Robespièrre (2nd S. ii. 350.) — If Mr. Riley had stated the date of the "*almanack*" he refers to, it might have facilitated the solution of his question; but, as it is, I think I may venture to say that Robespièrre no more invented this toy than gunpowder, and I regret that Mr. Riley has

not stated where he found any trace of an idea that seems to me so paradoxical. I remember what I believe to have been the first appearance of the toy about 1790, or a year or two later; it was then called a *quiz*, and everybody used to play with it everywhere, even while walking in the streets; and I have not only heard but read that the Duke of Wellington, when a very young officer, was peculiarly adroit at managing it. It was long after that I heard it called the "bandalore," which was, I think, its French name. C.

"*Chara valeto. Chara vale, sed non æternum*" (2nd S. ii. 289.) — Whence this line? It occurs not. Bishop Lowth's epitaph on "a favourite daughter who died young," runs something like it:

> "Cara, vale, ingenio præstans, pietate, pudore,
> Et plusquam natæ nomine cara, vale.
> Cara Maria vale! at veniet felicius ævum,
> Quando iterum tecum sim, modo dignus ero.
> Cara redi, læta tum dicam voce, paternos
> Eja age in amplexus, cara Maria, redi."

But a nearer similitude will be found in an epitaph on a monument in the church of Brislington, near Bristol, the subject of which is a son, who died early, of consumption:

> "Care vale; sed non æternum; care valeto,
> Namque iterum tecum sim, modo dignus ero.
> Tum nihil amplexus poterit divellere nostros:
> Nec tu marcesces, nec lachrymabor ego."

B.

Archer, the English Sirname (2nd S. ii. 350.) — I know not what answer can be made to J. B. S.'s question as to this "English *sir*name" (*sur*name), except that it seems to be of the same class as *Bowman*, *Speerman*, *Gunner*, *Baker*, *Butcher*, *Sadler*, and hundreds of others derived from trades or professions. There was a short-lived peerage in the Worcestershire family of the name, created in 1747, and extinct with the second lord in 1778, *s. p. m.* The estates, I think, passed into the Downshire family. C.

Saguntum Sword Blades (2nd S. ii. 172. 356.) — Sahagun derives its name and its celebrity from *Saint Facundus* (a Spanish general), who was martyred there, Nov. 17, 140, (some say 139, others 180). San Facundo, phacundo, hacundo, hagundo, hagund, hagun — Sanhagun, Sahagun.

R. S. Charnock.

I have often wished for information upon this subject, as I never heard of any manufactory of sword blades at this place. I can, however, assure Cacadore that the name is frequently impressed on blades. One in my collection is a heavy two-edged broadsword, with a perforated shell. The blade is impressed with a fox and two shields, both surmounted by a crown; one on each side, close to the tang. On one is a capital P, the other bears the arms of Amsterdam. The legend reads: ∴ SAHAGOM ∴ It is the style of weapon usually placed in the hand of Peter the Great in his portraits. I have another example as well: — a cut and thrust walking rapier, with flamboyant blade and brass hilt, about the time of William and Mary. The inscription on this is — ∴ S.A.H.A.G.V.M ∴

I fancy few collections of arms are without examples. The blades generally appear very good. W. J. Bernhard Smith.

Temple.

Aneroïd (2nd S. ii. 337.) — The more probable derivation of this word is ἀ and *νηφὸς*, *humidus*, (see Liddell and Scott) whence Nereus, and the modern Greek *νερὸς*. Vacuum.

It seems a pity that any of your correspondents (however learned) should continue to send you what "*they believe*" to be the etymology of this word, as the question is much more historical than philological. Probably all persons agree in considering the word to be a faulty and barbarous one, to which the ordinary rules of etymology do not apply; and therefore the only way of arriving at the real derivation is to see the meaning which the inventor himself wished the word to bear. I would therefore again inquire, 1. Where the word is first used? 2. Who is the inventor of it? and 3. What is the derivation given by the inventor himself? M. D.

Ministers of St. James', Clerkenwell (2nd S. ii. 309.) — In my interleaved copy of Pennant, the required names are thus given:

> "Dewel Peed, elected 1691, died 1725-6.
> Charles Lee, died 1743, succeeded by Gilbert Burnet.
> 1746, John Doughty.
> William Sellon, 1757, died 1790."

Edward F. Rimbault.

"*Radchenister*" *or* "*Radman*" (2nd S. ii. 353.) — This word signifying, according to Ducange, *liber homo*, may find its derivation partly from the Celtic. In Welsh *Rhâd* signifies free, which, added to the Saxon *man* or *kin*, would give the above words.

It is probable that in like manner the correlative term *soc-man* is formed from the Celtic *swch*, a ploughshare; and that the Latin *soca*, and French *soc*, a plough, have a common origin in the older Celtic.

The terms *radman*, or *radkin*, and *socman*, were probably first applied to different classes of the Celtic population of Britain by their native name, and thus gradually crept into the phraseology of feudal law. Eden Warwick.

Birmingham.

Spelman, in his *Glossarium Archaiologicum*, notices this office under the heads "Radcnites,"

"Radechenistres," and "Rodknightes." Under the last head he explains the office thus:

"Vassalli seu clientes erant equestres, qui equitantem dominum suum, vel uxorem ejus, ex more inter eos pacto subsequuti sunt; et quasi satellitio suo cingebant," &c.

The whole of Spelman's notices would be too long for insertion. LOUISA JULIA NORMAN.

Horse-Racing on the Cotswolds, Gloucestershire (2nd S. ii. 352.) — The first mention I find of races on these hills is in the *London Gazette* of Monday, May 7, 1677, wherein it is stated that a plate would be run for at Cerney Downs, within two miles of Cirencester; and about five years after, viz. Thursday, April 27, 1682, the *London Gazette* announces that a plate (a 40*l.* plate) would be run for on Cirencester Downs on May 24th, being Holy Thursday Eve, — the riders to be gentlemen weighing fourteen stone.

Respecting races at Tetbury, I cannot satisfy the Query of your correspondent; but I find by the *Public Advertiser* of Aug. 20, 1755, that at the meeting there, on the 7th of that month, the 50*l.* plate was won by Lord Chedworth's bay horse, Foxhunter. I believe these races were discontinued about the close of the last century, and were superseded by the celebrated races at Kingscote Park, the seat of the late Robert Kingscote, Esq. Bibury races, on the same hills, where there were only gentlemen-riders, and which were most fashionably attended, also helped with Kingscote to render Tetbury races unnecessary.

Σ.

Writers bribed to Silence (2nd S. i. 471.; ii. 18.) — Among these writers, if report says true, we may include Dr. Wolcott, *alias* "Peter Pindar," who had a pension given him, it is said, on condition that he should write no more in abuse of the king, George III. HENRY T. RILEY.

Meaning of Leckerstone (2nd S. ii. 290.) — MR. WARWICK does not seem to be aware that in the *Scoto*-Celtic dialect the word *bàine*, or *vàen*, means *white*, as in *Donald baine*, Fair Donald, King Duncan's younger son (*b* and *v* are used indiscriminately), and *moine-vàen* means the *white moss*, a place in Atholl forest, where, under the peat, is a pure white sand. I therefore conceive that a "tautological etymology" is out of the question, and that Llech-vàen means the white stone or slab, and that, in contradistinction to *red stones*, of which there are many, such as that large one at Rudston, in the East Riding of Yorkshire, from which stone the place evidently takes its name. It is not called Llech, as it is an upright long, and not a flat stone. *Clach* is the ordinary word in the Scoto-Celtic for a stone in general — *carrig* or *craig* for a rock. Llech means, as is stated, "a flat stone or tablet," — also *a slab* and *a slate*. How much of the etymology of leckerstones may be due to the flat stone, and how much to the corpse laid upon it, it seems difficult to determine.

J. S. s.

Notes on Regiments (2nd S. ii. 35, &c.) — The uniform of the 50th Regiment was red faced with black and silver lace, which sombre colours or bad assortment gave the regiment at all times an uncleanly appearance, whence it had been denominated the Dirty Half Hundred; but ever after the glorious charge led on by Col. Walker at Vimiero, in its place stands the Gallant 50th. — See Landman's *Recollections*, ch. xiii.

The 29th Regiment was the last in the Peninsular army to retain the queue. — *Ib.* ch. v.

When the Duke of York was appointed Commander-in-chief, one of his first orders was, that all officers should join their respective regiments within six months after being gazetted. This measure put an end to the purchase of commissions for children as a good investment of money. — *Ib.* c. iii.

The "Cumberland Cap" was worn so lately as 1785, when Mr. A. Stephen saw it in use at Aylsham. — *Gent. Mag.*, Dec. 1845.

I give references for my present notes; the former memoranda which I communicated were gathered in conversation from military friends. I state this, as I was acquainted long since with the works to which "MILES" and other correspondents refer me, for what they consider better information. MACKENZIE WALCOTT, M.A.

Colonel Cleland (2nd S. ii. 351.) — MR. RILEY, by the heading of his notice of the *Memoirs of a Woman of Pleasure*, would seem to intimate that it was written by Colonel Cleland. The real writer of this infamous publication — still, I am sorry to say, exhibited in the windows of Holywell Street — was *John* Cleland, a son of the friend and correspondent of Pope. A short notice of Cleland's *Works* may be seen in John Nichols's *Anecdotes of Bowyer*, 4to., 1782, p. 366.

EDWARD F. RIMBAULT.

Some of your correspondents seem interested in the history of John Cleland. An accidental coincidence, in an article printed almost parallel to MR. RILEY's remarks (p. 351.), reminds me that in Sir W. Hamilton's review of "Thomson's life of Dr. W. Cullen," (to be found in the volume of Sir W. Hamilton's reprinted works on *Philosophy*, *&c.*) there is some notice of a relationship between the Doctor and *Mr. Cleland, the "Will. Honeycomb" of the* Spectator; and also of a Capt. Cleland, another relation. I do not know whether this will be of any value to MR. RILEY; but at all events, I thought it might be worth while introducing it to his notice, on the chance. "Cleland," I suppose, is a corruption of "Clevcland."

K. E. P.

Symbols of Saints (2nd S. ii. 288. 339.)—It has occurred to me, since my communication, at the page last quoted, that the figure in question may have been intended for St. Mary Magdalen of Pazzis. I have an engraving of that saint, where she appears in her religious habit, and presses a cross to her breast, but it is quite plain. She is also crowned with thorns, and is adoring before the Blessed Sacrament, from which rays of light are darting upon her. F. C. H.

Illustrations of the Simplon (2nd S. ii. 336.)—I am anxious to correct an erroneous description of the order of the plates illustrating the pass of Mount Simplon. The engravings, I should have said, begin with the town of Brigg, soon after the commencement of Napoleon's grand road, and they end with the beautiful and picturesque town of Sesta Calende at the end of the Lake Major, and a short distance from the termination of the grand road, which begins at Leuk, and ends near Somma, being about 120 miles in its whole length. F. C. H.

Scotch Darien Company and Equivalent Company (2nd S. ii. 330.)—There is an article in vol. i. of the *Retrospective Review*, published by Russell Smith in 1853, on "The Scottish Colony of Darien, 1698—1700," where your correspondent X. Y. Z. will find some interesting information, and references to many authorities.

K. P. D. E.

X. Y. Z. will probably meet with some of the information he desires in the late Eliot Warburton's *Darien*. J. Eastwood.

"*The right men in the right places*" (2nd S. i. 294. 310. 401.; ii. 317.)—It seems to be unknown to the writers on this subject, that the origin was clearly explained some time ago by *Punch*, who occasionally assumes a graver tone. He gave an extract from the writings of Bishop Berkeley, in nearly these words:

"The world is like a board with holes in it, and the square men have got into the round holes, and the round into the square."

An ingenious game suggested hereby has just been brought out by Mr. Myers of Leadenhall Street, with the above attractive title. C. T.

Jumbols (2nd S. ii. 262.)—It is perfectly easy to make jumbols from the receipt here given:—They are an almond paste, a good deal like that put on the top of bride-cake; but rolled into strings, knotted, baked, and iced. I intend to make some; and if they turn out well, a sample shall be sent to Mr. Bruce. A Lady.

Boiling Mineral Waters at Buda and elsewhere (2nd S. ii. 218. 338.)—It is just possible that Baiæ, near Naples, is the place meant, and not Buda. Pliny the Elder says (b. xxxi. c. 2.) that the Posidian springs at Baiæ "are so hot as to boil articles of food even." He also speaks, in the same chapter, of hot and cold springs "separated by only the very smallest distance," and gives the Pyrenees as their locality. The springs of Aigues-Chaudes, in the Basses-Pyrénées, vary considerably in temperature, some of them being sufficiently hot to admit of cooking food. Others of a similar nature, in that locality, are known as the springs of Cambo, Bagneres, Bareges, and Cauterets. Henry T. Riley.

"*Kalends*" *or* "*Calends*" *at Bromyard* (2nd S. ii. 110.)—A part of the close or "churchyard" of Rouen Cathedral is called the *Calende*. The entrance to the south transept is known, for distinction's sake, as "le portail de la Calende." Let me remind Mr. Pattison that the French word *Calendes* is defined by Boyer as "assemblée de curés de campagne"—"a convocation of country parsons;" or what the *profanum vulgus* of a market town sometimes call "Rook Fair." It is not, therefore, a matter of surprise that the approach to any considerable church, where periodical visitations of the clergy are held, should be thus designated. I have not Ducange at hand, but I have no doubt he would help us in this case.

Mark Antony Lower.

Lewes.

Ouzel Galley, &c. (2nd S. ii. 315.)—The reply of P. B. respecting the derivation of *Ringsend* is just what I wanted. May I ask him for similar information respecting the Ouzel Galley, Pigeon House, &c., not only for myself, but for other readers of "N. & Q." who take an interest in the antiquities of Dublin? Abhba.

Human Skin Tanned (2nd S. ii. 250.)—Some twenty years ago there was in the library of Trinity College, Cambridge, a piece of tanned human skin, about the size of the hand. It was of a very light brown colour, and somewhat resembled Russia leather, in the green. It had formed part of a murderer who was executed, of the name of "Weems," I believe.

Henry T. Riley.

Eggs in Heraldry: Arms of Butler (2nd S. ii. 353.)—Weever, as quoted by Morant, in *History of Essex*, says these were the arms of Botiller, sable, three covered cups, in a window in the church of Shopland in Essex. No arms are now there; the windows have been too much churchwardenised for that. Was this a branch of the Butlers, Earls of Ormond, who had large possessions in the neighbourhood, but different arms on Rochford Church tower, said to have been built by an Earl of Ormond, in Henry VII.'s reign? It is a very fine specimen of brickwork.

A. Holt White.

The Sunken Organ (1st S. vii. 128. 200. 328. 391. 413. 512.)—In a review of Ferdinand Bässler's *Sagen aus allen des Vaterlands*, which occurs in the *Athenæum* of September 6, 1856, is a legend concerning a submerged organ, strikingly similar to many stories existing in these kingdoms. In Britain, however, it is always bells that are buried or "sunken" in the sea. Many of these legends have happily been printed and indexed in "N. & Q.":—

"About an hour's journey from Alberssweiler, and in a beautiful valley, lies the village of Eusserthal, which takes its name from a convent that was once celebrated, but has now completely disappeared. The choir of the convent church is, however, still left, and is used as a place of worship. All sorts of things are said in the village about the enormous wealth of the convent; especially about a certain golden organ, that once stood in the church, and was played during divine service. When the convent on one occasion was attacked by enemies, the first care of the monks was to secure this treasure. They dragged it to a marsh, which was formerly in the valley, and sank it as deep as they could. However, they had saved their treasure to no purpose, inasmuch as they were compelled to fly, and died in distant parts, while the convent fell to ruin. Every one is perfectly aware that the organ is still somewhere in the neighbourhood of the church, but the precise spot where it lies is utterly unknown. Nevertheless, every seven years it rises out of the depths at midnight, and its sublime tones are heard in the far distance. Nothing is at all comparable to the gentle breathings of the golden pipes in the open air during the solemn stillness of the night. Soon the soft tones swell into mighty billows of sound, which rush through the narrow valley until the noise again subsides, and ends with a light echo in the forest. But no one has ventured to obtain a sight of the organist who holds the music in his power, and thus the discovery of the treasure is reserved for the future."

K. P. D. E.

Gower Queries (2nd S. ii. 327.)—Will Mr. Daldy accept the following "guesses at truth?"

1. *Lenger the lasse*, linger the less:—

"That lasse lust hath to that sory play."
Chaucer, *Shipmannes Tale.*

2. *Ligh*, lay:—

"Lay on, Maeduff," &c.—*Macbeth.*

3. *Marrement*, marrow-bones.

5. *At mannes eye*, to all appearance, as far as man could judge.

6. *Coise*, coystril.

7. *Doaire*, dowry.

11. *Topsailcole*, topsailyard, or mast. *Cf.*, *Colestaff*, strongpole. (Nares's *Glossary.*)

J. Eastwood.

Eckington.

Order of St. Michael in France (2nd S. ii. 229.)—Your correspondent J. G. N. will find a short account of this order of knighthood in Carter's *Heraldry.* That author refers to Favin, l. iii. p. 372. See also Selden, part II. c. iii. fol. 552. The order is said to have been created by Louis XI. at Amboise in 1469, "upon the occasion of a vision (as their historians relate) of the Archangel's appearance on *Orleans* Bridge as their Tutelar (*sic*) against the English." J. C. H.

Miscellaneous.

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WANTED TO PURCHASE.

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———— Any of the other vols. of Sermons.
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*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

The Poetical Preceptor. By Joseph Fitch. N. D.
Eight Sermons on the Lord's Prayer. By Rev. T. J. Rowsell. Pigott. 1841.
The Rival Mothers. Translated from the French of Madame de Genlis. Longman. 1800. Vol. IV.
Hone's Every Day Book and Table Book. Tegg. 1835. Parts 6, 7. 12, 13, 14, 15, 16. 19. 22, 23, 24, 25, 26, 27. 36, 37.
Hone's Year Book. Tegg. Parts 8, 9. 11. 13.

Wanted by *R. W. Hackwood*, 16. Cottage Grove, Mile End Road.

The Novels of Daniel Defoe. 12mo. Boards. Edinburgh, 1810. Vol. VI., containing Vol. I. of Colonel Jack. Vol. II., containing Vol. II. of Voyage Round the World.
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Rev. R. Cecil's Works. 3 Vols. 8vo. Second edition. London, 1830. Vol. I.
Wilson's Evidences of Christianity. 8vo. London, 1830. Vol. I.
Sussex Archæological Collection. Vol. III.
Horsfield's History of Sussex. Vol. I.
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Notices to Correspondents.

Owing to an accident we have been compelled to omit our Notes on Books *for the present week.*

Professor De Morgan *will be obliged both to* Mr. Aspland *and* T. C. S. (antè, pp. 390-91.) *for the loans they offer. If sent to us the books shall be forwarded to the Professor.*

C. M. Ingleby (Birmingham). *Dr. Bell's* Shakspeare's Puck and his Folk Lore *is noticed in* "N. & Q.," 1st S. vi. 329., *and was advertised in this Journal about that time. It was published, we believe, by Dr. Bell himself, but could doubtless be procured from Mr. Russell Smith.*

W. F. *The best book on* Copyrights *is by R. Godson, with Supplement by P. Burke.*

R. Inglis. *In* 1688-9, *Thomas Otway was Bishop of Ossory, and Hugh Gore, Bishop of Waterford and Lismore.*

Replies to other Correspondents in our next.

Errata.—2nd S. ii. 398. col. 2. l. 7., *for* "Cunegarda" *read* "Cunégonde;" l. 10., *for* "are beneath" *read* "is beneath."

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

Index to the First Series. *As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers,* Messrs. Bell & Daldy, *will forward copies by post on receipt of a Post Office Order for Five Shillings.*

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LONDON, SATURDAY, NOVEMBER 29, 1856.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 6. — *Curll's Controversy with Mist, &c.*

Among the number of books issued by Curll between the years 1709 and 1718, there were some which no respectable bookseller of the present day would have anything to do with. Spades were in those days called spades; and we cannot better prove this than by stating that when a writer in one of the papers of the time undertook to call attention to these objectionable publications, he himself indulged in such plain-spoken language, that it cannot with propriety be transferred to the columns of "N. & Q."

In the *Weekly Journal, or Saturday Post*, of April 5, 1718, a paper published by Mist, and afterwards known as *Mist's Journal*, there appears a strong denunciation of some of Curll's publications. After a passage which is better left where it is, on the "sin of *Curlicism*," the writer proceeds:

"There is indeed but one bookseller eminent among us for this abomination, and from him the crime takes the just denomination of *Curlicism*. The fellow is a contemptible wretch a thousand ways: he is odious in his person, scandalous in his fame; he is marked by Nature, for he has a bawdy countenance, and a debauched mien; his tongue is an echo of all the beastly language his shop is filled with, and filthiness drivels in the very tone of his voice.

"But what is the meaning that this manufacturer of —— is permitted in a civilised nation to go unpunished, and that the abominable Catalogue is unsuppressed, in a country where religion is talked of (little more, God knows!), whose government is formed by wholesome laws, where kings obstruct not the execution of the law; where justice may, if duly prompted, take hold of him: I say, Mist, what can be the reason such a criminal goes unpunished? How can our Stamp office take twelve pence a piece for the advertisement of his infamous books, publishing the continued increase of lewd abominable pieces of bawdry, such as none can read even in miniature, for such an Advertisement is to a book. How can these refrain informing the government what mines are laid to blow up morality, even from its very foundation, and to sap the basis of all good manners, nay, and in the end, of religion itself.

"Where sleep the watchmen of Israel, that not one divine of the Church of England — not one teacher among the dissenters — has touched this crying curse? O Bangor! O Bradbury! how much better had the kingdom of Christ been established, had you attacked the agents of hell that propagate the kingdom of the devil, instead of snarling about who are, or who are not, vested with effectual power to act this way or that way in the Church, or in the State? How much more like 'preachers of righteousness' had ye appeared, if, as far as became you, ye had laboured to establish our youth in virtue and piety, and so suppressed the spreading abominable vices by the agency of the printing-press!

"In a word, Mist, record it for posterity to wonder at, that in four years past of the blessed days we live in, and wherein justice and liberty are flourishing and established, more beastly unsufferable books have been published by this one offender, than in thirty years before by all the nation; and not a man, clergyman or other, has yet thought it worth his while to demand justice of the government against the crime of it, or so much as to caution the age against the mischief of it.

"Publish this, Mist, as you value your promise, and remember you'll be honoured with having put the first hand to correct a crime which begins to make us scandalous to our neighbours, and, in time, if not prevented, will make us detestable among all the Christian nations of Europe.

"Your friend,

"H."

Curll was not the man to remain silent under such an attack. He replied by a pamphlet entitled *Curlicism Display'd, or an Appeal to the Church. Being just Observations upon some Books published by Mr. Curll.* In a Letter to Mr. Mist. London: Printed in the *Year* MDCCXVIII. *Price Six Pence;* and thus commences his defence:

"Mr. Mist,

"Your Journal is now become the Oracle of a discontented Party whose fruitless Schemes and many disappointments make them kick against the pricks, and who like the deluded Multitude of Old had rather consult the Devil than not hear some Responses in favour of their wandering (pretended) Monarch:

'Restless he rolls about from place to place,
But will not look an Army in the face.'

Your superannuated Letter Writer was never more out than when he asserted that CURLICISM was but of four years' standing. Poor Wretch! he is but a mere novice in Chronology, and I do sincerely assure you, Mr. Mist, that CURLICISM (since it must be so called) dates its original from that ever memorable Æra of the reign of the first Monarch of the Stuartine Race." — Pp. 1, 2.

He then proceeds to defend several of his publications, with the titles of which we will not sully our columns; and specifies at considerable length their nature, and the sources from which they had been derived. But our readers may judge of the style in which he does this, when we tell them that, according to the writer, —

"The first piece of CURLICISM that appeared was that remarkable Tryal between Robert Earl of Essex and the Lady Frances Howard, who, after eight years' marriage, commenced a suit against him for impotency."

After defending, one by one, the works which the writer in *Mist's Journal* had attacked, and very justly so, if political or commercial jealousy had no share in the transaction, Curll concludes his letter as follows. We give the passage at length, because we believe the pamphlet to be one which is very rarely to be met with.

"Thus, Mr. Mist, I have impartially laid before you and the world a full account of the books I have printed, which give your *religion mongers* so much uneasiness. I shall, in the next place, reduce all their trifling objections under four heads, and prove them false in every particular.

"1. The first charge against me is, 'That I am the inventor and introducer of a set of books into the world

upon such subjects as were never before known to be brought under the pen.'

"2. 'That no nation would permit the publication of such books but our own.'

"As to the first of these calumnies, I think I stand pretty clear, by the concurrent testimonies of the canonists and civilians, from the original institution of the law of nature and nations. And as to the latter, whenever any of these points have been debated in our own kingdom, the main support of the charge, as well as the judgment given, have been wholly confirmed by precedents cited from the ecclesiastical institutions, and the authority of the Fathers themselves.

"3. The other articles of the charge against me, are, 'That these books would not have been suffered to be printed four years ago;' when (if we may believe your old gentleman) none but persons of exemplary piety and virtue, such as the Ormonds, the Marrs, the Bolingbrokes, &c., and their agents the Swifts, the Oldisworths, the Sacheverells, &c., shared the royal favour, and defended that Church which has of late been so much in danger.

"4. And lastly, 'That these books are now printed by the connivance of the present government.'

"To which it is sufficient to answer, 'That the five volumes of the *Cases of Impotency and Divorce* were all printed in the reign of her late *so pious* Majesty; and that these books, which have given such grievous offence, were so far from appearing in public, by the connivance of this, or indeed any former government, that most of them were published by the immediate command and authority of the government itself.

"And now, Mr. Mist, having made good my promise, and refuted every particular of the charge against me, with relation to the publishing these books, I am farther to assure your old man, that they cannot by the laws of nature and nations be termed *bawdy* books, since they treat only of matters of the greatest importance to society, conduce to the mutual happiness of the nuptial state, and are directly calculated for antidotes against debauchery and unnatural lewdness, and not for incentives to them. For which reason I shall not desist from printing such books, when any occasion offers, nor am I either concerned or ashamed to have them distinguished by the facetious name of 'Curlicism.'

"This, I think, Mr. Mist, an unexceptionable answer to the allegations of your antiquated letter-writer; and to prevent one objection, which he might otherwise possibly hereafter make, I shall frankly acknowledge to him, that as considerable a person as he may seem in the eyes of your admirers, nothing which either he or you could say of me, should have moved me to vouchsafe any reply, had not an opportunity thereby offered itself to me of publishing to the world the contents at large of these several pieces, which have of late been so severally inveighed against, and of demonstrating to your correspondent in particular (who I take for granted never read a syllable in either of them beyond the title-page) that his zeal has been employed against such books, as are not only inoffensive, but very useful; and that his indignation against what he calls *Curlicism*, proceeds from a partial infatuated bigotry, and an implicit spirit of censoriousness, into which he has been led by what I call *Mysticism* and *Poperycism*. Whether he be really an old fellow, or only affects a formal gravity, to give his arguments the greater weight among the rabble of malcontents, to whose service alone his pen is devoted — I shall however be glad to see him in town, whither I suppose he is coming to some employment under you, either to solve cases of conscience, which your tattered customers are continually furnishing you with, or to strengthen your political reasonings and zealous insinuations against the government, with quotations from the fathers of the first four centuries, in which sort of learning the gentleman seems to me to be chiefly remarkable; and like the rest of his regular brethren in Christianity, to be passionately fond of their venerable errors, for the sake of their antiquity, and peremptorily to condemn the profane politeness of the classics, as much as he does the damnable conscientious sincerity of our modern prevailing free-thinkers.

"Notwithstanding our present difference, Mr. Mist, I am willing to give you a piece of wholesome friendly advice: whereas you publicly declared in my presence, before several witnesses, who will attest it upon oath, that the first letter against me was inserted designedly to reflect on His Majesty under my cover; and likewise, that as for any passages in your *Journal*, whether they should be true or false, they equally conduce to the interest of the cause in which you are embarked, and to the reputation of your paper amongst the party your only constant readers. And whereas on another occasion you have made your boast, that whenever the government has thought fit to take notice of you, you have always brought them to your own terms, I wish you would accept the advice of a generous enemy, and take particular care lest your repeated insolences and treasonable glances on your indulgent superiors, should at length, contrary to their innate and unexampled clemency, prevail with them to put a stop to such flagrant enormities, and oblige them for once to bring you to their terms.

"Having thus given the world an impartial account of the books I have printed, which is the sole design of this letter; and being therefore resolved to enter into no future debate, either with yourself or your champion correspondent, I shall conclude all in the words of a late eminent and learned controvertist [the Dean of Chichester]:—'I now submit what I have said to the reader's judgment: whatever your letter-writer may be, the world I am persuaded is tired of such altercations, as I am sure I am.' E. Curll.

"Fleet Street, May 26, 1718."

We have said that political feeling may have had something to do with this attack on Curll. Our reason for this is, that *Mist's Journal* was of the opposite political faction to that which Curll espoused.

Mist was the proprietor of the *Weekly Journal*, generally called *Mist's Journal*, and, like Curll, was condemned to mount the pillory for some political offence. His paper was staunch in its support of the Tories. His name appears in Negus' List, not among those "well affected to King George," but among those "said to be high-flyers." Curll, on the other hand, was a zealous partisan of the House of Hanover and the Protestant Succession. Therefore, although Curll was obnoxious to the charge made against him, so many others were open to the same censure, that there can be little doubt politics had something to do with the attack.

In this very year Curll published some tracts on the Bangorian Controversy, two of which we have before us at the present moment. The first is by Nicholas Amhurst*, whose name does

* The reader of Amhurst's well-known *Terræ Filius* will remember in that Journal what is called Curll's

not, however, appear on the title-page. It is called —

Protestant Popery, or The Convocation. A Poem in Five Cantos. Addressed to the Right Reverend The Lord Bishop of Bangor, &c. London, Printed for E. Curll in Fleet Street, 1718. (Price 1*s.* 6*d.*)

The preface is very complimentary to Hoadly, and very severe upon his adversaries; and the poem, which is written very fluently, is in the same spirit. At this time, to quote Amhurst's own words, —

"While the fierce Contest rages from afar,
And hostile Pamphlets breathe alternate War,"

all seemed filled with the same uncharitable humour. Our copy of this very pamphlet affords proof of this in two MS. poems inserted in the blank leaves at the close of the first and third cantos. They are not worth transcribing, except as showing the feeling of the writer.

The first is as follows:

"*A Poem on his most Sacred Majesty King George.*

"I sing the man, that Britains crown do's wear
By Providence design'd to ease our care
Not Jesse's son more opportunely came
When cruel Saul was on mount Gilboa slane
As Sheba's queen wise Solomon did tell
He was made King, in love to Israel
Indulgent Heaven, thus on us did Smile
When George was chosen ruler of our Is'le
Judah, with England, we may parallel
Our lands a Goshen we Gods Israel
Our goverment, like theirs is most Divine
Theocracy through Monarchy do's shine
With mercy cloath'd, George would not thunder wear
He craves his people's love, much more their Fear
His Pious Ancesters, their blood, did spend
For our Religeon, which he do's defend
Bravely for which, he draws his Conquering Sword
Which to secure, we have his Royal word
His most Consummate Wisdom Europe charms
At home ungratefull, britains are in arms
Ah: foolish Isle, who can thy Grief express
Refusing madly thus, thy happiness
Slighting those charms which all the world do's bind
Spurning at George, the darling of mankiud
Oh: tell it not in Gath; nor Askelon
What English protestants wou'd now have done
Dethrond there King, and try'd the fatal chance
O'th popish idol; disciplind in France
So Indians trifles chuse and simple things
For all those treasures which the Merchant brings
They blew the trumpet of unnat'ral war
Brandish the Sword, and burnish arms for Marr
Like Necromancers, as the people say
They've rais'd the devil; which they can not lay."

The second, which is somewhat better written, is addressed to Dr. Snape:

"*The Billingsgate Dr or ye whipping Divine.*

"Pray listen to my story well
Of merry andrew Snap
Whome holly brethren did compell
To fall into a Trapp
We know who did contrive the Scheme
Tho' he must now be whipt for them
Whith a fa &c.

"The Father dealt in Iron shoes
In wooden shoes the Son
And none but brutes will either chuse
Or tamely put them on
In shoeing horse's Snape was bread
Now shoeing Asses is his Trade
Whith a fa &c.

"The care of bums at Eaton School
A sad thing to Relate
Whould not permit his care of Souls
Within poor Billingsgate
But that he might both parties please
He teaches those to Scold like these
With a fa &c.

"Of pray'r he speaks with great Respect
To cursing more inclin'd,
He tells the Bishop what t' expect
If not by Laws confind
All this you'l' say is very fair
For cursing is but heat of prayr
With a fa &c.

"But when he comes to power of Church
He makes a fearfull rout
If then he had but Sceptre birch
O how he'd lay about
What not believe what Church does teach
Turn up my Lord; have at your breech
With a fa &c.

"If you will not Submit your Faith
To us Christ's Vice-ge-rents
Or mind what holy parson saith
How shall we have our tenth
In truth my Lord, you are a Roguo
Take that by way of Epilogue
With a fa &c."

Dr. Snape, the able opponent of Hoadly, is the subject of the second poetical tract to which we have alluded, and which is likewise from the pen of Amhurst. It is entitled, —

A Congratulatory Epistle from His Holiness The Pope to The Reverend Dr. Snape. Faithfully translated from the Latin Original into English Verse. By the Author of Protestant Popery, &c. London, Printed for E. Curll in Fleet Street, 1718.

The author pretends in his preface that —

"The following traiterous Epistle from His Holiness to the Reverend Doctor in the Title-Page, was no less surprizingly than happily intercepted by the Master of a small English vessel not far off from the British Coast. . . . It was transmitted to me by one of His Majesty's Principal Secretaries of State, to whom it was delivered when first taken, with leave to make what use of it I should judge best for the interest of the nation."

These poems having been at the time generally attributed to George Sewell, a prolific poetaster of the day, led to his denying the authorship by public advertisement, and to counter-advertisements by "Philalethes," (the name assumed by Amhurst,) in *The Evening Post.*

With this squabble, however, or the larger controversy, we need not trouble our readers at any greater length. We have shown Curll as a par-

Account of the Oxford Poetical Club, and the Thanks given to Curll by the Club.

tisan of the Bishop of Bangor, which was all we were called upon to do.

Connected with this very year 1718, however, we have a story to relate of Curll and another Bishop, which is, it must be confessed, more characteristic than creditable. Pope, in his *True Narrative of the Method by which Mr. Pope's Letters have been published*, refers to the matter in these words:

"Mr. Pope's friends imagined that the whole design of E. Curll was to get him to look on the edition of Cromwell's Letters, and so to print it as *revised* by Mr. Pope, in the same manner as he sent an *obscene Book to a reverend Bishop*, and then advertised it as *corrected* and *revised* by him."

The book here referred to is an edition of Rochester's *Poems*. Curll printed these poems several times. We have seen an edition published by him, and professing to be the "third edition," dated in 1709; but in 1718* was published an edition "adorned with Cuts," and which, although it does not bear Curll's name on the title-page, he had clearly an interest in; for a note, p. viii. vol. ii., refers to "Mr. Pomfret's Poems printed by E. Curll." There are two or three versions of the story: the following is Curll's own, as told by him in a note on Pope's Narrative, in the second volume of his (Curll's) edition of Pope's *Literary Correspondence*:

"Falsehood the Fourth," says Curll. "One hundred guineas shall be paid to this Narrative writer, if he can produce any such advertisement of Mr. Curll's. This is founded on a merry story, and the fact as follows, viz.:

"Mr. Henry Hoare, eldest son of Sir Richard Hoare, came to Mr. Curll and told him, that Dr. Robinson, then Bishop of London, heard he was concerned in an edition of the Earl of Rochester's *Poems*. Mr. Curll told Mr. Hoare that he was, among other booksellers and printers, (viz. Mr. Darby in Bartholomew Close, Mr. Bettesworth in Paternoster Row, Mr. Rivington in St. Paul's Church Yard, Mr. Pemberton in Fleet Street, &c.) concerned in an edition of that nobleman's Works. But likewise told Mr. Hoare, that he would get a book interleaved for my Lord Bishop, and whatever his Lordship saw amiss, if he would be pleased to strike out any lines or Poems therein, such leaves should be reprinted, and rendered conformable to his Lordship's opinion. Away goes Mr. Hoare, overjoyed with the message from Mr. Curll, with a tender of his duty to the Bishop, and opens his credentials; upon hearing which the Bishop smiled, and made the following reply to Mr. Hoare. 'Sir, I am told that Mr. Curll is a shrewd man, and should I revise the book you have brought me, he would publish it as approved by me.' This, no doubt, Mr. Curll might justly have done, for whatever is not condemned is approved: a standing maxim this, in civil, canon, and common law."

S. N. M.

* The Works of the Earls of Rochester, Roscommon, Dorset, &c. In Two Vols. Adorn'd with Cuts. London: Printed in the Year 1718. Price 5*s*. [No bookseller's or printer's name.]

ETYMOLOGIES.

Toad-eater. — In an article on Abp. Whately's edition of Bacon's *Essays* in the last No. of the *Quarterly Review*, the reviewer makes a digression on the origin of this word. The late Bp. Copleston, he says, derived it from the Spanish, supposing it to be *todito*, a diminutive of *todo*, "all," and signifying *factotum;* and this derivation he very properly rejects, for there is in fact no such word in any Spanish dictionary, and, even if there were, it could not have that sense. He next notices, and rejects also, the ingenious (the Abp. is always so) etymon of Abp. Whately, who takes it to be a mere refinement of a rather unseemly phrase, akin to one of frequent occurrence in Ben Jonson's *Bartholomew Fair*. He finally gives what he regards as the true one, as contained in the following passage of Sarah Fielding's *David Simple:* "It is a metaphor taken from a mountebank's boy eating toads, in order to show his master's skill in expelling poison." I doubt, however, if this practice was ever current, or was even possible; and, at all events, neither is this the true solution. The truth I take to be as follows. *Toad-eat* is an English adaptation of the French *avaler des couleuvres*. Thus Boileau has in his tenth Satire:

"Résous-toi, pauvre époux, à *vivre de couleuvres*:" —

on which the note of Lévizac is:

"L'expression proverbiale *avaler des couleuvres* signifie souffrir bien des choses fâcheuses, que l'on nous dit ou que l'on nous fait, sans que nous osions en témoigner le moindre déplaisir."

If this be not an accurate description of toad-eating, I know not what is. English humour, to add strength to the image, changed the poor harmless and handsome snake into the ugly and supposed venomous toad. Finally, *toad-eating* and *toad-eater* have become *toady*, and mean servile adulation, a part of the business of the original toad-eater, usually, if not exclusively, a lady's companion.

I must also demur to the aforesaid reviewer's assertion that "conjectural etymology is little better than juggling." I grant that we should probably never arrive at the meaning of *namby-pamby*, *mob*, and similar terms, if we had not their history; but there is another class which have their origin in nature, or in well-known opinions, the derivation of which may be something better than mere *tours de passe-passe*. As an instance, I will name that of *pismire*, given by myself in a former No. of "N. & Q."

Saw. — This word, even in Shakspeare's time, signified merely a saying, a proverb, "Full of wise *saws* and modern instances;" but I always had an idea that it had been originally the same as the northern *saga*, the German *sage*, a history, story, tale, or tradition. I find this notion of mine con-

firmed by the following lines of the romance of *Richard Cœur-de-Lion*:

> "Of my *tale* be not awondered!
> The Frenchè says he slew an hundred
> (Whereof is made this English *saw*)
> Or he rested him any thraw."

Here *saw* is evidently the same as the preceding *tale*; *whereof* is from which. It is a great pity that this old word cannot be revived, for we are sadly in want of a term answering to *saga*, *sage*.

I lately read in the *Cambridge Essays* one on the English language in America, wherein some things rather surprised me. Thus, *to ride*, for going in a carriage, is given as an Americanism. Is it not of common use in London? and do not Cockneys even *ride* in steamers to Kew and to Greenwich? *Suspenders* for *braces* is another, — a word which was, and I believe still is, in common use in Ireland, where, in my boyhood, they were still more expressively termed *gallows*. The writer also says that "*cantankerous* for rancorous" is peculiar to the "Great West." But *it* too is common in Ireland, in the sense of *waspish*, and it is probably a corruption of *contentious*, not of *rancorous*.

THOS. KEIGHTLEY.

MONUMENTAL BRASSES.

(*Concluded from* 1st S. xi. 143.)

The following is a supplementary list of brasses with which I have become acquainted since my last communications on this subject:

BERKSHIRE.

Hendred, East. Henry and Roger Eldysley (one figure lost), 1439.
Hendred, East. John Eyston and wife, 1589.
Sparsholt. William de Herleston, priest (loose in chest).
Wittenham, Little. A small fragment of a female figure, *c.* 1600.
Wantage. Wife of William Wilmot, 1618.

ESSEX.

Stanford Rivers. Anne Harper and children (mural), 1584.
Stanford Rivers. *A man in armour and his wife* (not seen in a recent visit to the church).

NORFOLK.

Norwich, St. John's, Maddermarket. A civilian and wife.
Norwich, St. John's, Maddermarket. A female figure (partially concealed).

NORTHAMPTONSHIRE.

Addington. John Bloxham, priest with chalice, 1509.
Ashby, St. Leger's. William Catesby and wife, 1494.
Ashby, St. Leger's. William Smyght, priest, 1500.
Ashton. Robert Marriott and wife, *c.* 1580.
Barnewell. Christopher Freeman and family, 1610.
Boddington, Upper. William Proctor, priest, 1627.
Burton Latimer. A figure in shroud and children.
Burton Latimer. Wife of Thos. Bacon and infant, 1626.
Cranford. John Fosbrooke and wife, 1417.
Cranford. John Fosbroke and wives, 1589.
Dene. Sir Edmund Brudenell and lady.
Earls Barton. John Muscote and wife, 1512.
Easton Neston. Richard Fermor and wife, 1552.
Fawsley. Edward Knyghtleye and wife, 1542.
Floore. Henry Mitchell, Esq., and wife, 1510.
Geddington. Henry Jarmon and wife, 14—.
Green's Norton. Mary Talbot.
Grendon. *Two knights and a lady*, *c.* 1480.
Hemington. Thos. Montagu and wife, 1517.
Newbottle. Peter Dormer, wives and children, 1555.
Newnham. A female figure.
Newton Bromshold. Roger Hewett, 1487.
Norton. William Knyght and wife, 1504.
Paulerspury. Sir Henry Mylnar, priest, 15—.
Potterspury. Wife of Cuthbert Ogle, Esq., 1616.
Preston. Sir Clement Edmunds and lady, 1622.
Staverton. Thos. Wylmer, wife and children, 1580.
Stoke Bruerne. Richard Lightfoot, rector, 1625.
Sulgrave. Lawrence Washington, wife and children, 1564.
Tansor. *The priest* is John Colt.
Wappenham. A knight mutilated.
Wappenham. A knight and lady.
Wappenham. Constantia Butler, 1499.
Welford. — Saunders, Esq., three wives and children.
Woodford. Symon Malory, knight, 1580.
Woodford-cum-Membris. Nicholas Stafford, priest, 14—.

HERTFORDSHIRE.

North Mimms. A civilian (mutilated), *c.* 1420.

OXFORDSHIRE.

Checkendon. Cecilia Bede, 1428.
Checkendon. Anna Bowett (under pue), 1490.
Crowmarsh Gifford. William Hydesley (mutilated), 1576.
Ewelme. Catherine Palmer and family (kneeling), 1599.
Oxford, St. Peter's in the East. A man and his wife (much worn), 1478.

SUFFOLK.

Belstead. *The knight* (he is John Goldingham, Esq.) and wives, 1518.
Brundish. A female figure (mutilated).
Easton. *John Brook.* This brass was pued over last year.
Mendlesham. *John Knyvet, Esq.* (under pue).

SURREY.

Mickleham. William Wyddolkson and wife (mural), 1514.

YORKSHIRE.

Harpham. Sir Thos. de St. Quintin and lady, 1420.
Harpham. Thos. de St. Quintin, Esq., 1445 (both these brasses are engraved by Boutell).

F. S. GROWSE.

Bildestone, Suffolk.

A NOTE UPON PEPYS.

Pepys, in his varied *Diary*, under date of August 4th, 1665, notes to this effect:

"To Mr. Pett's, who led us into his garden, and there the lady, the best-humoured woman in the world, *and a devout woman, I having espied her on her knees, half an hour this morning, in her chamber.*"

In writings contemporary with Pepys, I have remarked three instances of the private devotions of ladies having become known to others. They are as follows:

1. "One of the first things by which her change was discovered to her mother and friends, was her fervent

secret prayers. For living in a great house, of which the middle part was ruined in the wars, she chose a closet in the farther end, where she thought none heard her. But some that overheard her, said they never heard so fervent prayer from any one." — From Richard Baxter's *Life of his Wife, Margaret Charlton.*

2. "Her own Lord (knowing her hours of prayer) once conveyed a grave minister to a secret place, within hearing, whom, if I should name, would not be denied to be a competent judge, who much admired her humble fervency." — Rev. Antony Walker's *Funeral Sermon for the Countess of Warwick*, 1678.

3. "Morning and evening she *never* failed, by her good will, to read *some portion* of *Scripture* (if not called away by *extraordinary* business on a sudden), and so *pour* out her heart to God in *private Prayer;* for which, because no place in the house was so *convenient*, and so far from *noise*, and *sight* of others, as one certain *remote* room, where none usually came at *those times*, therefore *that* place of *all others* she made choice of, in the *dark* winter evenings, and the *morning* before the family was *up;* many a time hath she visited *one corner* of *that* Room, which was most *retired*, with *eyes* and *hands lift up* to heaven, kneeling at a *chair*, with great *affection*, which though she *never knew*, that any took the least *notice* of (for that would have been a *trouble* to her), yet a certain *near relation* that often looked in at a *cranny* of the door, which she had fastened inwardly, and did not a little *joy* to see her so *employed*, is yet surviving as an *eye-witness* of it." — From the *Life of Miss Susanna Penwich* (of Hackney), by John Batchiler, 1661.

In this last extract is preserved the peculiar *italicising* of the original. A. R.

MICHAELMAS GOOSE DINNER.

The custom of serving a goose for dinner on the Michaelmas-day is said to have arisen from the accidental circumstance of Queen Elizabeth being in the full enjoyment of her dinner off that savoury bird, when she was informed of the victory obtained by Sir Francis Drake over the Spanish Armada while advancing towards Tilbury Fort. But the probability is Her Majesty was only indulging in one of the whimsical predilections of her subjects.

Norfolk has long been famed for the breed of this bird, nor is the culinary department entirely bereft of all claims to commendation. Our forefathers rejoiced over the "stubble-goose," a dainty which has now given place to those more delicately fed. The rustic call for the goose is "Willie;" whether this is "wily," in jest of their alleged simplicity, or "y-like," in reference to the inverted form of that letter which they uniformly adopt in their flight, are doubts not easily solved. "The Goose and Gridiron" is a Norfolk sign, but the meaning remains hitherto unexplained. And it is well known a Norfolk man will scarcely feel himself aggrieved at the well-known *sobriquet* derived from them, and so unsparingly lavished upon him by his facetious neighbours in the "shires"

The Norfolk goose of the London markets is generally imported from Prussia or the Rhenish provinces. One caterer in Norwich has imported as many as six thousand in one year, and has observed, while feeding them, their attachment to light, by their rarely taking food in the dark nights, but they will enjoy themselves under the full moon as under the midday sun.

The goose, from its harmless habits, figures in many of our nursery tales and rhymes, but nowhere more prominently than in the *Legends of Ashwell-Thorpe Hall.*

The habitual practice of serving a goose on the tacitly appointed day is observed with singular scrupulosity in most private families; but the maintenance of the custom to gratify alike the taste and inherent, if not superstitious, feelings of the indigent, proves at least a deep-rooted veneration for what may appear to indifferent observers a puerile custom.

"The Old Man's Hospital," a retreat for the aged, is on the largest scale, and on the most liberal principles, and the inmates of the two sexes, amounting in the present year to upwards of two hundred, are annually regaled on the Michaelmas Day off their self-omened bird. The provision for this feast was made by the late worthy Alderman Partridge in 1816, who, by his will, directed that a goose should be provided there for every four persons. This was done as the economists of the day proposed to discontinue the annual feast.

The "Michaelmas Day" at this hospital is the gala day of the year; the inmates are in their best attire, and, cheered with the delicious prospect, tempt the visitors to a "mardle," which generally turns upon the wonders of the "Eagle Ward," so called from the pencilling of the splendid roof of the now desecrated church. The great kitchen is thrown open to the public, where hundreds throng to see the novel sight, and to inhale the suffocating heat from a ton of burning coals. A skeleton cylinder is formed of seven or eight bars; on each is spitted seven geese; the whole is then made to revolve round before the immense fire by a turnspit, whose occupation requires frequent relief to prevent his mingling with the revolving victims.

HENRY D'AVENEY.

Minor Notes.

Hoops v. *Crinoline.* — Pray insert the enclosed from *The Weekly Journal, or Saturday Post*, April 26, 1718, for the benefit of your witty contemporary, *Punch.* It may give Mr. Leech a hint, which he will know how to turn to a good account: —

"One day last week a Gentlewoman unluckily stooping to buckle her Shoe at a Linen Draper's Shop, her Hoop Petticoat, of more than ordinary Circumference, flew up, and an arch little Chimney Sweeper passing by at that

instant immediately conveyed himself underneath the machine, and with a loud voice cried out *Sweep, Sweep;* the Gentlewoman being affrighted leap'd back, the boy struggling to get out threw Madam in the Dirt, and with much ado at last the Devil got away, and left the lady in no small confusion."

S. N. M.

Wagers. — It has been remarked, that "a collection of foolish wagers would make a voluminous and not uninteresting work." I beg to propose this topic to your contributors.

To make a beginning. I have heard that a gentleman laid a wager that he would stand for a whole day on London Bridge, with a tray full of sovereigns fresh from the Mint, and would offer them to the passengers at "pence a-piece," without being able to sell any. He won the wager. I cannot give name or date. Perhaps some one else will kindly supply them.

In olden times, a favourite form of wager was "a rump and dozen." In the case of *Hussey* v. *Cricket*, 3 Campbell's *Nisi Prius Cases*, 168., an action was brought upon a wager of a rump and dozen, whether the defendant was older than the plaintiff. The question argued before the Court of Common Pleas was, whether the action was maintainable? Sir James Mansfield, C. J., said:

"I am inclined to think I ought not to have tried this cause. I do not judicially know the meaning of a rump and dozen. While we were occupied with these idle disputes, parties having large debts due to them, and questions of great magnitude to try, were grievously delayed. However, the cause being here, we must now dispose of it.

"Heath, J. 'I am rather sorry this action has been brought, but I do not doubt that it is maintainable. Wagers are generally legal, and there is nothing to take this wager out of the common rule. We know very well, privately, that a rump and dozen is what the witnesses stated, viz. a good dinner and wine, in which I can discover no illegality.'"

F.

Mr. Halliwell's Mistake concerning Peacham. — In Mr. Halliwell's *Letters of the Kings of England* (vol. ii. p. 126.) is a singular letter (printed for the first time) from James I. to the Earl of Somerset. The royal writer, chiding his highly favoured minion for his great "tongue-license," adds:

"For, although I confess the greatness of that trust and privacy betwixt us will very well allow unto you an infinitely great liberty and freedom of speech unto me, yea, even to rebuke me more sharply and bitterly than ever my master durst do; yet, to invent a new act of railing at me — nay, to borrow the tongue of the devil — in comparison whereof all *Peacham's* book is but a gentle admonition, that cannot come within the compass of any liberty of friendship."

In a note to Peacham, the editor adds:

"An eminent popular writer of the seventeenth century, who flourished up to the time of the civil wars."

Mr. Halliwell has here confounded *Henry* Peachman, the author of the *Compleat Gentleman*, with *Edmund* Peacham, an old Somersetshire minister, who was "arraigned and found guilty of high treason, at Taunton Assizes, for divers things contained in a book of his against the king's person, and the privy counsellors." Edmund Peacham's case was one of the worst of James's reign. The poor old man suffered the *torture*, and was condemned to death, but died in prison. His book was a just denouncement of the king's fondness for dogs, dances, banquets, and costly dresses, and the frauds and oppressions practised by his government and officers. Edward F. Rimbault.

Cabinet Councils. — Is not the following note by Whately of a most happy accident, worthy of preservation in "N. & Q.?"

"It is remarkable how a change of very great importance in our system of government was brought about by pure accident. The custom of the King's being present in a cabinet council of his ministers, which was the obvious, and had always been the usual state of things, was put an end to when the Hanoverian princes came to the throne, from their ignorance of the English language. The advantages thence resulting of ministers laying before the sovereign the result of their full and free deliberations — an advantage not at all originally contemplated — caused the custom to be continued, and so established that it is most unlikely it should ever be changed."

Threlkeld.

Extracts from "The Book of Discipline of the Kirk of Tranent." —

"1671, 3 Januarie. The Minister reported that ane English-man, named Kulie, did discharge a pistoll at Olivestob upon the Lord's Day last; for which, when he rebuked him, he seemed exceedinglie sorrowfull, and promised that for the future that he should never do the like in anie place of Scotland; and his excuse for doeing thereof was, that it was the ordinar custom in England, and that he knew not our kirk discipline to be so strict."

1678, Tuesday, 6 August. The said day the Session ordained the following acts to be intimate upon Sunday nixt, viz. The acts anent slandering and scolding, against drinking in ale houses after nyne aclock at night, and drinking in ale houses upon the Lord's Day after sermons, anent persons going unnecessarie to the fields, or flocking together at doors, and childrens playing upon the Sabbath, and that no persons give up their names to be proclaimed in order to marriage till they consign Two dollars, that there shall be no pyping nor violling at their brydalls after four aclock at night in the winter, and six aclock in summer."

A. G.

Edinburgh.

French for Language. —

"Bot adew to the Devyll
I can no moe French."

In Mr. Collier's argument respecting the origin of the English Miracle Plays, he says:

"My friend Mr. Amyot remarked upon the line 'I can no more French,' that it might have been proverbial in English, as 'au bout de son Latin' was in French. *I remember no other instance of its use in English* if it were so," &c.

Having recently had an opportunity of publicly

stating why I venture for once to form an opinion contrary to that of this very eminent critic, I am not about to say anything on the general question of the origin of these Miracle-Plays, but merely to draw attention to one or two out of many instances in which the word French is manifestly used for language.

Ellis used for dissertation and extract in the "Specimens" that copy of *The Seven Wise Masters* which is preserved in the Auchinleck MS. The date of this MS. is singularly coincident with that which, in Mr. Collier's opinion, is the date of the earliest English version of the Miracle-Plays; agreeing, indeed, to a very few years.

The following occurs in the tale of the "Magpie:"

> "A burgess was in Rome town,
> A rich man of great renoun.
> . . . . . .
> The burgess had a pie in his hall
> That couth tellen tales all
> Apertlich in *French* language."

Again, in the "Two Dreams:"

> "The knight took up the parchemyne
> And red the *French* full fair and fine."

Mr. Ellis makes a note upon this, "The word French is used for language in general." C. M.

Leicester.

Lincoln's Inn Fields. — There was a time when Lincoln's Inn Fields was probably the handsomest square in the whole metropolis; but for much more than a hundred years, it has continued without a suitable access from any surrounding quarter, although, for the same full period of time, this inconvenience has been complained of; as will be seen in the following extract from the *St. James's Chronicle*, from June 6 to 9, 1761:

> "A Plan for a New Street, from the end of Serle Street to Temple Bar, is actually concerting, which has been a thing long wanted; as the Avenues to Lincoln's-Inn-Square are so extremely bad. It is also said, that in order to make it complete, Turnstile will be widened, so as to admit of Carriages passing."

Y. S.

The Name of Canada.—The derivation of the name of this province has been a matter of speculation to the curious, and may not, therefore, be uninteresting to the readers of "N. & Q." Two Spanish derivations are given: one taken from an ancient Castilian tradition of an early visit of the Spaniards (before the French), who, perceiving no appearance of mines or riches, exclaimed, in the hearing of the natives, *Aca Nada!* "here is nothing;" and this being repeated by the natives to other European visitors was supposed to be their name for the country. Father Hennipin gives the other,—confirming this early visit of the Spaniards,—that finding nothing to gratify their desire for gold, they called the country *El Capo di Nada*, "Cape Nothing." These, however, as well as the speculation of its being named after M. Cane, a French nobleman, are unreliable. The more generally received derivation, which is supported by the analogy of other names, is either that given by Charleroix from the Iroquois, *Kannata*, "a collection of huts;" or, by other writers, from two Indian words, *Kan* or *Can*, "a mouth," and *Ada*, "a country,"—signifying "the mouth of the country,"—originally applied perhaps to the River St. Lawrence, and mistaken for the name of what is now one of the greatest colonial possessions of the empire—the province of Canada. Thomas Hodgins.

Toronto, Canada.

Queries.

WOTTON'S "COURTLIE CONTROVERSIE OF CUPID'S CAUTELS."

Can any of your readers inform me who was Henry Wotton, who wrote and published "*A Courtlie Controversie of Cupid's Cautels*, containing Five Tragicall Historyes by three Gentlemen and two Gentlewomen, translated out of French by Hen. Wotton." 4to., black letter. Imprinted at London by Francis Coldocke and Henry Bynneman. Anno 1578. It was licensed to them in the same year. See Herbert's *Ames*, p. 982. It is dedicated to his sister, the Lady Anne Dacre of the South, in which he speaks of himself as a rolling stone, of this "being the first fruits of his baraine braine," and alluding to the love of his sister, remarks, that "dayly experience notifyeth to the world your noble minde, natural loue, and bountiful liberalitie towards all the poore Orphanes of my good Lorde his and our noble mother, since hir deceasse." I am anxious to ascertain who was the Lady Anne Dacre of the South, and also the noble person here alluded to in this dedication. The work itself, independently of its great rarity (an imperfect copy in the Bodleian Library being the only one I know of besides my own, also wanting the title-page) is extremely curious, consisting of five Histories or Tales, and is interspersed with numerous pieces of poetry, some of them of considerable length. See *Cens. Lit.*, vol. i. p. 158. Sir Henry Wotton, the Provost of Eton, was only ten years old when this work was published, and is therefore quite out of the question. I know of only one other Henry Wotton, who was the son of Dr. Edward Wotton, Fellow of Corpus Ch. Coll., Oxford, and physician to King Henry VIII. This Henry Wotton was a student of Ch. Ch., Oxford, and was afterwards Greek Reader and Fellow of Corpus Ch. Coll., and like his father became celebrated as a physician; but whether he was the author of this work or

not, I cannot say: perhaps some of your readers may be able to supply information on this subject.

THOMAS CORSER.

Stand Rectory.

JOHN LOCKE AND FREEMASONRY.

In an Appendix to *The Spirit of Masonry*, by William Hutchinson, third edit., Edinburgh, 1813, is given "A Letter from the learned Mr. John Locke to the Right Hon. Thomas, Earl of Pembroke, with an old Manuscript on the subject of Free Masonry," as follows:

"May 6, 1696, My Lord, I have at length by the help of Mr. Collins procured a copy of that MS. in the Bodleian Library which you were so curious to see, and in obedience to your lordship's commands I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man that she might be capable of admission into the fraternity.

"The MS., of which this is a copy, appears to be about 100 years old (as your Lordship will observe by the title); it is itself a copy of one yet more ancient by 100 years, for the original is said to have been the handwriting of King Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the King) of some one of the brotherhood of Masons, among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them; but I must not detain your Lordship longer by my preface from the thing itself.

"I know not what effect the sight of this old paper may have upon your Lordship; but for my part I cannot deny, that it has so much raised my curiosity as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am, my Lord, your Lordship's most obedient and most humble servant, JOHN LOCKE."

The MS. sets forth to have been "Writene by the hande of Kynge Henrye the syxthe of the name, and faythfullye copyed by me, Johan Leylande *Antiquarius*," (who "was (says Mr. Locke) appointed by King Henry VIII. at the dissolution of monasteries to search for and save such Books and records as were valuable among them. He was a man of great labour and industry.") "*By the Command of His Highnesse*," to which Mr. Locke also adds this illustrative note: "His Highnesse meaning the said King Henry VIII. Our Kings had not then the title of Majesty."

Is anything farther known whether the author of the *Essay on the Human Understanding*, whose conversion was thus brought round, ever fulfilled his *determination*, in becoming a brother of "the mystic tie." G. N.

Minor Queries.

Recorder of London. — Can any of the correspondents of "N. & Q." give information as to the custom of the Recorder of the City of London being summoned before the equity judges? On the occasion of his appearance last week, it was disputed how he should be robed; and after long discussion and consideration, scarlet was decided on. The only instances of the kind I can find mentioned in any of the books is one about a century ago, and one in the reign of Henry VI.; but no explanation is given. I want to know whether there are any records of the fashion of his robes on such occasions? and whether there are any, and what, cases besides those before mentioned? T. M. M.

Is there an authorised Version of the Hebrew Scriptures? — Whilst the clergy and a portion of the press are discussing the expediency of a revision of the authorised version of the Bible, it would be curious to know whether the Jews, the original depositories of the Hebrew Scriptures, have in this country or abroad an authorised version, and if so, what authority is attached to it? INQUIRER.

Jewish Versions of the Hebrew Scriptures. — Are these versions, in the various modern languages, issued by authority of the chief priests and rabbis, and, if so, what comparative repute do they bear?

And is there any edition put forth with critical and exegetical apparatus, similar to Bloomfield's or Alford's editions of the New Testament, or with any commentary? DELTA.

Derivation of Skoymus. — What is the derivation and precise meaning of the word *skoymus?* It occurs in the *Te Deum*: "Thou wert not *skoymus* of the mayden's wombe to delyver mankynde."

The only information I have been able to procure is that the word *skoymus* is said to be related to the German *scheuen*, Swedish *sky*, English *shy*, French *eschever* (eschew). To the learned gentleman who gave me the above I suggested that our *squeamish* might have something to do with it; and I find Chaucer has

"But soth to say he was somdel *squaimous*."

(Moxon's ed. 1848, p. 25.) But *squeamish*, which would be allied to *ashamed* (αἰσχύνω), is rather meagre for

"Non *horruisti* Virginis uterum."

"Thou didst not *abhor*, &c."

J. B. WILKINSON.

Theatrical Property. — What is the supposed amount of money invested in theatrical property in the United Kingdom, and the supposed annual revenue of such establishments? T.

Preston Fitzgerald. — Can any of your readers give me any information regarding Preston Fitzgerald, author of *The Spaniard and Siorlamh; a*

traditional tale of Ireland, with other Poems, 8vo., 1810; *Spain Delivered*, and other poems, 8vo., 1813? R. Inglis.

Punch and Judy. — Can any of your readers inform me of the origin of the term and characters of "Punch and Judy?"

Mr. Timbs, in his work entitled *Things not generally known*, says:

"*Punch and Judy* is the relic of an ancient mystery, '*Pontius cum Judæis*,' or Pontius Pilate with the Jews; particularly in reference to St. Matt., xxvii. 19."*

On what grounds does this statement rest, and where can I obtain some more satisfactory and decisive explanation of it? Henry H. Godwin.

42. Upper Gower Street, Bedford Square.

J. N. Barker. — Could any of your American readers inform me whether an American author of the name of J. N. Barker is still living? He wrote *The Indian Princess*, *Marmion*, and other dramas. Mr. Barker was an alderman of Philadelphia. R. Inglis.

Authorship of a Poem wanted. — Who was the author of a poem which commences —

"Behold this ruin! 'twas a skull,
Once of ethereal spirits full," &c.

and which is said to have been found in the skeleton case at the Royal Academy. A. P.

Armorial. — In a church in Leicestershire I lately met with the following arms, impaled on the sinister side of a shield, on an ancient monument: Ermine, two chevronels, gules. If any of your readers would inform me to what family the arms may be correctly assigned, I should feel obliged. Jaytee.

"*Olden Times.*" — Who is the author of *Olden Times*; *or the Rising of the Session*, a comedy, 1841? It is said to have been written by a member of the Scottish Supreme Law Courts. R. Inglis.

Ancient Parliamentary Speech. — I think the following speech, which I found in a MS. journal of proceedings in Parliament (*circa* 1630), worthy of preservation; and I hope, by sending it to "N. & Q.," to receive some information both as to the speaker and the subject of his speech: —

"June 9, 1628. Sir Robert Mansfield (*loq.*)

"In King James's time an Ambassador came; and because he might not have the best ship to carry him over he went in a ship of his own; I then being Admiral, made my Vice-Admiral never leave shooting at him till he took in his flag."

In Rushworth's *Collections*, vol. i. p. 285., he mentions "Sir Robert Mansfield's fleet upon the coast of Spain," A.D. 1621; and in p. 471., Sir Robert Mansfield's expedition to Algiers, 1621; but in the same vol., p. 34., "Sir Robert Mansel sent into the Mediterranean seas, A.D. 1621;" and Camden mentions Sir Robt. Mansel's departure in August, 1620, and the result of Sir Robt. Maunsell's expedition in October, 1621.

It would thus appear that the plain-spoken Admiral was called indifferently Mansel, Maunsell, or Mansfield; and we might suppose him to be of the Mansells of Carmarthenshire, but Willis, in his *Notitia*, p. 175., Parl. Anno 12 Jac. I. gives us, as members of Parliament for Carmarthen:

"Carmarthen co., Robert Mansell, Knt.
„ vil., Robert Mansfield, Knt."

Query, which of these is the real Simon Pure? or are they the same person, and Willis in error?

Query second, who was the "Ambassador in King James's time?" and is the incident referred to by Sir Robert to be found recorded in print? W. K. R. B.

Rhubarb, when introduced? Charles Bryant of Norwich. — Is it known when rhubarb was *first grown* in this country? I have seen it asserted that 1790 is the year, and Tottenham, in Middlesex, the place. This cannot be the case; for Bryant, in his *Esculent Plants*, 1783, mentions it as being grown in England, and frequently used for tarts.

Perhaps some of your botanical readers can give further particulars as to Charles Bryant of Norwich, and the period of his death. Henry T. Riley.

Jacobite Songs: Lord Lovat. — At the trial of Lord Lovat, in 1747, for his connection with the Scottish Rebellion of 1745, a witness deponed —

"That Lovat, with six others, signed and sealed an association, and sent it to Paris and Rome by Murray of Broughton in 1740, the purport of which was to inform the Pretender of their readiness to appear in arms for his service and soliciting an invasion from France, and that these persons at their meetings drank healths and sung catches, such as, *Confusion to the white horse and all its generation*, and

'*When Jemmy comes o'er,*
We shall have blood and blows good store,'

which last were originally composed in Irish." — *Scots Mag.* for March, 1747.

Can any of your correspondents furnish the remaining lines of the above-mentioned ditties, or say where the latter are to be found? G. N.

The Sibyl. — On the fly-leaf of a copy of *The Curse of Kehama* I find a note referring to the

[* Mr. Timbs is in this case quoting, we believe, from "N. & Q.," 1st S. v. 610. In vol. vi. p. 43. it was suggested that *Judy* was a corruption of *Judas*, and the original querist asked for his authority, and at p. 184. admitted he had received it on oral tradition, and could not adduce any. Since then the question, which is a very curious one, has been dropped. We are glad to see it thus revived. — Ed. "N. & Q."]

passage in which Arvalan complains that his disembodied spirit is exposed to heat and cold. It is:

"So Milton and the Sibyl
To earth's extremities thrust forth
With portals open to the north,
And windows where the poisonous rain
Plashes and drips thro' every pane;
Built by Niehdager's murky hands,
By Deadman's pool the palace stands.
The shore is strew'd with adder's teeth,
Half-frozen eddies spin beneath,
Floating their prey to Niehdag's curs,
Assassins, cheats, adulterers,
Their hateful bodies every one,
Picked by these monsters to the bone,
While their *uncoated souls* are sped
To the grim chambers of the dead."

Can any of your readers refer me to the sibylline verses in the original, or to the rest of the translation? F. M. S.

Reading.

Clans of Scotland. — Can any of the readers of "N. & Q." put me into the way of obtaining some information respecting the clans and families of Scotland, and also inform me which is the best source to look to for a good account of Scotland in the tenth century? M^c C.

"*The Ghost Walks.*" — Can any of your correspondents inform me of the origin of the stage slang for the salaries being paid, namely, "The ghost walks." I have been quite unable to procure any information on the subject. D.

Philosophers alluded to by Dr. Johnson. — Who are Dr. Johnson's authorities for the following:

"It is said by modern philosophers, that not only the great globes of matter are thinly scattered through the universe, but the hardest bodies are so porous, that if all matter were compressed to perfect solidity, it might be contained in a cube of a few feet."

T. E. N.

Dialects. —

"His Lordship then proceeded to review the state of literature about that period, showing, from the literature of both countries, produced during the reign of Elizabeth, that there was then no difference in the *dialects* of England and Scotland. He said, our English friends will think I am encouraging, not nationality, but a narrow spirit, when I speak a word in favour of the Scotch *dialect*. We cannot speak broad Scotch now. England is the larger country of the two, and must rule us in that respect. But I mean to say, that in the reign of Elizabeth there was not much distinction of dialects. It does not appear when the present pronunciation of the English language came into fashion." — *Times Report.*

The above is an extract from a speech delivered by the Lord Advocate of Scotland, at the Falkirk School of Arts, on the 29th ultimo. I shall be obliged by you, or any of your learned readers, giving me a reference to any authority in support of the Lord Advocate's statement, that, in the reign of Elizabeth, *the dialects* of England and Scotland were identical. But what does his Lordship mean by *dialect?* Does he contend that at the period alluded to, all classes, high and low, spoke *one dialect?* and what was that dialect, Scotch or English? Fra. Mewburn.

Larchfield, Darlington.

Arms of Sparrow Families. — Crux (Oxon) will be glad of the armorial bearings of the family of Sparrow, or Sparrowe, of Bishton, co. Staff.; also Sparrow of Eylam, or Ilam, co. Derby. 1750, *et seq.*

C. C. Coll., Oxon.

"*Della Opinione, Regina del Mondo.*" — In *Thoughts on Religion*, by Pascal (edit. Edin. 1751, p. 105.), he says:

"Opinion is the universal disposer of things; this makes beauty and justice and happiness, and these make all that is excellent upon earth. I would gladly see an Italian piece, of which I know only the title, but such a title as is worth many whole books, *Della opinione, regina del mondo.* If it has nothing in it worse than this title I subscribe to it heartily, unseen."

Can the work to which the distinguished author refers now be produced, and what more particulars respecting it? G. N.

"*Call me not pale, but fair.*"—Who is the author of the above line, and where is it to be found? C. S. G. T.

Edinburgh.

The Brittox, a street in Devizes, Wiltshire, so named. What is the derivation or meaning of this? R. H. B.

Bath.

Southey's Portugal. — I should be glad to know if there is any hope that the literary executors of the late Robert Southey will publish that part of his "History of Portugal" which he left completed. Mr. Warter (*Notes to Southey's Letters*, i. 96.) states the MSS. to extend to a quarto volume. W. M. M.

Prideaux Carew MS. — Has the Prideaux Carew MS., frequently referred to by Polwhele, in his *History of Cornwall*, ever been published? If not, can it be consulted at any library, or is it still in the hands of a private individual?

A *Half* Cornish Man.

"*Pull for Prime.*"—What is the meaning of this phrase, which occurs in the following passages:

"Piece-meal he gets lands, and spends as much time
Wringing each acre, as maids *pulling prime.*"
Donne, *Sat.* ii. 86.

"Shepherds are honest people let them sing;
Riddle who list, for me, and *pull for Prime.*"
Herbert's poem, "*Jordan.*"

J. Y.

German Concordance. — Is there any *Concordance* to Luther's translation of the Scriptures accessible to the English student? Or is a word only to be found by turning over each leaf of the Bible successively? ARACHNE.

Minor Queries with Answers.

Dr. George Campbell. — In the *Biographie Universelle* a certain *Discours sur les Miracles* is attributed to Dr. George Campbell, Professor of Ecclesiastical History at St. Andrew's, born in 1696, and deceased in 1757. Am I wrong in concluding that there is a confusion in this statement, and that this *Dissertation on Miracles* should have been attributed to Dr. George Campbell, Principal of Marischal College, Aberdeen, born in 1719 and deceased in 1796? Can any of your correspondents kindly distinguish between these two Dr. George Campbells, and give me any information as to their writings, their connexion with each other, and their respective descendants?

C. W. B.

[The writer of the article in the *Biographie Universelle* seems to have confounded Dr. George Campbell, Principal of Marischal College, and author of *Dissertation on Miracles*, with Dr. Archibald Campbell, Regius Professor of Divinity in the University of St. Andrew's, and author of *The Authenticity of the Gospel History Justified, and the Truth of the Christian Religion Demonstrated from the Laws and Constitution of Human Nature*, 2 vols. 8vo. 1759. The other work noticed in the article, *Traité sur la Vertu Morale*, is attributed by Watt to the Hon. Archibald Campbell, the Nonjuror. The best account of Dr. George Campbell will be found in Chambers's *Biog. Dict. of Eminent Scotsmen*, i. 175.: see also Chalmers' or Rose's *Biographical Dictionary*.]

Sir Thomas Remington, of Lund, Knt. — Can any of your correspondents give me particulars of Sir Thomas Remington, of Lund, in Yorkshire, living about the year 1647; the names, marriages, &c. of his children, of whom he had several, and anything of interest connected with them? Is the family supposed now to be extinct, and if not who is its present representative? Any one who could furnish me with a pedigree of the family, or indicate where such could be obtained, would render me a service. T. P.

Hull.

[There does not appear to be any pedigree of Remington of Lund in the Visitations of Yorkshire. There is one of Remington of Garby, co. York (Harl. MS. 1487, fol. 491 *b*) deduced through four generations, of which the last three are of the date 1612. In it is included Sir Robert Remington of Saxay, Bart., who *o. s. p.*, only child of John Remington, son and heir of Richard Remington of Garby, eldest son of Richard Remington of Rascall, in the Forest of Galtress, co. York, Gent., with whom the pedigree commences. No arms are assigned in the Visitation pedigree to the Remingtons. In Burke's *Armory* the Remingtons of Lund are named, and the arms assigned to them are, Barry of twelve, argent and azure; over all a bend gules. Crest: a hand erect, holding a broken tilting-spear, all proper.]

Marazion. — Kingsley states in *Yeast a Problem*, p. 255., that Marazion, a town in Cornwall, was founded by Jews, and that its name means the Bitterness of Sion. On what authority?

ABHBA.

["Marazion (vulgo, *Market-jew*) the sea-coast market," says Dr. Pryce in his *Cornish Vocabulary*. The origin of the word, however, seems to have baffled our antiquaries. "*Marca-iewe*, signifies in English, Market on the Thursday" (Norden, p. 39.) "*Marcaiew*, of Marhas Diew, in English, the Thursdaies market; for then it useth this traffike." (Carew, p. 156.) "*Markiu*, Forum Jovis, quod ibi Mercatus die Jovis habeatur." (Camden.) "The name of Market-jew is the original and proper designation of that town, which had a market conceded to it in a concession to the Mount; while the name of Marazion is the designation only of a new, a Jewish, and a western part." (Leland, *Itin.*, vii. 117.) See Polwhele's *Cornwall*, iii. 222. Supp. p. 13."]

Quotation wanted: "*Carmine di superi*," *&c.* — Where am I to find —

"Carmine di superi placantur, carmine Manes"?

W. T. M.

Hong Kong.

[See Horace, Epist. lib. ii. ep. i. l. 138.]

Martin Expence. — I should be glad if one of your readers would give some solution to the following, which I copied from a brass plate in the Lady Chapel in Clewer Church some time since:

"He that liethe under this stone
Shott with a hundred men himselfe alone;
This is trew that I do saye,
The matche was shott in Ould Fielde at Bray.
I will tell before you go hence
That his name was Martine Expence."

H. C. P.

[None of the toxophilite brotherhood seem to know any thing more of Martin Expence or of his marvellous exploits, than what is told in the indifferent lines of his epitaph, namely, that he was a famous archer who shot a match against a hundred men, near Bray in Berkshire.]

Replies.

COACH MISERIES.

(2nd S. ii. 126. 313.)

Some allusions having been made in "N. & Q." to the miseries and inconveniences of coach travelling in former days, as compared with the comfort, speed, and facilities of the present railway system, I am tempted to place on record a memorable journey made by myself in 1814; the circumstances attending which were so extraordinary, that I fear they will hardly obtain credit with those who have been born since the introduction of railways, especially when it is considered that the same journey, which here took two days

and a night to accomplish, may now be completed in about three hours. In the year 1814, being then a student at Oxford, accompanied by my sister, who was going to pay a visit to some friends in London, we left Shropshire in January, intending to pass a couple of days on our way with some friends at Edgbaston, near Birmingham. The weather was exceedingly cold, and during our stay at Edgbaston* the memorable fall of snow took place which blocked up all the roads between Birmingham and London, the drifts about Dunchurch being twenty-four feet deep, and all travelling and communication was completely at an end. It was fortunate for us, under these circumstances, that we were so comfortably housed, without the expense and discomfort of remaining at an inn during that inclement season. For several days did I come down to Birmingham every morning to inquire into the state of the roads, and when the travelling was likely to be resumed, — but all to no purpose. I was extremely anxious to get to my journey's end, not only because Term had commenced, and I was fearful of losing its benefit, but also because I was preparing for my examination for the degree of B.A., which was shortly to come on. Notwithstanding, however, the labour that was employed in clearing the roads, the drifts were so deep, and had so completely choked up the way, especially in the neighbourhood of Long Compton, and from there to Chapel House in Oxfordshire, that several days elapsed before a way was cut through. At last tidings came that the road was clear, and that the coaches would commence running again. We left Birmingham in one of the first that went, containing six inside, including, besides my sister and myself, an elderly benevolent-looking gentleman, a young man, and two females. With great difficulty we got to Stratford-upon-Avon, twenty-two miles, the first day, and had to stay there at an inn all night. The second day we started early, and in going along — the track that was cut through the drift being only wide enough for one coach — we met the Shrewsbury and Holyhead mail, the first coach which had left London, and which diverging a little on one side to accommodate us, was thrown over into the drift, and we all had to turn out and help to raise the coach again, being nearly buried ourselves in the snow. This was a work of some labour and time before it was accomplished. As we approached Long Compton the drifts were still heavier, and near to Chapel House, the road itself being so much below the land on each side, the snow had completely filled it up; and as the more easy plan of getting along, the hedges which divided the fields had been levelled, the ditches filled up, and for nearly seven miles the coach pursued its slow progress over the furrows of the corn fields, and in one place through a farm-yard. Having been once nearly overturned ourselves, which caused another long stoppage, wet with our exertions in the snow, tired and benumbed with cold, we arrived in Oxford about five o'clock on the evening of the second day. My sister was exceedingly distressed at parting with me there, and also at not having been able to communicate with her friends in London, who were expecting her arrival; and I felt uncomfortable at being obliged to leave her with the prospect of travelling all night in such an inclement season among entire strangers. Having been assured, however, by the elderly gentleman, with whose kindness and attention we had been much pleased, that he would not leave her, whatever hour they might arrive in London, till he had safely deposited her with her friends, I became more reconciled. She arrived early on the morning of the third day before daylight, without any more perils, and having knocked up her friends, the gentleman fulfilled his promise by safely leaving her with them; and on taking his departure, only begged in return that she would favour him with a call during her stay in London, as he had become deeply interested about her, from her great resemblance to a dear and favourite daughter whom he had lately lost. It is hardly necessary to add that the visit was gladly paid.

The reader will remember that it was during this time in the same year, 1814, that the Thames was frozen over, and the great fair held on the ice, and that so severe a winter had not been known for forty years. The snow *plough was first used on this occasion.* T. C.

* I was in the habit of staying at Edgbaston on my way to and from Oxford, and another late discussion in "N. & Q." ("Wager of Battel," 2nd S. ii. 241.) reminds me that I happened to be stopping there on the very day that Mary Ashford was murdered by Abel Thornton. A few friends had been invited to meet me, and we were waited upon by a nice-looking young woman, a sister of Mary Ashford; and I well recollect our being cautioned not to allude to the shocking occurrence which had taken place — the lady of the house wishing to postpone the communication of the event till the company had left, fearing the effect it might have upon her sister, and being anxious to break it to her in the kindest and best manner she was able.

"CANDIDE" AND "THE QUARTERLY REVIEW."

(2nd S. ii. 349.)

I have the edition of *Candide* mentioned by your correspondent, published in 1759, where the passage referred to stands thus:

"Quel est donc, disaient les cinq Rois, ce simple particulier qui est en état de donner cent fois autant que chacun de nous et qui le donne."

I have also a translation published by C. Cooke,

Paternoster Row, without date; but probably about 1809, in which these words are translated as follows:

"'Who can this private person be,' said the five princes, 'who is able to give, and has given, an hundred times as much as any of us?'"

Various additions appear to have been made to *Candide* at different times, as in this translation occur several passages which are not in the French edition I have mentioned. This edition does not contain the second part, which is introduced in the translation with the following note:

"It was thought that Dr. Ralph had no intention to carry on his *Treatise of Optimism* any further, and therefore it was translated and published as a complete piece; but Ralph, spirited up by the little cabals of the German universities, added a second part, which we have caused to be translated to satisfy the impatience of the public, and especially of such who are diverted with the witticisms of Master Alibron; who know what a Merry-Andrew is, and who never read the Journal of Trevoux."

(Query, What does the last portion of this note refer to?)

It seems probable, from this and other additions in the translation (*ex. gr.* the scene with the marquise after the theatre), that further interpolations may have been afterwards made, and that the words, "Are you also a king?" &c., quoted by the *Quarterly* reviewer, were inserted in some edition subsequent to this translation, though I have never seen them; and I agree with your correspondent, rather than with the reviewer, that they are wanting in the dry smartness and humour of Voltaire. The translation from which I have quoted was, not improbably, made from the Paris edition of 1809. W. R. M.

In my edition of *Les Romans de Voltaire, Paris, de l'imprimerie de Pierre Didot, An.* 8, 1800, the remark of Candide, eulogised by the reviewer in the *Quarterly*, is not to be found.

Such an observation would not have been in good taste when addressed to several unfortunate monarchs, whose only solace in their present misfortunes was the recollection of their former dignity. ANON.

WHICH IS THE QUERCUS ROBUR?

(2nd S. ii. 309. 358.)

I am obliged to MR. FRERE for his Note in answer to my Query, but it does not give me any information on the subject. Evelyn was more a lover of trees than a botanist, and does not give what I wish to have; neither does Low in his excellent work on *Landed Property*, as far as my memory serves me. Selby's *Forest Trees* I do not know, and have no present means of access to. And the forty references to the *Gardener's Chronicle*, extending over a period of sixteen years, are equally inaccessible to me. I conclude a considerable discussion has taken place on this subject in its columns. If MR. FRERE will inform the readers of "N. & Q." what result has been arrived at, I am sure they will forgive him, even if he does give them some long extracts from what has already appeared in print. When the late Mr. Loudon published his *Arboretum*, the conclusion I came to was, that, with all the pains he had taken, he could not solve the question satisfactorily as to which is the true Quercus robur. Mr. Rivers, the intelligent nurseryman of Sawbridgeworth, Herts, gave me the following information some few years since:

"The Quercus mas is the Q. sessiliflora of modern authors. It may still be seen in the remains of a wood at Norwood. It is very rare in the eastern counties. It is frequently seen in Devonshire; on the banks of the Dart, going from Totness to Dartmouth, it is common; in Sussex it is not uncommon. In the forest of Fontainbleau, among the sandstone rocks, and, indeed, in all parts of the forest, the oaks are Q. sessiliflora. The trees are very lofty, but not umbrageous like Q. pedunculata. I fancied I saw some hybrids in the borders of the forest."

I have two trees of the Q. sessiliflora raised from seed and planted seventy or eighty years since by my grandfather, and near them is another oak that seems a hybrid, also planted at the same time. The foliage of the Q. sessiliflora is dark, more regularly indented and more beautiful than the Q. pedunculata, the common oak of Essex. To ornamental planters I should recommend them, but doubt their growing as freely as the Q. pedunculata. I hope some of your country readers will observe any fine trees, and make a Note. A. HOLT WHITE.

In my rambles through Ugbrooke Park, in the parish of Chudleigh, Devon, where there are great numbers of this tree, the old English oak, many of them centuries old, as well as some of the Quercus sessiliflora, I have this day collected acorns of both trees; those from the Q. robur have long stalks from the cup or calix, whilst the others are so sessile as scarcely to show any stalk at all. Some very large trees of the Q. robur are growing on the *vallum* of an old British encampment in the park, which must have sprung up there years after it had ceased to be the outwork of the camp, the old ivy encircling some of them having a circumference of thirty-six inches and upwards in its stalk. The Q. robur is preferred by all workers in hard wood for houses, ships, waggons, machinery, &c. It is a large and handsome tree, growing fifty, and even one hundred feet high, with a rough bark, widely extended branches, which are nearly horizontal, and somewhat zigzag. The leaves are alternate and nearly sessile, with a single mid-rib, and veins passing

into each lobe, the petioles very small, of a reddish green. The best account of both these British oaks that has ever been written is given in Mr. Loudon's *Arboretum et Fruticetum Britannicum*. In that excellent work Mr. Loudon has brought together and arranged everything that is known at present respecting the geography, history, biography, properties, uses, propagation, culture, statistics, &c., of this "King of the Forest," with descriptions and portraits of all the most remarkable specimens of it. The British oak alone occupies 112 closely printed pages.

Much valuable information also may be obtained from Dr. Withering's *Botanical Arrangements*, seventh edition, and from Miss Kent's *Sylvan Sketches*. W. Collyns.

Chudleigh.

"CARMINA QUADRAGESIMALIA."

(2nd S. ii. 355.)

The information, which our correspondence has elicited, concerning the authorship of these poems, is a proof of the great advantage of such a publication as "N. & Q." I beg to thank B. N. C. for the lists which he has furnished; but I must express a hope that something more may yet be found. There must be other copies of these books in existence, containing the names of the authors. I am not disposed to let the matter rest without another effort to get more information. It is very desirable to reduce the long list of anonymous poems; and also to clear away, as far as possible, the variations between B. N. C.'s lists and my own. The name which I wrote as Tubb may be Jubb, as it appears in B. N. C.'s copy. The initial letter in mine may be taken either for J. or T. It is written, however, exactly in the same form in the name of Thomas, No. 41. It was this that made me decide in favour of Tubb.

These poems must now be getting scarce. Would not a new and neat edition of them be acceptable? They were much used in the school here in my time. W. H. Gunner.

Winchester.

CAN INCUBATING PARTRIDGES BE SCENTED BY DOGS?

(2nd S. ii. 350.)

Although an old sportsman I have never known this question raised before.* I can easily see, however, that dogs may have great difficulty in scenting a partridge whilst sitting on its nest, because it has long remained without moving from it. I have often noticed the difficulty dogs have in finding a bird which has been killed so perfectly dead as not to move after it has fallen. Where a bird has spired (*i. e.* gone straight up into the air) in consequence of being wounded in the back, and fallen dead, I have many a time seen it lying on the bare ground, and have seen my dogs pass and repass close to it without scenting it at all; indeed, I do not remember a dog ever finding such a bird, unless he actually saw it.* In these cases it may be said the bird is dead, and therefore there is no scent; but every sportsman knows how frequently dogs pass close to hares in their forms without perceiving them, especially in the earlier part of the season. I never have been able to determine with certainty on what scent depends. I suspect it is left by the feet of animals and birds *on the ground* as they move. If it were their breath, on a windy day it would be carried away.

On sundry occasions I have remarked that partridges make their nests by the sides of public roads. I remember a nest in a small patch of gorse between the footpath and carriage track of the same public road, and two years ago I had one covey bred in a hedge by the side of a footpath, and another in the hedge by the side of a carriage road. Partridges, however, are not singular in this respect. Magpies, chaffinches, yellow-hammers, and other birds, seem equally prone to prefer the proximity of a public road for their nests. C. S. Greaves.

I am very sceptical on this subject. As an old sportsman, I know a good dog will often go within a very short distance of a single bird, when perfectly still, without winding it. I have often seen this with wounded birds. A bird moving seems to give more scent. After all no one knows anything about scent: it is beyond the knowledge of the oldest sportsman. "A southerly wind and a cloudy sky" will not always prove a hunting morning. A. Holt White.

* In my experience it has ever been the practice not to permit any dog to beat any field during the breeding season.

* Birds spire from two causes, a wound in the head, and a wound in the back; in the latter case they bleed internally, and always fall dead; in the former they seem to fall dead, but after falling nearly to the ground skim along the surface to some hedge, &c., and are generally, if not always, found alive. I once saw a pheasant spire.

ELEPHANTS EXASPERATED BY BLOOD OF MULBERRIES, ETC.

(2nd S. ii. 388.)

Your correspondent Belphos inquires for the authority of Dr. Henry More for stating, in his *Enthusiasmus Triumphatus*, that elephants in battle are provoked by spreading before them the

blood of mulberries. He will find the curious passage in the account of the war waged by Antiochus Epiphanes and Eupator against the Jews, given by the unknown author who wrote the First Book of Maccabees:

"To the end that they might provoke the elephants to fight, they showed them the blood of grapes and of mulberries."—1 *Mac.* vi. 34.

Dr. More, by using the expression spread "before" the elephants, evidently takes the word "showed" in the English translation in its literal sense, and infers that the sight of red juice or blood of grapes and mulberries may have served to exasperate the animal. But the word in the Septuagint (ἔδειξαν), which is rendered "showed" in the English version, is to be construed as physicians do, when they talk of "exhibiting medicines" to their patients. It means that the elephants were made furious by forcing them to drink wine, of grapes or mulberries. In this instance the Third Book of Maccabees is the best *scholium* on the First. It is not printed in our Apocrypha, but will be found in the Greek Septuagint; and in describing the persecution of the Jews at Alexandria by Ptolemy Philopator, B.C. 210, the author relates (ch. v. v. 2.) that the king, preparatory to causing them to be trampled to death by elephants in the hippodrome, ordered Hermo, their keeper, to *dose them* (ποτίσαι) the day before with frankincense and undiluted wine, and the order was obeyed by that officer:

"'Ο δὲ Ἕρμων τοὺς ἀνηλεεῖς ἐλέφαντας ποτίσας πεπληρωμένους τῆς τοῦ οἴνου πολλῆς χορηγίας." — *Ib.* v. 2.

And the potion was repeated (v. 45.) till the elephants were excited to madness by the wine; but instead of trampling the Jews, they spent their fury on the armed troops and guards, of whom they destroyed numbers.

A later authority is Phile, a Greek of Constantinople, and a contemporary of Dante and Petrarch, who dedicated to Andronicus II. a poem on the elephant, in the course of which he says,—

"Οἴνου δὲ τὸν τοσοῦτον εὐφραίνει κύλιξ
Ὃν ὁ τρυγητὴρ ἐκκενοῖ τῶν βοτρύων
Ὀρεκτῶν δὲ καὶ σφαδάζων εἰς μάχην·
Τὸν ἀπὸ λωτοῦ καὶ τὸν ἀπὸ φοινίκων
Καὶ τῆς ὀρύζης ἐκροφεῖ τῆς ἀγρίας,
Ὡς ἂν ὁ θυμὸς ἀκράτως ὑποζέων
Ἀντιστατικῶς καρδιώττειν ὀτρύνῃ."

Phile most probably borrowed much of his description of the habits of the elephant from Ælian, but I have not his work *De Natura Animalium* at hand, to examine whether he mentions this particular of the administering of wine.

J. Emerson Tennent.

PHOTOGRAPHIC NOTES.

Delamotte's Oxymel Process. — When a practised photographer like Mr. Delamotte expresses his belief of any novelty in the art, that it is undoubtedly the most valuable discovery that has been made since Mr. Scott Archer introduced collodion, photographers may well feel assured that it deserves their attention: and that being the case with regard to the use of oxymel, as suggested by Mr. Llewellyn, our photographic friends will be glad to know that Mr. Delamotte has published a little treatise upon the subject. *The Oxymel Process in Photography*, by P. Delamotte, will enable them to try for themselves the advantages of a discovery by which, to use Mr. Delamotte's words, "all the beautiful delicacy of the finest collodion pictures may be obtained with the convenience of the paper process, and with much more certainty and much greater ease."

Howlett on Printing Photographs. — What we have just said with reference to Mr. Delamotte is applicable to Mr. Howlett. This gentleman has been so successful as a photographer, and as a printer of photographs — for some copies of architectural drawings by Indian artists which we have seen lately, copied and printed by him, we reckon among the triumphs of photography — that his suggestions as to the best mode of multiplying photographs must command attention; and there can be no doubt that the brochure which he has just published *On the various Methods of Printing Photographic Pictures, with a few Hints on their Preservation*, well deserves the perusal of all who have negatives of which they desire to multiply impressions.

Maull and Polyblank's "Living Celebrities." — We have received two more numbers of this very interesting series of portraits. The first gives us a portrait of the great sculptor, Edward Hodges Baily, whose "Eve at the Fountain" is dear to all lovers of the beautiful. The next furnishes us with a portrait of Samuel Warren, whose "Diary of a late Physician," and "Ten Thousand a Year," are familiar to all readers. Both portraits are of great interest; and when we consider what we would give for such a truthful series of the notables of the reigns of Elizabeth or Anne, we may anticipate the delight with which future generations will regard these "Living Celebrities" of the age of Victoria.

Replies to Minor Queries.

Scriptural Legends on English Coins (2nd S. i. 313. 358.) — It is not improbable that the legend "Jesus autem transiens," &c. — "But Jesus, passing through the midst of them, went his way," — may have been adopted by Edward III., in thankful remembrance of his deliverance from the hands of his mother and her "sweet Mortimer;" and of the peculiar circumstances under which they were surprised by him and Lord Montacute, who made his way into the interior of Nottingham Castle through the subterraneous passage since known as "Mortimer's Hole." I am aware that some thirteen years intervened. Henry T. Riley.

Derivation of "Folly" (2nd S. ii. 349.) — C. W. Bingham is certainly mistaken. I have myself witnessed the birth and baptism of two or three of those structures, popularly and justly enough, called *Follies*, — foolish extravagance! The word *foillies*, cited by C. W. Bingham, is of an entirely different derivation and meaning; it is only old French for *feuilles*, leaves, from the Greek φύλλον,

and the Latin *folium*. In Cole's *Old English Dictionary* we find "*foils*, leaves;" and it is still in common use amongst us in its secondary sense of any thin substance: so that the phrase *loges à foillies* means only "bowers of leaves." The English *fool*, French *fol* and *fou*, and their derivatives, are supposed to be of northern origin.

C.

Fernando Colombo and Henry VII. (2nd S. ii. 170.) — Your correspondent will find some interesting information on this subject in Sharon Turner's *History of England*, reign of Richard III. If, as that author suggests, Christopher Columbus (under the name of Colon) was in the service of Richard III., his brother could hardly expect to find a very favourable reception from Henry VII. I believe I am correct in stating that the office supposed by the historian to have been held by Columbus was the governorship of Richborough Castle, in Kent. HENRY T. RILEY.

Dramatic Works: "*The Unknown*" (1st S. xi. 444.) — The drama entitled *The Unknown* was written by the Rev. Dr. Vardill, and was performed at the Surrey Theatre in 1819. Dr. Vardill (who died in 1811) was rector of Skirbeck and Fishtoft, in the county of Lincoln. Dr. V.'s daughter, Miss Anna Jane Vardill, is the author of *The Pleasures of Human Life*, a poem published in 1812. R. INGLIS.

Posture during the "Sursum Corda" and the "Sanctus" (2nd S. ii. 68.) — The proper posture of persons during the *Sursum Corda* and the *Sanctus* is *standing*. Such has been the custom from the earliest times of the Church. Likewise the posture during the *Psalms* and *Lessons* should be the contrary: *sitting* for the *Psalms*, and *standing* for the *Lessons*. NOTSA.

"*Fagot, ficatum*," *&c.* (2nd S. i. 236.) — It is more than hinted that there is "no instance of *i* and *a* being confounded in etymology." By *confound* I suppose is here meant *interchange*; and if so be, may I suggest to your correspondent the word *language* itself, which forms a *double* instance, *lingua, language, lingo*, and *slang*; also *superficies, surface, salient, resilient, sine, sans*, &c.; and also among the Teutonic derivatives, *band, bind, nacht, night*, &c.? I could enumerate many more, but these may, perhaps, suffice. C. DE LA PRYME.

Tothill Pedigree (2nd S. ii. 372.) — Though unable to furnish the pedigree, I am enabled to give Δ. some particulars, touching this family, from Lipscomb's *Buckinghamshire*:

"In the time of Q. Elizabeth, the family of Tothill had acquired from the Cheynes the manor of Shardeloes (not Shardelves). William Tothill, Esq., who was one of the Six Clerks in Chancery, and married Catherine, daughter of Sir John Denham, Knt., appears to have resided at Shardeloes. They had the extraordinary number of thirty-three children. Joane, the eldest daughter and co-heiress, was married to Francis Drake, Esq., of Esher in Surrey, a Gentleman of the Privy Chamber to K. James I." — Vol. iii. pp. 153, 154.

This unfortunate lady, soon after her marriage, fell into a state of ill health and deep melancholy; and "a most extraordinary statement of her malady appeared in a very scarce tract, intituled *The Firebrand taken out of the Fire, or the Wonderful History, Case, and Cure of Mrs. Drake*," *&c.* (*Ibid.*). By the register of Amersham, long the residence of some member of the Drake family, it appears that "Mrs. Katherine Tothill, late wife of William Tothill, was there buried, 29 June, 1626;" and "William Tothill, Esq., bur. 10 December, 1626." To this William Tothill and Catherine his wife there still exists a monument in the church of the said hamlet, with a long Latin inscription. (*Ibid.*, p. 168.) C. H.

Rose of Jericho (1st S. xi. 449.; 2nd S. ii. 236.) — This plant being again mentioned, I send a Note respecting it. I have a seed-vessel which I doubt not is that of the flower described by De Saulcy as like a large eastern daisy. It has the hygrometrical properties he witnessed. High botanical authority decides it a *Mesembryanthemum*; and it resembles the seed-vessel of the annual pink *Mes.*, which I have grown on purpose to compare with it. But as far as I can ascertain, without injuring my specimen, the seeds do not seem to be united to the interior angle of the cell. I say "seem," because we have examined one division only; in that, they were unattached: can this arise from age? or be caused by repeated exercise of its curious property? Though probably the blossom is even less like a true rose than *Helianthemum roseum* is, (which Monro and Wilde think the "Rose of Sharon,") surely a *Mesem.* has a better claim to the title than the *Anastatica*, which is a cruciform plant. Has any modern traveller found a large pink *Mesem.* on the plain where De Saulcy found the seed-vessel? He calls it a "small flower;" but judging by the size of the seed-vessel, as compared with that of *Mesem. roseum*, my flower must have been as large as the yellow annual species. If the plant were very common, even where De Saulcy found it, it would scarcely have been lost sight of, and replaced by the *Kaff maryam*; but it is worth seeking, as it is probably quite as hardy as our greenhouse species.

I suspect that a green spongy ball, given to us as a great curiosity, may be *Lycopodium lepidophyllum*. I placed it in water, but it does not open so completely as F. C. H. describes. Is this from age? I have had it about fifteen years.

F. C. B.

Diss.

Mayor of London, 1335 (2nd S. ii. 213. 293.) — Harl. MS. 6178, British Museum, contains a roll of arms of the mayors and sheriffs of London; and for the year 1335, gives *Nic. Woton* for mayor, with his coat, *Argent, a saltire engrailed sable.* The sheriffs are stated to be Walter Mordon and Richard Upton. Although some of your correspondents have quoted other names as sheriffs for this year, I think there can be no doubt but that the above are correct. As regards the mayor, the roll of arms in the above-named MS. appears very like proof; but I should imagine there must be some records among the city archives that would place the matter beyond a doubt. In the absence of this proof, I would suggest that, probably, Wotton may have been *locum tenens* during the absence of Reginald at Conduit; or possibly Reginald may have died towards the end of his mayoralty, and Wotton filled the vacant chair for a short time. W. (Bombay.)

London.

Public Preachers (2nd S. ii. 373.) — It is probable the inquiries of your correspondent may be forwarded by the following extracts made by permission of the Rev. Richard Rigg, the rector of the church of St. Clements, Pyebridge, Norwich, from the registers of that parish:

"Samuel Robarts, the sonne of Mr Thomas Robarts, preacher publique to this City, was buried ye 19 day of Sept. 1580."

"Mr Thomas Robards, preacher of the Lord's word to this Citye, was buryed the 16 day of June, An. Dm. 1584."

The wording of these two extracts affords sufficient evidence that there did exist, at this early period, an office which held some control over the public preachers of the age. The appointment or control over persons selected for these duties appears to have been invested in some commission; but of whom composed, whether lay or clerical, is not now precisely defined. But sufficient evidence does exist in the above extracts, that the appointment was deemed a post of honour and worthy of record.

The explanatory note bears evidence only to the period of the Commonwealth, but these dates bear reference to a far antecedent period, and when the state of the religious community was under widely different principles. Elizabeth was extricating her subjects from Romanism: Cromwell was involving the nation in the confusion consequent on a non-ritual church.

The councils in selecting the "Triers" had at different periods distinct duties to perform. The dissimilitude in the services of the "preachers publique" of the Queen and the "public preachers" of the Commonwealth must have been great under the different forms of Church government, and of an opposing mode of thinking and teaching. What they were during the long period when agitation, doubt, and change, powerfully operated on the minds of the community at large, is a subject well worthy the attention of the Camden Society.

Henry Daveney.

Rawsons of Fryston, &c.; Rowland Whyte (2nd S. ii. 27.) — G. R. C. will find a letter or letters written by a person named *Rowland Whyte* (also called *Wynne*), in the *Sidney Correspondence*. He was steward, I believe, to Sir Henry Sidney, the father of Sir Philip Sidney, and of Mary, Countess of Pembroke. I doubt, however, if this is the person whom he is in search of.

Henry T. Riley.

Colouring Natural Flowers (2nd S. ii. 371.) — The colour of flowers is changed only by an alteration of the particles of matter forming the petals, and this is produced by chemical decomposition, or by the action of light. It does not depend upon the *colour* of the water.

The question reminds me of a story, that *white roses budded on black currant trees will produce black flowers.* But I never saw it done; nor do I know any instance of a white man becoming black by drinking black tea. Vechs.

"*The Innocents*" (1st S. ix. 272.) — *The Innocents, a Sacred Drama*, and other Poems, was written by Mrs. Edwin Toby Caulfield. This lady is also the author of *The Deluge*, a dramatic poem, published in 1837. R. Inglis.

Inscriptions on Church Bells, Cumnor (2nd S. ii. 299.) —

"1. (A.D. 1717.) Henry Knight made me.
4. (A.D. 1620.) (T. B. I. C. 1717.)
2. & 3. Churchwardens' Names.
5. Let your hope be in the Lord. E. K. 1623.
6. God prosper the Church of England. 1700. Abr. Rudhall."

Mackenzie Walcott, M.A.

I think you have not been furnished with the following inscriptions on the six bells of St. Peter's Church, Shaftesbury, which I take from Hutchins' *Dorset*, vol. ii. p. 427.:

"1. A wonder great my eye I fix,
Where was but three you may see six.
1684 — T. P.
2. When I do ring, prepare to pray.
R. A. S. T. B. 1670.
3. Wm. Cockey, Bell-founder. 1738.
4. Mr. Henry Saunders, and Mr. Richard Wilkins, ch wds W. C. 1738.
5. While thus we join in chearful sound,
May love and loyalty abound.
H. Oram, c. warden.
R. Wells, Aldbourne, fecit, 1776.
6. When you hear me for to toll,
Then pray to God to save the soul.
Anno Domini 1672.
T. H. R. W. C. W. T. P."

C. S. Greaves.

Celtic Element in the English Language (2nd S. ii. 308.) — Perhaps the following works may assist MR. EDEN WARWICK:

"The Way to Things by Words, and to Words by Things; being a Sketch of an Attempt at the Retrieval of the Antient Celtic, by John Cleland. 8vo. 1766."

"Specimen of an Etimological Vocabulary, or Essay, by means of the Analitic Method, to retrieve the Antient Celtic, by John Cleland. 8vo. 1768."

"*Mona Antiqua Restaurata*, an Archæological Discourse on the Antiquities, natural and historical, of the Isle of Anglesey, the ancient Seat of the British Druids; to which is added, a Comparative Table of Primitive Words, &c. &c., by H. Rowland. Second Edition enlarged by Dr. Owen. 4to. 1766."

"Celtic Researches on the Origin, Traditions, and Language of the Ancient Britons; with some introductory Sketches on Primitive Society, by E. Davies. Royal 8vo. 1804."

"Memoirs of the Celts (containing Specimens of Celtic Dialects, and a Bibliotheca Celtica), by Joseph Ritson. 8vo. 1827."

EDWARD F. RIMBAULT.

John Knox's Prophecy (2nd S. i. 270.) — His prayer or prophecy here mentioned was *not* fulfilled. Henry IV. of France was succeeded by *his son* Louis XIII.; and that monarch by *his son* Louis XIV. HENRY T. RILEY.

Almshouses recently founded (2nd S. ii. 189. 300.) — At Lamesley, in the county of Durham, by Maria Susannah Lady Ravensworth, mother of the present peer. E. H. A.

Gascoigne Almshouses for four old men and four old women, Aberford, Yorkshire. Founded 1842. C. P. E.

Races on Foot by Naked Men (2nd S. ii. 329.) — A Query made in "N. & Q." is worth answering, even although its use does not appear to the answerer.

In August, 1855, on the second day of Ayr Races, there were two foot matches run by men naked all but a narrow slip of cloth round their loins. In the first race six ran for a prize of 50*l.*, the distance ten miles, eight times round the race-course. In the second race the prize was 10*l.*, and the distance half a mile. The appearance of the men did not appear to excite either surprise or dislike among those present; but strong disapprobation was expressed by the journals not of the immediate neighbourhood. The races were not repeated at the meeting of this year. A. M.

Greenock.

Continuation of Don Juan (2nd S. ii. 229.)—Five Cantos of a poem, with the above title, were published by Paget & Co., Bury Street, St. James's. No date nor author's name is attached; but the date I should guess to be about 1842, and the author *Mr. G. W. M. Reynolds*.

P. J. F. GANTILLON.

"*Receipt*" *or* "*Recipe*" (1st S. viii. 583.) — W. E. asks whether *receipt* for *recipe* is to be admitted into the English language.

I think it will be difficult to oust it from the place which it has occupied for upwards of two centuries; especially when, unless I am mistaken, *recipe* is of comparatively modern introduction.

Shakspeare writes in *All's Well that Ends Well*, Act II. Sc. 1.:

". . . . . On's bed of death
Many receipts he gave me. . ."

And again in *First Part of Henry IV.*, Act II. Sc. 1.:

"We steal as in a castle, cocksure: we have the receipt of fern seed, we walk invisible."

Nor was the use of the word confined to Shakspeare's time. In *Hudibras*, canto iii. line 11., we have, —

"Some with a med'cine, and receipt,
Are drawn to nibble at the bait."

And in Pope's *Essay on Criticism*, pt. i. line 114.:

"Some drily plain, without invention's aid,
Write dull receipts how poems may be made."

Doubtless *recipe* was, some time or other, the usual commencement of a physician's prescription, and was the more correct term for the physician to use; but surely the patient might correctly enough call it a *receptum*.

Perhaps W. E. can produce an early instance of the use of the word *recipe*. ERICA.

Warwick.

The last Gibbet erected in England (2nd S. ii. 216. 296.) — The last gibbet erected in England was for George Cook, aged twenty-two, the murderer of Mr. Paas, at Leicester; the body was put on a gibbet thirty-three feet high, on Saturday, August 11, 1832, in Saffron Lane, near the Aylestone toll-gate, but was shortly afterwards taken down by an order from the Under-Secretary of State. EDWARD BROOKSHAW.

Pimlico.

"*Wong*" (2nd S. i. 47.; ii. 79. 237.) — Thoroton (*Notts*, Thoresby edition, ii. 230., under "Maperley") mentions certain closes under the name of *wong*, *i. e. Basfordwong* and *Cornerwong*. Also, at p. 20. of vol. iii., Thoroton tells us that Raph de Crumwell, 27 E. I., "held a wong (*culturam*) containing fifteen acres in Birton by the service of one penny per annum." J. SANSOM.

Miscellaneous.

NOTES ON BOOKS, ETC.

It is no small relief to the reviewer, when called upon to notice four goodly octavo volumes, containing between three and four thousand pages, to find on the title the announcement that it is "the Tenth Edition, revised, cor-

rected, and brought down to the present Time." These creditable words appear in front of a work now before us — a work of established reputation, and which has now for nearly forty years supplied English readers with a mass of most useful and practical information for their guidance in the study of the Sacred Writings. We need scarcely say that the work we thus refer to is *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, by the Rev. Thomas Hartwell Horne, B.D.; but we may state that it is a peculiarity of this new revised and enlarged edition, that in its production the editor has had the cooperation of the Rev. Samuel Davidson, D.D., author of the *Treatise on Biblical Criticism*, and of the Rev. Samuel Prideaux Tregelles, LL. D., author of *Remarks on the Printed Text of the Greek Testament, &c.* After sixty years of almost incessant literary toil, the reverend author of the work might well be expected to need assistance in bringing his work up to the present state of biblical learning: and each of the writers so called in has been employed in that particular division with which he is most familiar. Thus, while the first volume, which is devoted to a *Critical Inquiry into the Genuineness, Authenticity, Uncorrupted Preservation, and Inspiration of the Holy Scriptures*, and the third volume containing a *Summary of Biblical Geography and Antiquities*, are by the original author, volume the second, which is devoted to the *Criticism and Interpretation of the Old Testament*, as well as the interpretation of the Bible generally, is by Dr. Davidson;—while the fourth volume again, which is devoted to *The Literature and Analysis of the New Testament*, is in two Parts: the first, containing an Introduction to the Textual Criticism of the New Testament, being by Dr. Tregelles, and the second, comprising Copious Critical Prefaces to the New Testament, and Synopses of their Contents, being by the author and Dr. Tregelles; and who have again laboured conjointly at the Appendix to this fourth volume, which contains Bibliographical and Critical Notices of the Principal Editions of the Old and New Testaments, Polyglott Bibles, Ancient Versions of the Scriptures, and the Apocryphal Books of the Old and New Testaments. We have thus shown how the great labour of preparing the new edition of this work has been divided; and we cannot better conclude this notice, than in the very words with which the editor winds up his own Preface: — "Such are the plan and object of the work once more submitted to the candour of the public, in the hope that, with the Divine Blessing, it may continue to facilitate the study of the Holy Scriptures, which are able to make us wise unto Salvation through Faith in Christ Jesus."

Under the title of *The Eighteenth Century, or Illustrations of the Manners and Customs of our Grandfathers*, Mr. Alexander Andrews, a frequent contributor to these columns, has given us a gossiping collection of "shreds and patches" on almost every phase of our social condition in the past century, which will be read with considerable interest and amusement; and would have been really valuable as a book of reference, had Mr. Andrews quoted his authorities more strictly, and given us an Index.

The Somersetshire Archæological and Natural History Society have just published their Proceedings for the Year 1855. It is quite equal to its predecessors in amount of information, if not quite so varied in its character. Dunster Church and Cleeve Abbey are very fully illustrated.

The Transactions of the Surrey Archæological Society, 1854, 1855, Vol. I. Part I., has also reached us. It is a very creditable first number; and the various papers in it show how wide and rich a field the Archæologists of Surrey have to cultivate.

The Transactions of the London and Middlesex Archæological Society, Vol. I., Part I., has likewise just been issued. It is altogether a most creditable volume. It is varied in its contents,—the papers, many of them, being very able ones, well printed and got up, and nicely illustrated; and altogether an admirable specimen of what a Local Archæological Society can do.

The appearance of the various transactions, not only of *The Archæological Institute* and *The Archæological Association*, but of the various *Local Societies*, points unmistakeably to the necessity for some great change in the printing department of *The Society of Antiquaries*. Might it not be worth the while of that venerable Society to consider whether, in the present state of antiquarian literature, its means and influence might not now be better employed in the production of a New Series of *The Vetusta Monumenta* than in continuing *The Archæologia?*

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Willis's Current Notes. September, 1856.
Cardwell's Reply to Curtis.
Turton's Reply to Curtis.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Shakspeare's Works. With Variorum Notes. 1813. 21 Vols. 8vo.
Shakspeare's Library. Ed. Collier. 1840-1. Part 4, or the whole work.

Wanted by *Z. A. H.*, Post Office, Dartmouth Row, Blackheath.

Notices to Correspondents.

We cannot undertake to return Papers which are not inserted.

N. H. S. *will find the* Lines on London, *which he desires to see, in our* 1st S. vii. 258.

Sir Thomas More's House at Chelsea. *The gentleman who forwarded the curious article on this subject, inserted in* "N. & Q." *of Oct. 25, is requested to say where a letter may be addressed to him.*

C. H. *We should like to see some specimens of the proposed articles. There is, no doubt, much early mythology mixed up with the names of plants.*

J. H. A. Bone (Cleveland, Ohio) *will find the Carol he wants in Sandys'* Christmas Carols, p. 157.

C. M. T. *The sign of* The Grave Maurice *is that of the* "Graf *Maurice*," *and refers either to Maurice of Nassau, or Maurice, the brother of Prince Rupert.*

Errata. — 2nd S. ii. 406. col. 2. l. 22., *for* "Fop" *read* "Trump"; p. 419. col. 2. l. 42., *for* "in the green" *read* "in the grain."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street; *to whom also all* Communications for the Editor *should be addressed.*

PHOTOGRAPHY. — Gratis. — MR. THOMAS'S enlarged paper of instructions for the use of his preparation of Collodion, "Xylo-Iodide of Silver," sent Free on receipt of Two Stamps for Postage; or may be had bound, on receipt of Sixteen Stamps.
Address, R. W. THOMAS, Chemist, &c., 10. Pall Mall.

ALBUMENIZED PAPER carefully prepared by R. W. THOMAS, Chemist, &c., 10. Pall Mall. Five Shilling Sample Quires of this paper put up in suitable cases for posting, can be had on receipt of 6*s.* 6*d.*, payable by Stamps or Post Office Order to RICHARD W. THOMAS.

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BELL & DALDY, 186. Fleet Street.

LONDON, SATURDAY, DECEMBER 6, 1856.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 7.—*Curll's Correspondence with Bishop Kennett and Sir Robert Walpole.*

We fear our present chapter will be considered by the reader a very desultory one: we trust the next will not exhibit the same defect. We shall in this pass through the period from 1718 to 1725, during which time there can be little doubt that Curll, despite his assertion to Walpole that he had in a manner left off his business for the purpose of serving the Government, was pretty active as a publisher. For instance, in 1720 appeared:

Doom's Day, or the Last Judgment; a Poem written by the Right Honourable William Earl of Sterline: London, printed for E. Curll, next the Temple Coffee House in Fleet Street; and sold by C. Rivington (and others). Price 1*s.*

It has a short preface, signed "*A. Johnstoun;*" but in the copy before us, there is written in a hand nearly, if not quite, contemporary, "*i. e.* Edm. Curll."

In 1721, we find him in a correspondence with Bishop Kennett, in an apparently vain endeavour to obtain his Lordship's sanction to his reprinting the Bishop's Translations of Erasmus's *Praise of Folly* and Pliny's *Panegyric.*

The following are the Letters which passed between them. They are preserved in the Lansdown MS., 1038., fol. 96.:

"To the Right Rev. the Lord Bishop of Peterborough, at his house in Petty France, Westminster.

"Nov. 4, 1721.

"My Lord,

"Having lately purchased the copyright of two pieces formerly translated by your Lordship (Erasmus's *Praise of Folly*,* and Pliny's *Panegyrick*†), both which I intend speedily to reprint; but will not send them to the press till I know your Lordship's mind whether you would be pleased to revise them, or whether they may be reprinted as they are. In hopes of being favoured with your Lordship's answer, I am, my Lord, your Lordship's most dutiful and most obedient humble Servant,

"E. Curll.

"From my house over against Catherine-street in the Strand."

The following is the Bishop's answer:

"Nov. 6, 1721.

"Mr. Curll,

"I received yours of Nov. 4th, and should be glad to know from whom you purchased the copyright of the translations of Erasmus and Pliny. I think they had no power of assigning them without the Author's consent, who had invested them in the right only of a single impression.

"If you had a just right to the copies, I cannot think the reprinting of them will tend much to the service of the world or to your own interest. Such trifles cannot be vendible, especially when Mr. Smith has published a later translation.* I know the first translator did them when a boy at Oxford, and as an exercise imposed by his tutor, who seemed to commend them to the press, and yet did not live to correct them. They were both finished in the reign of King Charles II., though one of them was not published till the beginning of the reign of James II. In short, I cannot think it advisable for you to reprint them, nor can I possibly take the pains to revise them. I hope there is no obscenity, or other wrong lust in them, to deceive the people into catching at them. If you despise my advice, you had best however take care to insert no name of a writer but what you find in the old title pages, for you know property and privilege are valuable things. I am, your loving friend

"White Peterborough.

"Pliny and the Essay of Erasmus can never run so well in English as in the Latin."

Curll was not likely to be satisfied with this refusal; and in the following reply, he defends himself from the charges brought against him in *Mist's Journal* — charges obviously hinted at in the conclusion of the Bishop's Letter: —

"Nov. 7, 1721.

"My Lord,

"In a ready compliance with your Lordship's request, this is to inform you, that the copyright of Pliny and Erasmus were purchased by Mr. Swalle and Mr. Nicholson, and though you are pleased to say you vested the original printers of them but in the right of a single impression, yet I dare say, my Lord, you had never any thoughts of resuming them, because I am assured you gave them both without any premium.

"There have already been two editions of Erasmus; and the expence Mr. Nicholson was at by engraving Holbein's cuts in above fifty copper-plates, gave the book a new turn, and makes it, among the rest of our translations from the Latin, very saleable, as it deserves to be.†

"As to Pliny, I knew Mr. Smith of North Nibley and his abilities: his version will never be worth reviving, it being too liable to the just observations your Lordship has made upon Sir Robert Stapylton's former translation.‡ Besides, my design in reprinting yours, I am promised some Select Epistles of Pliny, to subjoin to it. And I humbly hope, since I have paid to Mr. Nicholson's executors a considerable sum of money for these two translations and the plates of Holbein, that your Lordship will be pleased to revise them for a new edition, being content to wait your Lordship's leisure; and as I had the happiness of your brother's friendship, and received many favours from him, so I hope my conduct will in no affair prove disagreeable to your Lordship. I am sorry, my Lord, that rumour only (or some idle paragraphs, inserted against me, in that sink of scandal, Mist's *Journal*, wherein the best characters have been traduced) should move your Lordship to cast an aspersion upon me from

* *Moriæ Encomium*; or, *The Praise of Folly*. Made English from the Latin of Erasmus. By White Kennett, of St. Edmund Hall, 8vo., 1683.

† Pliny's *Panegyric*, translated by White Kennett, 8vo., 1686.

* Pliny's *Panegyric*, translated by George Smith. London, 1702, 8vo.

† *The Praise of Folly.* To which is prefixed Erasmus's Epistle to Sir Thomas More, and an Account of Hans Holbeines Pictures, &c., and where to be seen. London, 1709, 8vo., with portrait, and forty-six plates.

‡ Pliny's *Panegyricke*, translated by Sir Robert Stapylton, Knt. Oxon, 1644, 4to.

which I am free as any one whatever of our profession. Indeed, the scandalous paper above-mentioned has charged me with promoting obscenity by printing the Trials for Impotency, &c., but how unjustly, my Lord. The Trial of the Marquis de Gessvres was publicly printed at Paris; the Trial of the Duke of Norfolk, authorised by the honorable House of Peers; the Trial of the Earl of Essex was drawn up by Archbishop Abbott, and printed from his manuscript; the Trials of Fielding, Mrs. Dormer, &c., all authorised by our judicial courts. If, therefore, my Lord, I have erred in these instances, the persons concerned in publishing the late Collections of Trials in folio, wherein all those for sodomy, rapes, &c., are inserted, are much more blameable; and I hope the enclosed Catalogue will in some measure convince your Lordship, that I have been as ready, and shall always be, to promote any work of religion or learning, as any other person whatever of our profession.

"Far be it from me, my Lord, to despise your advice. No, my Lord, I hold myself obliged, and heartily thank you for it; and as your Lordship allows property to be a valuable thing, I rest assured, that your Lordship will not deprive, but rather protect my property to these two translations which I have legally purchased, but resolved not to reprint without your Lordship's approbation.

"To conclude, I hope your Lordship will either be pleased to permit me to wait upon you, or to favour me with your final answer to these matters. I am, my Lord, your Lordship's most obedient and dutiful servant,

"E. Curll.

"P. S. — I am fully convinced that the encomium in the Preface of Pliny was designed for King Charles II., and not King James II., as has been maliciously suggested."

We have not discovered any edition with Curll's name as the publisher, so that it appears probable that the bishop's refusal to sanction the intended reprint, and his allusion to "property and *privilege*" were not lost upon Curll, who, as we shall see presently, could not be blind to the danger of infringing on the privileges of the Peers. In 1735, seven years after Kennett's death, the fifth edition of the *Moriæ Encomium* was published by J. Welford, "Adorned with forty-eight copper-plates, including the effigies of Erasmus and Sir Thomas More, all neatly engraved from the designs of the celebrated Hans Holbeine."

In 1721–2 we find poor Curll again misled by his restless desire to publish —

"The speeches, verses, and last Wills of Peers,"

a second time under the displeasure of the House of Lords, having now got into trouble by his publication of the Duke of Buckingham's *Works*. In the *Journals* of Jan. 22, 1721, we find the following entry:

"*E. Curll to attend about publishing D. of Bucks Works, &c.*

"Complaint being made to the House of so much of an Advertisement inserted in the Newspaper intituled *The Daily Journal*, Janr 22, 1721-2, as gives Notice, 'That the Works of the late Right Honourable *John Sheffield* Duke of *Buckinghamshire*, in Prose and Verse, with his Life (compleated from a Plan drawn up by his Grace) by Mr. Theobald, and a True Copy of his last Will and Testament, will speedily be published, by E. Curll, over against *Catherine Street* in *The Strand*,'

"It is Ordered, That the said E. Curll do attend this House To-morrow."

Then on the following day, Tuesday, Jan. 23, we read: —

"The House being informed, That E. Curll attended (according to Order) —

"He was called in, —

"And so much of an Advertisement inserted in the Newspaper intituled *The Daily Journal*, Janr 22, 1721-2, as gave notice, 'That the Works of the late Right Honourable *John Sheffield* Duke of *Buckinghamshire*, in Prose and Verse, with his Life (compleated from a Plan drawn up by his Grace) by Mr. Theobald, and a True Copy of his last Will and Testament, will speedily be published' by the said *Curll*, being showed him, he owned 'That he caused the same to be printed; that he had not the consent of the Executors or Trustees of the said late Duke for publishing his said Life, Works, or Will.'

"And being further examined in relation to the printing the said Advertisement, he was directed to withdraw.

"And being accordingly withdrawn, It was resolved and Declared by the Lords Spiritual and Temporal in Parliament assembled, That if, after the Death of any Lord of this House, any Person presume to publish and print his Works, Life, or last Will, without consent of his Heirs, Executors, Administrators, or Trustees, the same is a Breach of the Privilege of this House.

"And it being moved, 'That the same may be entered upon the Roll of Standing Orders of this House,'

"It was Ordered, That on Friday next this House will take the said Motion into Consideration; and the Lords to be summoned."

On the Thursday the Motion was ordered to be postponed from the following day until the following Wednesday (Jan. 31), when we find the following entry on the *Journals*:

"The House (according to Order) proceeded to take into Consideration the Motion made the Twenty-third Instant, for entering upon the Roll of Standing Orders, the Resolution and Declaration then made, against publishing in Print the Works, Life, or last Will, of any Lord of this House.

"And the same being read by the Clerk, was, with some Addition, agreed to by the House as follows:

"'Notice being taken, That the Works, Lives, and last Wills of divers Lords of this House, had been frequently printed imperfectly, and published after their Deaths, without the Direction or Consent of the Heirs, Executors, Administrators, or Trustees of such Lords: It is therefore Resolved and Declared by the Lords Spiritual and Temporal, in Parliament assembled, That if, after the Death of any Lord of this House, any Person presume to publish in Print, his Works, or any Part of them, not published in his Life time, or his Life or last Will, without the Consent of his Heirs, Executors, Administrators, or Trustees, the same is a Breach of the Privilege of this House.'

"Ordered, That said Resolution and Declaration be entered on the Roll of the Standing Orders of this House, and printed and published, and affixed on the Doors of this House, to the End all Persons that may be therein concerned may the better take Notice of the same."

This Order was vacated on the 28th July, 1845, on the motion of Lord Campbell, who, in the course of a very interesting speech, designated the subject of these Notes as "the infamous, the dauntless, the shameless Edmund Curll." Perhaps the learned Lord Chief Justice, should these

Notes ever meet his eye, may now think that Curll has had scant justice at his hands.

In 1723 we find Curll, in conjunction with Henley (who afterwards, in 1730, started the *Hyp Doctor*, in support of Sir Robert Walpole), in correspondence with the Government, and giving information to Walpole as to a projected attack from Mrs. Manley in the form of a "fifth" volume of *The Atalantis*. It would seem from the letters, which were originally published in the *Gent. Mag.*, lxviii., pt. i. p. 190., that this was not the first time that Curll had offered his services to the Government: but his hopes of "something in the Post Office," or of "being serviceable in the Stamp Office," do not appear to have been realised.

"Strand, March 2, 1723-4.

"Hon. Sir,

"Yesterday Mr. Henley and myself were eye-witnesses of a letter, under Mrs. Manley's own hand, intimating that a fifth volume of *The Atalantis* had been for some time printed off, and lies ready for publication; the design of which, in her own words, is, 'to give an account of a sovereign and his ministers who are endeavouring to overturn that Constitution which their pretence is to protect; to examine the defects and vices of some men who take a delight to impose upon the world by the pretence of public good; whilst their true design is only to gratify and advance themselves.'

"This, Sir, is the laudable tenour of this libel, which is (bnt shall be in your power only to suppress) ready for the intended mischief upon the rising of the parliament.

"Mr. Henley called upon me this morning to acquaint me that your Honour had appointed Wednesday morning next for your final determination relating to these kind of services.

"As your Honour was formerly pleased to promise me your friendship, I now hope to feel the effect of it for what I can, without vanity, call my unwearied diligence to serve the Government, having in a manner left off my business for that purpose.

"Mr. Goode told me, that I might depend upon having some provision made for me, and that he had named something in the Post Office to your Honour for my purpose. And I hope that, either in that or some of the many others over which your Honour presides, I shall be thought on.

"Just upon Lord Townshend's going to Hanover, I received his Lordship's instructions, at any rate to get out of the custody of Mr. Layer's clerk, Stewart, some papers then intended to be privately dispersed. This I effected, and am ready to deliver them up to your Honour. Mr. Cracherode and Mr. Buckley called on me to see them, but had not their end; my design being strictly to observe the trust reposed by his Lordship in me, who ordered me, when he gave me the above instructions, to attend your Honour for whatever money I should have occasion for.

"Now, Sir, as I have not intruded upon your important minutes, neither can I pester your levy with an Irish assurance, I humbly hope for your present favour for my past expenses, and what Mr. Henley and myself have now under your consideration, since we shall either desist or proceed according to your determination.

"I am, honoured Sir, your ever devoted and most obliged humble servant,

"E. Curll.

"P.S. Lord Townshend assured me he would recommend me to your Honour for some provision in the Civil List. In the Stamp Office I can be serviceable."

"To the Right Hon. Robert Walpole, Esq.

"Wednesday, March 4, 1723.

"Hon. Sir,

"I will attend you on Friday for your final determination. My intentions are both honourable and sincere; and I doubt not but from you they will meet with a suitable return. This affair has been very expensive, which I hope will be considered when I wait upon you, and, as to any former matters, Mr. Curll tells me he has always made good what he proposed; and the reason of his not attending upon you oftener was from your own commands to him to go to Lord Townshend when he had any thing to offer.

"As you please to determine on Friday, I shall either desist from, or pursue my inquiries of this kind. It not being at all proper for Mr. Curll to appear in person on these occasions, all will be transacted by *me only*.

"As I expect your Honour's favour, believe me to be, upon all occasions, your Honour's most devoted Servant,

"J. Henley.

"P.S. As to Mr. Higgons's and Mrs. Manley's affair, I have seen original letters under both their hands."

Whether Mrs. Manley's fifth volume ever made its appearance, and whether Curll ever got from Walpole any return for these services, we must leave to others to discover. All we know is that Curll's services to the Government did not save him from a Government prosecution a few years afterwards; but that will form a chapter by itself.

S. N. M.

NOTES ON TRAFALGAR.

Nelson's Signal. — As some interesting statements connected with the history of this signal have reached us from various sources, a notice of it, with its circumstantial and *verbal* variations, may still possess some charm for the readers of "N. & Q." The several versions appear thus collated in Sir H. Nicolas's *Dispatches and Letters, &c.*, the first given by the editor being from the pen of Captain Blackwood, who commanded the Euryalus:

"I was walking with him (Lord Nelson) on the poop, when he said, 'I'll now amuse the fleet with a signal;' and he asked me 'if I did not think there was one yet wanting?' I answered, that I thought the fleet seemed very clearly to understand what they were about, and to vie with each other who should first get nearest to the Victory or Royal Sovereign (Vice-Admiral Collingwood). These words were scarcely uttered when his last well-known signal was made, 'England expects every man will do his duty.' The shout with which it was received throughout the fleet was truly sublime. 'Now,' said Lord Nelson, 'I can do no more. We must trust to the great Disposer of all events, and the justice of our cause. I thank God for this great opportunity of doing my duty.'"

The next account is from James's *Naval History*. The writer says:

"This done [the signal to prepare for anchor had been already given, at 11h. 30m.] no other signal seemed wanting, when Lord Nelson remarked that he must give

the fleet something by way of a fillip; after musing awhile, he said, 'Suppose we telegraph that Nelson expects every man to do his duty?' The officer, whom he was then addressing, suggested whether it would not be better, 'England expects,' &c. Lord Nelson rapturously exclaimed, 'Certainly, certainly;' and at 11h. 40m. A.M., up went to the Victory's mizen top-gallant mast-head the first flag of the celebrated telegraphic message, 'England expects that every man will do his duty;' a signal which, the instant its signification became fully known, was greeted with three cheers on board of every ship in the fleet, and excited among both officers and men the most lively enthusiasm."

The editor, however, pronounces the following to be the "real facts," as given by Nelson's flag-lieutenant on board the Victory (Captain Pasco), who vouches for their accuracy to the editor:

"His Lordship came to me on the poop, and after ordering certain signals to be made, about a quarter to noon he said, 'Mr. Pasco, I wish to say to the fleet, 'England confides that every man will do his duty;' and he added, 'You must be quick, for I have one more to make, which is for close action.' I replied, 'If your Lordship will permit me to substitute the *expects* for *confides*, the signal will soon be completed, because the word *expects* is in the vocabulary, and the word *confides* must be spelt.' His Lordship replied in haste, and with seeming satisfaction, 'That will do, Pasco, make it directly.' When it had been answered by a few ships in the van, he ordered me to make the signal for close action, and to *keep it up*; accordingly I hoisted No. 16. at the top-gallant mast-head, and there it remained until shot away."

The historic importance which has attached itself to *any* incident connected with the events of the memorable 21st, must be my apology for offering your readers the following brief extract from the *Journal* of H. M. ship Leviathan, recording an act of British heroism and devotion scarcely paralleled in the annals of naval warfare. The Leviathan, after helping to disable the French admiral's ship, and the four-decker Santissima Trinidada, closed with the enemy's ship Augustin, 74, which she soon took:—

"While this was doing, a shot took off the arm of Thomas Main, when at his gun on the forecastle; his messmates kindly offered to assist him in going to the surgeon, but he bluntly said, 'I thank you, stay where you are; you will do more good there:' he went down *by himself* to the cockpit. The surgeon (who respected him) would willingly have attended him in preference to others, whose wounds were less alarming; but Main would not admit of it, saying, 'Avast, not until it comes to my turn, if you please.' The surgeon soon after amputated the shattered part of the arm, near the shoulder, during which with great composure, smiling, and with a steady clear voice, he sang the whole of *Rule Britannia!*"

"*Neptunia proles*," — a true son of the *Main!*

Nelson's Warning. — Lord Nelson had a narrow escape early in the action; while yet 500 yards distant from the Bucentaure, the Victory's mizen top-mast was shot away. Her wheel had also been struck, and shivered, which rendered it necessary for her to be steered in the gun-room. A few minutes after, several marines were killed on the poop, and many others wounded, which occasioned Nelson to order the officer in command to disperse his men, to prevent unnecessary loss and suffering. "Presently a shot, that had come through a thickness of four hammocks, struck the forebrace bits on the quarter-deck, and passed between Lord Nelson and Captain Hardy." It was the *avant-coureur* of death, — the death that was soon to plunge the *family* of England into one common grief, — a grief, deep as it was universal; one of the greatest national bereavements seemed already realised: "a splinter from the bits bruising the left foot of the latter, and tearing the buckle from his shoe."

"They both," says Dr. Beatty, "instantly stopped, and were observed by the officers on deck to survey each other with inquiring looks, each supposing the other to be wounded. His Lordship then smiled, and said, 'This is too warm work, Hardy, to last long;' and declared that, through all the battles he had been in, he had never witnessed more cool courage than was displayed by the Victory's crew on this occasion." * * * "While listening with characteristic avidity to the deafening crash made by their shot in the French ship's hull, the British crew were nearly suffocated with clouds of black smoke that entered the Victory's port-holes; and Lord Nelson, Captain Hardy, and others, that were walking the quarter-deck, had their clothes covered with the dust which issued from the crumbled woodwork of the Bucentaure's stern."

Nelson's Death-Wound. —

"Never allowing mere personal comfort to interfere with what he considered to be the good of the service, Lord Nelson, when the Victory was fitting to receive his flag, ordered the large skylight over his cabin to be removed, and the space planked up, so as to afford him a walk amidships, clear of the guns and ropes. Here, along an extent of deck of about twenty-one feet in length, . . . were the Admiral and Captain Hardy, during the whole of the operations we have just detailed, taking their customary promenade. At about 1h. 25m. P.M., just as the two had arrived within one pace of the regular turning spot at the cabin ladder-way, Lord Nelson, who, regardless of quarter-deck etiquette, was walking on the larboard side*, snddenly faced left about. Captain Hardy, as soon as he had taken the other step, turned also, and saw the Admiral in the act of falling. He was then on his knees, with his left hand just touching the deck. The arm giving way, Lord Nelson fell on his left side, exactly upon the spot where his secretary, Mr. Scott, had breathed his last, and with whose blood his Lordship's clothes were soiled. The wound was by a musket-ball, which had entered the left shoulder through the fore-part of the epaulette, and descending had lodged in the spine."

The fatal ball was received from the mizen-top of the Redoubtable, the distance being about fifteen yards; this was apparent from the course which the ball took, as well as from the fact that that ship's *maintop* was hidden by the mainsail of the Victory.

* I have preferred giving this as being, according to James, a more *authentic* account than that which appears in Dr. Beatty's narrative. See foot-note, *Dispatches and Letters*, vol. vii. p. 160.

"That the ball," continues the narrative, "was intended for Lord Nelson is doubtful, because when the aim must have been taken, he was walking on the *outer* side, concealed in a great measure from view by a much taller and stouter man. Admitting also (which is very doubtful) that the French seaman or marine, whose shot had proved so fatal, had selected for his object, as the British commander-in-chief, the best dressed officer of the two, he would most probably have fixed upon Captain Hardy; or indeed, such, in spite of Dr. Beatty's print, was Lord Nelson's habitual carelessness, upon any one of the Victory's lieutenants who might have been walking by the side of him. Sergeant Secker of the Marines, and two seamen, who had come up on seeing the Admiral fall, now, by Captain Hardy's direction, bore their revered and much lamented chief to the cockpit."

The scene of Nelson's mortal agony (which lasted during three hours and a half), and which has been depicted by the pens of Dr. Scott and others, need not be transferred to your columns. There is, however, one circumstance in reference to the death of England's hero, which I hope I may be permitted to offer for insertion in "N. & Q.," as likely to be read with interest by those who love to dwell on the stereotyped acts, the cherished sentiments and sayings, of the "great" that are gone. It is speculatively curious, and may possibly be new to some of your readers. It appears in the *Dispatches and Letters, &c.*, as one of the concluding statements of Dr. Beatty's narrative: —

"His Lordship had on several occasions told Captain Hardy, that if he should fall in battle in a foreign climate, he wished his body to be conveyed to England; and that, if his country should think proper to inter him at the public expense, he wished to be buried in St. Paul's, as well as that his monument should be erected there. He explained his reasons for preferring St. Paul's to Westminster Abbey, which were rather curious; he said that he remembered hearing it stated as an old tradition when he was a boy, that Westminster was built on a spot where once existed a deep morass; and he thought it likely that the lapse of time would reduce the ground on which it now stands to its primitive state of a swamp, without leaving a trace of the Abbey. He added, that his actual observations confirmed the probability of this event. He also repeated to Captain Hardy several times during the last two years of his life, 'Should I be killed, Hardy, and my country not bury me, you know what to do with me;' meaning that his body was to be laid by the side of his father's in his native village of Burnham Thorpe in Norfolk; and this, as has been beforementioned, he adverted to in his last moments."

It was the heart-striking history of these "last moments" which clouded the brilliant achievements of that eventful day, — the news at which every cheek grew pale, and every heart was faint — England's *darling* hero was no more — sacrificed in the moment of victory — a willing victim at the shrine of her glory. But dear to her was glory, purchased with such blood as his. The hand that had wreathed the laurel must plant the cypress! "The victory was turned that day into mourning unto *all* the people." All that a bereaved country could do, England did, and fittingly, to testify her sorrow: with solemn and gorgeous pomp she bore her lamented chief to that wished-for place of repose, lavishing the honours she had not yet bestowed, to "make his name great in Israel;" never had those time-honoured towers pealed forth a funeral note which so bowed the head and heart of the nation as the *knell* of her slain Nelson. A king covered his face, princes mourned and followed him, a grateful people wept over his *bier;* and well might England smite the breast in her anguish, for where in her hour of need could she hope "to look upon his like again?" Yet it was reserved for no distant generation to know that, when Israel's peace should be threatened, a *Gideon* might again be found at the "winepress," or a *David* come forth from the "fold." F. Phillott.

A Trafalgar Veteran. — Perhaps it may interest some of your readers to know that there is now living at Orford, in Suffolk, a man of the name of Mannell, who was with Nelson at the battle of Trafalgar, and assisted in carrying him down to the cabin of the "Victory." Eremite.

GENERAL LITERARY INDEX: PENAL LAWS: TEST LAWS: TOLERATION.

(*Continued from* 2nd S. ii. 24.)

"The Trial and Examination of a late Libel, intitled 'A new Test of the Church of England's Loyalty;' with some Reflections upon the additional Libel, intitled 'An Instance of the Church of England's Loyalty.' 1687."

This and the tracts herein referred to will be found in the ninth volume of the *Somers Tracts.*

"Samuel, Lord Bishop of Oxford, his celebrated Reasons for Abrogating the Test and Notions of Idolatry Answered by Samuel, Archdeacon of Canterbury. By John Phillips, nephew to John Milton. 1688. 4to."

In the *Somers Tracts*, vol. ix., where it is ascribed to Burnet, as well as the following tract:

"An Enquiry into the Reasons for abrogating the Test imposed on all Members of Parliament, Offered by Sa. Oxon."

"Vox Cleri pro Rege; or the Rights of the Imperial Sovereignty of the Crown of England Vindicated, in reply to a late Pamphlet pretending to answer a Book entitled 'The Judgment and Doctrine of the Clergy of the Church of England, concerning the King's Prerogative in dispensing with Penal Laws.' In a Letter to a Friend. 1688. 4to."

"The Project for repealing the Penal Laws and Tests, with the honourable Means used to effect it. Being a Preface to a Treatise concerning the Penal Laws and Tests. 1688."

"Account of Sir Edward Hale's Case. By Sir Edward Herbert. London, 1688. 4to."

It will be found in the second volume of the *Collection of State Trials*, 1735.

"The Trial of Sir Edward Hales, Bart., for neglecting to take the Oaths of Supremacy and Allegiance, with his

Plea thereto, upon the King's dispensing with the Stat. 25 Car. II., and the Opinion of the Judges thereupon."

"An Enquiry into the Power of dispensing with Penal Statutes, together with some Animadversions upon a Book writ by Sir Edw. Herbert, entitled 'A Short Account,' &c. By Sir Rob. Atkyns. Lond. 1689. Folio."

N.B. The following treatises originated in King James's Declaration of Indulgence:

"Reflections on his Majesty's Proclamation for a Toleration in Scotland. 1687."

See Macaulay's *History*, ii. 205.:

"He had determined to begin with Scotland, where his power to dispense with acts of parliament had been admitted by the obsequious Estates."

"His Majesties most gracious Declaration to all his loving Subjects for Liberty of Conscience. 1688. Folio, a single sheet."

"The Humble Address of the Presbyterians presented to the King. With his Majesties gracious Answer. 4to. 1687."

"A Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration of Indulgence. By George Savile, Marquis of Halifax. 1687. 4to."

In the ninth volume of the *Somers Tracts*. See Macaulay's *History*, ii. 217.

"An Answer to a 'Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration of Indulgence.' 1687. 4to."

"Animadversions on a late Pamphlet, intitled 'A Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration of Indulgence.' By Henry Care. 1687. 4to."

"An Answer to a 'Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration of Indulgence.' By Sir Roger L'Estrange, Kt. 1687. 4to."

"An Answer from the Country, to a late 'Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration of Indulgence. By a Member of the Church of England. 1687. 4to."

"A modest Censure of the immodest 'Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration for Liberty of Conscience.' By T—— N——, a true Member of the Church of England. 1687. 4to."

"A Second Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration of Indulgence. 1687. 4to."

"The Layman's Opinion sent in a private Letter to a considerable Divine of the Church of England. 1687. 4to."

"The Layman's Answer to the Layman's Opinion, in a Letter to a Friend. 1687. 4to."

"Dialogue between Harry and Roger; that is to say, Harry Care and Roger Lestrange. 1687."

"An Answer of a Minister of the Church of England to a Seasonable and Important Question, proposed to him by a Loyal and Religious Member of the present House of Commons, viz. What respect ought the true Sons of the Church of England, in point of conscience and Christian prudence, to bear to the religion of that Church whereof the King is a member? 1687. 4to."

"An Apology for the Church of England, with relation to the Spirit of Persecution for which she is accused. By Bishop Burnet. 1687."

In the ninth volume of the *Somers Tracts*, p. 174.

"A Letter writ by Mign Heer Fagel, Pensioner of Holland, to Mr. James Stewart, Advocate, giving an Account of the Prince and Princess of Orange's Thoughts concerning the Repeal of the Test and the Penal Laws. (Written Nov. 4th, 1687.) 4to. Lond. 1688."

In the ninth volume of the *Somers Tracts*, p. 183.

"James Stewart's Answer to Mr. Fagel. 1688."

"Their Highness the Prince and Princess of Orange's Opinion about a General Liberty of Conscience, &c., being a Collection of four select Papers, viz.: 1. Mign Heer Fagel's First Letter to Mr. Stewart. 2. Reflections on Mons. Fagel's Letter. 3. Fagel's Second Letter to Mr. Stewart. 4. Some Extracts out of Mr. Fagel's printed Letter. 4to. 1689."

"Address to the King by the Bishop of Oxon, to be subscribed by the Clergy of his Diocese, with the Reasons for the Subscription to the Address, and the Reasons against it by the Oxford Clergy."

In the ninth volume of the *Somers Tracts*.

"A Reply to the Reasons of the Oxford Clergy against addressing. Lond. 1687. 4to."

In the *Somers Tracts*, *ib*.

"Reasons why the Church of England as well as Dissenters should address the King upon his late gracious Declaration. 4to. 1687."

"Letters containing some Reflections on his Majesty's Declaration for Liberty of Conscience. 1687."

"The Anatomy of an Equivalent. By George Savile, Marquis of Halifax. 1687."

"The Assurance of Abbey and other Church Lands in England to the Possessors, cleared from the Doubts and Arguments raised about the Danger of Resumption. By Nathaniel Johnstone, M.D. 8vo. Lond. 1687."

"Abbey and other Church Lands not yet assured to such Possessors as are Roman Catholics, dedicated to the Nobility and Gentry of that Religion."

In the ninth volume of the *Somers Tracts*, p. 68.

"A Petition of William Sancroft, Archbishop of Canterbury, and Six other Bishops to his Majesty touching their not distributing and publishing the late Declaration of Liberty of Conscience. 4to. 1688."

In the ninth volume of the *Somers Tracts*, p. 115.

"A Letter from a Dissenter to the petitioning Bishops."

Ibid. p. 117.

"An Answer to a Paper importing a Petition of the Archbishop of Canterbury, &c. 1688."

Ibid. p. 119.

"The Articles recommended by the Archbishop of Canterbury to all the Bishops within his Metropolitan Jurisdiction, the 16th of July, 1688."

Ibid. p. 132.

"The Examination of the Bishops, upon their Refusal of reading his Majesty's most gracious Declaration; and the Non-Concurrence of the Church of England in Repeal of the Penal Laws and Test fully debated and argued. 1688."

Ibid. p. 134.

"A Letter of several French Ministers, fled into Germany upon the Account of the Persecution in France, to such of their Brethren in England as approved the King's Declaration touching Liberty of Conscience. 1688."

"A Letter from a Clergyman in the City to his Friend in the Country, containing his Reasons for not reading the Declaration. 1688. 4to., a single half sheet."

"An Answer to a Letter from a Clergyman, &c. 4to. Lond. 1688."

"A Short Discourse concerning the reading his Majesty's late Declaration in the Churches, set forth by the Right Reverend Father in God Herbert [Crofts], Lord Bishop of Hereford. 1688. 4to."

"The Legality of the Court held by his Majestics Ecclesiastical Commissioners defended. Their Proceedings no Argument against the taking off Penal Laws and Tests. Lond. 1688. 4to."

"The King's Right of Indulgence in Spiritual Matters, with the Equity thereof, Asserted. By a Person of Honour and Eminent Minister of State lately deceased [Arthur Annesley, Earl of Anglesea]. Printed by Henry Care. 4to. 1688."

BIBLIOTHECAR. CHETHAM.

ALBERONI, ON THE PARTITION OF TURKEY.

There was published in 1736 (London, 8vo.),

"Cardinal Alberoni's Scheme for reducing the Turkish Empire to the Obedience of Christian Princes: and for a Partition of the Conquests. Together with a Scheme of a perpetual Dyet for establishing the Publick Tranquillity."

Of the authenticity of this production I can learn nothing. It is represented as "translated from an authentick copy of the Italian MS. in the hands of the Prince de la Torella, the Sicilian Ambassador at the Court of France," and a portrait is prefixed of the Cardinal.

Whether genuine or the reverse, the tract is remarkable: for had the great powers united in the dismemberment of Turkey in the manner then suggested, Russia never could have attained the position she now indubitably possesses.

The first proposition was the creation of the empire of Constantinople, whereof the Duke of Holstein Gottorp was to be ruler,—the succession being limited to heirs male of the body only. His dominion was to consist of the Turkish possessions in Asia and Africa, with the province of Romania in Europe.

Now for Russia:

"The dominions of her Czarish Majesty being already of great extent, and as that extraordinary Princess has given the most shining proofs that publick liberty is her principal view, with a sincere desire of propagating religion, we have the greatest reason to conclude she will look upon the conquest of Asoph and Tartary as a reasonable compensation for her pretensions to the new conquests."

She is then called upon to restore "her part of Finland to the crown of Sweden, as an expedient that will conduce very much towards preserving the tranquillity of the north." France is to get "Tunis;" Spain, "Algiers;" Portugal, "Tripoli."

Great Britain being a trading country, "will not permit her people to enlarge their dominions." She is to be contented with "Candia," and the city of Smyrna. Holland acquires Rhodes and Aleppo.

Poland, having been "a rampart to Christendom," is to have Moldavia, and all the country of the Budzian Tartars:—the crown to be "hereditary in the House of Saxony," as the only remedy that "can prevent those evils that will inevitably attend all their future elections."

Alberoni was born March 30, 1664; and died June 25, 1752. According to the *Biographie Universelle* (Paris, 1811, vol. i. p. 399.), the *Testament Politique*, published in his name after his death, was written by Maubert de Gouvest. Now the *Scheme* above noticed was published in 1736, during the lifetime of the Cardinal; and as he survived its appearance sixteen years, it may not unreasonably be presumed that he must in some way or the other have either seen, or have had notice of it. J. Mt.

ENGLISH AND FOREIGN ARCHITECTURE.

Some time since ("N. & Q." 1st S. x. 484.) an anonymous writer inquired to what date he might assign those foreign churches which, had it been their fortune to have stood on English ground, would have been classed with Early English remains. I believe the Early English style, in all its peculiar purity, is not to be found out of our island; and I have the authority of Professor Whewell for supposing so, who writes, in his admirable *Architectural Notes on German Churches, &c.*:—

"It seems to me a most curious fact, that the English architects should have gone by a path of their own to the consummation of Gothic architecture, and should on the road have discovered a style full of beauty and unity, and quite finished in itself, which escaped their German brother artists."—P. 8.

And from other passages in the same work, Professor Whewell seems to infer that the Gothic tastes of the twelfth century grafted themselves on the old Romanesque, and, gradually obtaining the mastery, burst into perfection in the "Decorated" style. The fact that this intermediate step is wanting in foreign architecture makes a perfect parallel view of the rise and progress of the Gothic architecture at home and abroad, to a certain degree, impossible. Should my table be of any use, however, to your readers, it is at their service; and I insert it with the more pleasure, because I hope that the Notes of the architectural contributors of "N. & Q." may lead to a more perfect understanding between architects,—English and foreign.

My authorities have been Bloxam's invaluable *Principles of Gothic Ecclesiastical Architecture*; M. Schayes' *Histoire de L'Architecture en Belgique*, an extremely useful guide to all lovers of architecture travelling in Belgium; and M. de Caumont's *A. B. C. de L'Architecture*, published three years since in Paris, which catches the prominent

points of architectural history and art admirably, and on which M. Schayes' work is founded:

"*In France.*

Transition, ou Romano Ogival	1125
Ogival Primaires, ou, à Lancettes	1250
Ogival Secondaires, ou Rayonnant	1320
Ogival Tertiare, ou Flamboyant	1400
Renaissance	1550
Reaction in favour of Classic Architecture	1700
Return to Gothic Architecture	1800

"*In England.*

Transition	1150
Early English	1200
Decorated	1320
Florid Perpendicular	1400
Debased	1550
Reaction in favour of Classic Art	1700
Return to Gothic Architecture	1800"

As touching the point in question, and as well worthy of study to those examining the transitional style, I may be allowed to recommend the church of S. Quentin, at Tournai, which is, I should be afraid, too often passed over with only a cursory glance, standing as it does eclipsed by the noble Romanesque cathedral on the other side the Market Place. T. H. Pattison.

Minor Notes.

Lord Palmerston and Pope.—Some half century ago, an accusation was originated, in what was called the Cockney School, I think, against Pope, that he was an enemy to "a little learning," absolutely as such:

> "A *little* learning is a dangerous thing,
> Drink deep, or taste not the *Pierian* spring."

"This," said Lord Palmerston, the other day, "is a mistake, and much error has it produced." This latter assertion may be true, as far as those are concerned who, like his Lordship, have not taken the pains to apply their learning, great or little, to the right understanding of the poet's meaning.

Lord Palmerston continues, "A little knowledge is better than none." Very true; but he, and the rest of the misinterpreters of our poet, ought to have understood, that the *learning* of the "intoxicated" aspirant to the favour of the Muses (intended by Pope), and the knowledge useful to the humblest member of society (intended by his Lordship) are very different objects of attainment.

Again, what are the effects against which the poet is so earnestly warning "fearless youth"? Read the few lines that precede, and it will be clearly seen that it is against *pride*, and that presumption with which shallow draughts intoxicate many a "we" of our own day.

He has before admonished those to whom his counsels are addressed, in these emphatic terms:

> "Be sure yourself and your own reach to know,
> How far your genius, taste, and learning go."

It was in a similar spirit of admonition that Bacon tells us, "a *little* philosophy inclineth man's mind to Atheisme; but *depth* in philosophy bringeth men's minds about to Religion." Q.

Bloomsbury.

"*Lofer*," *Origin of the Word.*—An American whom I met in a Swiss mountain walk, some five years since, claimed the word, and gave this derivation:—An old Dutchman scttled at New York, and acquired in trade a considerable fortune. He had an only daughter, and a young American fell in love with her, or her dollars, or both. The old father forbid him his house, but the daughter encouraged him. Whenever the old merchant saw the lover about his premises, he used to exclaim to his daughter, "there is that 'lofer' of yours, the idle, good-for-nothing," &c.; and so an idle man, hanging about, came to be called a "lofer." A. Holt White.

Vegetable Bread and Wine.—Last winter a Mr. Wilkins delivered some lectures in London upon a new mode of cultivation. With great emphasis, and some broad humour, he spoke on the advantages of his system. He showed that by plenteous and judicious manuring, and several novel arrangements, crops might be enormously multiplied. But, besides this, he spoke of, and exhibited, and handed round for his auditors to "taste and try," a species of bread made from mangold-wurtzel. And very nice bread it was; light and sweet, and moist,—greatly superior to rice-bread, or the bread made from the "potato-flour." But now Mr. Wilkins has succeeded in extracting *wine* from the same vegetable. I have not had an opportunity of tasting this; but the *Reading Mercury* says, that it is likely to be a very pleasant drink. As yet none has been kept long enough. This wine will sell at 6*d.* per quart. Threlkeld.

Cambridge.

Old Chapel Burnt.—The destruction at once of "an antique oratory," and of the evidence of a Protestant miracle, is a fact which seems worthy to be recorded in "N. & Q." I therefore forward an extract from the *Manchester Examiner and Times* of November 11, 1856; hoping that its imperfect grammar will not cause its rejection:—

> "Yesterday afternoon, about three o'clock, some workpeople engaged on the grounds at Smethell's Hall* (the seat of Peter Ainsworth, Esq.) were alarmed by a smell of burning timber; and, on going to the chapel adjoining the hall, a fire was discovered to be raging within. An alarm was instantly raised, and messengers despatched to the works of Mr. J. H. Ainsworth, and a large number of

* Near Bolton-le-Moors.

work-people, together with the engine belonging to the works, was shortly at the place, and rendered every assistance. Other engines also arrived, but the fire had got such mastery, and the whole of the interior of the chapel being timber, the roof fell in, and it occupied another hour in effectually quelling it. The result has been the destruction of the chapel and vestry, which was one of great antiquity, and held a prominent place in the history of the troublous times of 1555; George Marsh, one of the martyrs of those days, having, according to tradition, stamped his foot upon the place where he stood, near the door of the entrance, 'in confirmation of the truth of his opinions; a miraculous impression was made upon the stone, as a perpetual memorial of the injustice of his enemies,' leaving a natural cavity in a flag somewhat resembling the print of a man's foot, which neither time nor labour can efface. However incredible this tradition may appear, it is referred to in Baines's *History of Lancashire*, and it is in the memory of 'the oldest inhabitant' that this footprint has been a great source of attraction to the visitors to this ancient chapel. The loss, of course, will be irreparable, there being a considerable quantity of oak carving destroyed, and no doubt the proprietor will feel deeply the destruction of so venerable a pile. How the fire originated is not known."

F.

Toothless Woman.—The following is an extract from the register of burials at Gayton-le-Marsh, Lincolnshire, duly certified by F. Burton, curate:

"Elizabeth Cook, a poor woman, aged 86, and who never had a tooth, was buried Jan. 11, 1798."

P. R.

Epitaph on Earl of Stirling.—In reading the last number of the *Edinburgh Christian Magazine*, I met with the following epitaph, which may not be unworthy of being inserted in "N. & Q."

It is on Sir William Alexander, first Earl of Stirling, and was occasioned by the facts of his having translated the Psalms, and obtained a monopoly of the printing and sale of them, and of his having had the privilege conferred upon him of coining copper money, as a *solatium* for the opposition made by the Scotch to the introduction of his New Version.

"Here layes a fermer and a millar,
A Poet and a psalme book spillar (spoiler),
A purchessour by hooke and crooke,
A forger of the Service-booke,
A coppersmith quho did much evil,
A friend to bischopes and ye devill;
A vain, ambitious, flattering thing,
Late Secretary for a King.
Some tragedies in verse he pen'd,
At last he made a tragicke end."

Alex. Thomson Grant.

Aberdeen.

Queries.

SIR JOHN DANVERS.

In Izaak Walton's *Life of George Herbert*, where speaking of the second marriage of Mrs. Magdalen Herbert, George's mother, he says:

"I am next to tell that she continued twelve years a widow; that she then married happily to a noble gentleman, the brother and heir of the Lord Danvers, Earl of Danby, who did most highly value both her person and the most excellent endowments of her mind."

This noble gentleman was Sir John Danvers, respecting whom Zouch and the rest of Walton's editors are most mysteriously silent, perhaps thinking with the honest angler the less said about his many short-comings the better. Sir John Danvers resided at Danvers House, Chelsea, and was at one time a gentleman of the privy chamber to Charles I. After the death of Lady Danvers in 1627, he became deeply plunged in debt, and to extricate himself from his difficulties identified himself with the regicides. Time passes on, and we find him sitting as a judge at the trial of Charles I., and affixing his signature to the death-warrant of his sovereign. Cf. Clarendon's *Hist. of the Rebellion*, iv. 536., edit. 1849; Cobbett's *Parl. Hist.*, iii. 1596; and Faulkner's *Chelsea*, i. 172.; ii. 143., edit. 1829. Echard, however, has the following curious passage:

"One of the most inveterate of the King's judges, Sir John Danvers, was a professed papist, and so continued to the day of his death, as his own daughter has sufficiently attested."—*Hist. of England*, p. 647.

What authority has Echard for this statement? for it is remarkable to find "a professed papist" sitting on the same judgment-seat with Oliver Cromwell! Sir John Danvers died in 1659, the year before the Restoration, and thereby escaped an ignominious death; but all his estates, both real and personal, were confiscated in 1661.

J. Yeowell.

Minor Queries.

Bishop Latimer.—I have heard it stated that Mr. Moresby Snaith's mother, late of Barnard-Castle, in the county of Durham, whose maiden name was Ann Latimer, was a descendant of Bishop Latimer. The pedigree, from the Bishop to Ann Latimer, or any other information respecting the family, would be very acceptable to

Sigma.

Moschus.—Who is the author of *The Poetical Works of Moschus*, in 2 vols.; published by Simpkin, Marshall, & Co., in 1850? R. Inglis.

Old Buildings.—Has it ever been ascertained which is the oldest building in the British Isles? I mean, not a ruin, but a building now inhabited or occupied, either as mansion, church, public hall, &c. Rufus's Hall at Westminster is an instance of my meaning. Is there any building in use older than that? Stylites.

Sir William Petty.—Watt makes mention of a publication entitled *A Briefe of Proceedings be-*

tween Sir Jerome Sankey and the Author, by Sir W. Petty, London, 1659, fol.; but Major Larcom, in his edition of *The Down Survey*, printed by the Irish Archæological Society, says that he was unable, after much search, to meet with a copy. Can you tell me where one may be found?

ABHBA.

Armorial. — I shall be much obliged if any one can inform me to what family the following arms belong, copied from stained glass in my parish church: azure, within a bordure engrailed, or, six lions rampant, argent. F. S. GROWSE.

Bildestone, Suffolk.

Family of White of Fittleford, &c. — *Martin White* of Fittleford, co. Dorset, Esq., was seized of that manor, 12 Car. I. (His mother was a coheiress of Martin of Athelhampston, of the family of Kemeys, and niece of Nicholas Wadham, y^e^ founder of y^t^ college. — Vide the Pedigree so far in Hutchins's *Dorset.*) His second son, *John White*, was admitted of the Inner Temple, Oct. 25, 1634. — Vide books of that Inn.

Winifred, a dā. of this John White of y^e^ Inner Temple, married, about 1653, Peter Noyes, Esq., of Tounkwell, co. Berks. — Vide *Visitation of Berks.*

Query, Who was the wife of the said Martin White, and of his said second son, John White? and what was the name of his eldest son? and did he also marry and leave issue? In short, any information concerning the descendants of the said Martin White will be very acceptable to

MEMOR.

Sir John Hayward. — Information is required respecting Sir John Hayward, historian about the reign of Elizabeth. I wish to obtain, if possible, particulars of his birth and parentage. SYDNEY.

Hospital of St. Cross. — I send you the following Note (accompanied with a Query) transcribed from a paragraph in a scrap book belonging to a friend:

"*The Hospital of S. Cross.* — The following memorandum was taken from a book in the possession of Mr. Bandall, Steward of the Hospital in the year 1789, entitled Memorandums of curious things concerning St. Cross Hospital: 'Ecclesia S. Fides et S. Crux juncta Maius decimus 1507. Fox ep^us^ et custos S. Crucis. Joannes Claymond Antistes. Ista cœtus confirmabat pro meâ auctoritate qui adjungere pot [the latter part of this word is worm-eaten] Joannes Poynet, primus Episcopus Religionis reformatæ et Patronus, 1552, Joannes Incentius, magister.' The above was copied by me from a manuscript signed John Young, Dean of Winton Cathedral, who was son to Sir Peter Young, the Master of the Hospital in 1618, and who managed its concerns for his father, and who made one Mr. Wright both chaplain and steward, and from whose documents in the chest of the hospital he copied them. From a document dated March 17, 1655, signed William Lewis, Master of St. Cross Hospital, it appears that Wright's widow burnt all the hospital papers and register books, and amongst them the deed of union of the two parishes. Signed, John Hunt, chaplain, 1676."

Are any further particulars known in regard to the circumstances here alluded to?

OXONIENSIS.

"*Praise God! Praise God!*" — The Rev. R. J. COOPER would thank the editor to insert a few lines of the following poem, with a view to ascertaining the author of it:

"A little child,
A little meek-faced quiet village child,
Sat singing by her cottage door at eve
A low sweet Sabbath song — no human ear
Caught the faint melody — no human eye
Beheld the upturned aspect, or the smile
That wreath'd her innocent lips, the while
They breathed
The oft-repeated burden of the hymn
'Praise God! Praise God!'
"A Seraph by the throne
In the full glory shone. With eager hand
He smote the golden harp-strings, till a flood
Of harmony on the celestial air
Gush'd forth unceasing."

Scalby, W. Scarborough.

Quotation wanted: "*Then down came the Templars,*" *&c.* — Where do the lines occur:

"Then down came the Templars like Kedron in flood,
And dyed their long lances in Saracen blood."?

They sound like Croly's, but I cannot lay my hands on them. N. G. T.

"*Oxford Prize Poems.*" — The published series of these dates only from 1806 in a continuous line; but five earlier are prefixed, of which the first is of 1768. Were there intermediate poems? and if so, where are they? W. T. M.

Hong Kong.

"*Maurice and Berghetta; or the Priest of Rahery.*" — Who was the author of this beautiful, but now forgotten tale? It has been attributed to Sir Henry Parnell. β.

Standard Office, Montrose.

Spiders' Webs. — Has any observant and painstaking naturalist favoured the world with descriptions and delineations, from accurate observation of nature, of these curious structures? And, if so, in what published work are they to be found? ARACHNE.

Heraldry of Jersey. — I am compiling a work on the *Heraldry of the Island of Jersey*; may I, through your columns, beg your many heraldic correspondents to favour me with any information at their command with regard to the families of Jersey, their extraction and bearings? Any drawings or works on the subject would be a great desideratum. J. BERTRAND PAYNE.

Holmesdale, Jersey.

"*Lives of Eminent Lawyers.*" — Kearsley, the bookseller, published in 1790, in one volume 8vo., "*Strictures on the Lives and Characters of the most Eminent Lawyers of the Present Day*, including, among other celebrated names, those of the Lord Chancellor and the Twelve Judges." Chancellor Thurlow is severely handled, perhaps deservedly. The author is not severe indiscriminately; on the contrary, in many instances he does justice to the virtues of those whose lives he has sketched.

One passage from the notice of Thurlow may be worth quoting: —

"It has been the misfortune of this country, that the legal and political characters have been lately so blended, that more attention has been paid to the latter than the former, and often at the expense of it. This was not formerly the case; and we pronounce without hesitation, that the public suffers by the unnatural union. Let those who have been so long anxiously looking for decrees in the Court of Chancery be asked their sentiments of a political Chancellor, they will paint their misery in such colours as must convince every impartial person that the supremacy in the House of Lords, and in the first Court of Equity, should not be in the same person."

This was written in 1790, and it would be important to ascertain who it was that upwards of sixty years ago ventured to speak out so boldly.

J. Mt.

Edmund Peacham. — Mr. Rimbault's statement (2nd S. ii. 427.) with regard to the character of Peacham's book seems to imply that he has seen a copy of it, or at least some account of its contents. I should be very glad to know where any such is to be found. I was not aware that anything was known of the nature of the writing in question (a sermon in MS., I believe), more than may be gathered from the interrogatories upon which Peacham was examined, and from a paper on the subject addressed by the king to the council. The popular impression as to the character of it, at the time of the trial, (for which see Chamberlain's letter to Carleton, Aug. 14, 1615; *Halliwell*, vol. ii. p. 370.), is difficult to reconcile with Mr. Rimbault's statement. J. S.

George Herbert's Sinecure. — What was this sinecure presented to Herbert by James I. on the death of Dr. Parry, Bishop of St. Asaph, who died 26th Sept. 1623? It had been previously held by Sir Philip Sidney. It seems to have been some post connected with Wales. J. Y.

Minor Queries with Answers.

Pope Urban VI. — Selden, in his *Table Talk*, makes the following statement:

"The Papists call our religion a Parliamentary religion, but there was once, I am sure, a Parliamentary Pope. Pope Urban (VI.) was made Pope in England by Act of Parliament against Pope Clement (VII.). The Act is not in the Book of Statutes, either because he that compiled the Book would not have the name of Pope there, or else he would not 'let it appear that they meddled with any such thing, but 'tis upon the Rolls."

It is an historical fact that England sided with Urban; but what are we to understand by "'tis in the Rolls"? Clericus (D.).

[The Roll referred to by Selden, somewhat mutilated, is given in the printed *Rolls of Parliament*, vol. iii. p. 48. sect. 78., under 2 Rich. II. 1378. We quote a passage from it: "Que le dit Urban estoit duement esluz en Pape, et que . . . il et . . . . doit estre verraie Pape, et . . . de Sainte Esglise l'en doit accepter et obeir. Et a ce faire s'accorderent toutz les Prelatz, Seignrs, et Cōes en le Parlement avaunt dit."]

The New President of the United States. — A paragraph has been going the round of the newspapers as follows:

"*The New American President an Irishman.* — It is not generally known that Mr. Buchanan may be claimed by Ulster. We understand that he was born at Omagh, in the county of Tyrone; and we are told that he emigrated, to act as British Consul to New York." — *Northern Whig.*

In a late number of "N. & Q." (2nd S. ii. 396.) is an article intituled "*Honora Sneyd: Miss Edgeworth: Major André*," at the end of which is a letter dated New York, Dec. 25, 1821, respecting some offerings "To any of the relatives of the late Major André, London," and ending, —

"If these tokens of sympathy and respect are received, please inform us through the British Consul, Mr. Buchanan, of this city, or the *London Courier*."

Query, is this Mr. Buchanan that Mr. Buchanan? J. S. s.

[Clearly not. The new President of the United States was born on the 13th April, 1791, in the county of Franklin, State of Pennsylvania. See Bogue's *Men of the Time*.]

"*Cair guin truis.*" — On what grounds is the ancient *Cair guin truis* (see Nennius's *Hist. of the Britons*, vol. iii. p. 7.) supposed by some to be identical with Norwich? Rovillus.

Norwich.

[In Ussher's list of the British cities (*Britan. Eccles. Antiq.*, p. 59.) the name of this place is Cair-Guintguic, which he says "may perhaps have been Norwich (called by the Britons, Cair-Guntin), or rather Winwick, in Lancashire; but according to the expounder of Nennius, it is Winton, or Winchester."]

Kit-cat Club.—Is there not a picture by Kneller containing the portraits of members of this Club? Where does it exist? and what is the subject of it? Stylites.

[Jacob Tonson, who was the key-stone of the Kit-Cat Club, was in high favour with all its members, who presented him with their portraits. These portraits were executed by Sir Godfrey Kneller, all uniform in size, and were hung up in the room which Tonson had added to his residence at Barn Elms for the meetings of the club. These pictures, on the death of old Tonson's nephew Jacob, came into the possession of his brother Richard,

who removed them to his residence at Water-Oakley, near Windsor, where he built a gallery, lighted at the top by a dome, and an ante-room, for their reception. *The Memoirs of the Celebrated Persons composing the Kit-Cat Club*, fol. 1821, is illustrated with forty-eight portraits from the original paintings by Sir Godfrey Kneller.]

Quotations Wanted.—

"Flumina amem silvasque inglorius."
[Virgil, *Georg.*, lib. ii. 486.]

". . . Amongst the coolly shade
Of the green alders by the Mullaes shore."
[Spenser, "*Colin Clout's come Home again*," line 58.]

"They found no end, in wandering mazes lost."
[Milton's *Paradise Lost*, book ii.]

G. R. B.

Boston, Mass.

Yellow for Mourning.—I do not know whether the question has been mooted before, but I take my chance.

Mr. Froude says, in his *History of England*:

"The Court was ordered into mourning: a command which Anne Bolyne only had the bad taste to disobey."

There is a note from Hall: "Queen Anne wore yellow for mourning." Why should he take Lingard's authority against Hall's? or can it be possible that he is not aware that *yellow* was mourning, as the old song, "Black and Yellow," might have told him? E. H. K.

[Pepys, on the Lord's Day, Sept. 16, 1660, says, "To the park, where I saw how far they had proceeded in the Pell-Mell, and in making a river through the park, which I had never seen before since it was begun. Thence to White Hall Garden, where I saw the king [Charles II.] in *purple* mourning for his brother" [Henry, Duke of Gloucester]. To this passage is appended the following note from Ward's *Diary*, p. 177: "The Queen-mother of France died at Agrippina, 1642, and her son Louis, 1643, for whom King Charles mourned in Oxford in *purple*, which is Prince's mourning." Cf. "N. & Q." 1st S. x. 178.]

Replies.

OBSERVATION OF SAINTS' DAYS.

(2nd S. ii. 43.)

Your correspondent F. S. has referred to a passage in Mr. Fynes Clinton's *Literary Remains* (p. 387.), where that learned writer states, that "the authority upon which the saints' days stand in our Calendar ought to be considered, being carried only in Convocation by a single vote."

We may ask whether Mr. Clinton has here given a perfectly candid statement? His language might lead us to suppose that the observance or non-observance of saints' days was the *single* subject debated; but the fact is, that several other articles were at the same time offered for consideration to the Lower House, to be approved or rejected, viz.:

1. The position of the minister when reading prayers.
2. The omission of the cross in baptism.
3. Kneeling at the Holy Communion.
4. The surplice to be used.
5. Organs to be removed.

On these several articles there was "a great contest in the House," particularly as to the kneeling at the Holy Communion. Those who favoured the Articles, we are told, were "divines who had lately lived abroad, either in Geneva, Switzerland, or Germany. The divines on the other side reckoned the wisdom, learning, and piety of Cranmer, Ridley, and other reformers of the Church, to be equal every way with those of the foreign reformers." (Strype's *Annals*, vol. i. part i. p. 504.)

Latimer, however adverse to making new holydays, and strong in his language against the abuse of holydays in general (Sermon 5.), voted with the majority.

Strype numbers twenty-five other divines (including seven deans and nine archdeacons) "that appeared not at this concertation, neither in person nor proxy." May we not assume that many of them might in opinion be numbered with the majority, and add to the number of fifty-nine?

A striking proof of the ignorance of the clergy in Latimer's day is given in Sermon 38., where he says:

"It were better for me to teach my family at home, than to go to church—and spend my time in vain, and so lose my labour; if the curate were as he ought to be, I would not be from the church upon the holiday."

J. H. M.

PROPORTION OF MALES AND FEMALES.

(2nd S. ii. 268.)

The proportion of the sexes is so nearly equal, that there is not the slightest excuse for the gross and absurd customs of the Mormonites. It is a well-established fact that in Europe more boys are born than girls, and yet the women usually exceed the men in number. (See Malthus.) This may be easily accounted for from the fact that men are usually exposed much more to accidents than women, who generally lead a sedentary life; and the immense drain of war on the male population must not be overlooked. A writer in the *Quarterly Review* (June, 1845), in an article on the "Census of 1841," says:

"In European populations the co-existent females exceed the males about 5 per cent., whilst in the United States the white males exceed the females about 4 per cent. The only approach to a solution seems to be in the greater proportion of male immigrants, &c. . . . In the free coloured population of the United States the excess of females over males is 6·7 per cent. more than in

Europe; whilst the male slaves exceed the female 5 per cent."

The Mormons, in their strenuous efforts to support polygamy, have been driven to all sorts of expedients. They have cited the "patriarchal dispensation" of the Old Testament, and have even quoted the New Testament in support of their practices. For instance, from the promise given in Mark, x. 29., the sagacious "Chancellor of the University of Deseret" deduces the following question and answer:

"*Q.* What reward have men who have faith to forsake their rebellious and unbelieving wives in order to obey the commandments of God?"

"*A.* An Hundred fold of Wives in this world, and eternal life in the next."

Not satisfied with thus wresting Scripture to suit their licentious purposes, they have appealed to the oriental system, then to the wide-spread prevalence of prostitution in *civilised* countries, and latterly to the "great excess of females over males." (See the article "Mormonism," *Edinburgh Review*, April, 1854.)

It appears from the census of 1851 that the number of the male population of Great Britain, excluding those absent in foreign countries, was 10,223,558, and the female population 10,735,919. The proportion between the sexes was thus about 100 males to 105 females. But the *births* during the last thirteen years give a reversed proportion, viz. 105 boys to 100 girls. The subject of the proportion of the sexes is, however, one full of interest; and the many curious discrepancies existing among various classes, and in different countries, seem to call for physiological and statistical investigation.

Vox.

PRE-EXISTENCE.

(2nd S. ii. 329.)

Your correspondent, Mr. Riley, inquires for the name of a work or works on, what he calls, the "fanciful," but which I trust he will forgive me for designating the ancient and very probable opinion, of the pre-existence of souls.

That the Deity, at the beginning of the world (when we are taught that He "rested from all His works which He had made"), created the souls of all men, which, however, are not united to the body till the individuals for which they are destined are born into the world, was (to omit any reference to Plato and his followers) a very general belief among the Jewish Kabbalists, a common opinion in our Saviour's time, and holden and taught by many fathers of the Christian Church, as Justin Martyr, Origen, and others. It was, however, opposed by Tertullian. (See Bp. Kaye's *Ecc. Hist. illustrated from the Writings of Tertullian*, p. 204., &c.)

Mede, in chap. iii. of his *Mystery of Godliness* (Works: fol. 1708., p. 15.), combats the vulgar opinion of a "daily creation of souls" at the time the bodies are produced which they are to inform. He calls "the reasonable doctrine" of pre-existence "a key for some of the main mysteries of Providence which no other can so handsomely unlock." Sir Harry Vane is said by Burnet (*Own Times*, fol. 1724, i. 164.) to have maintained this doctrine. Joseph Glanvill, rector of Bath (the friend of Meric Casaubon and of Baxter, and a metaphysician of singular vigour and acuteness)*, published, in 1662, but without his name, a treatise to prove the reasonableness of the doctrine. It was afterwards republished, with annotations, by Dr. Henry More. The title of the book is:

"Lux Orientalis; or an Inquiry into the Opinion of the Eastern sages concerning the Præexistence of Souls, being a Key to unlock the grand Mysteries of Providence in relation to Man's Sin and Misery." London: 1662. 12mo.

In 1762, the Rev. Capel Berrow, rector of Rossington, published a work entitled *A Pre-existent Lapse of human Souls demonstrated;* and in the *European Magazine* for Sept. 1801, may be found a letter from Bp. Warburton to the author, in which he says, "The idea of a *pre-existence* has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many difficulties." Allusions to this doctrine will be found pervading the beautiful verses of Henry Vaughan, the Silurist, in his *Silex Scintillans* (Lond. 1650), and traces of it occur in Wordsworth's "Ode on the Intimations of Immortality in Childhood." Southey, in his published *Letters* (by Warter, vol. ii. p. 160.) says:

"I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall *recover the consciousness of some lower stages through which we may previously have passed* seems to me not improbable."

And again:

"The system of *progressive existence* seems, of all others, the most benevolent; and all that we do understand is so wise and so good, and all we do, or do not, so perfectly and overwhelmingly wonderful, that the most benevolent system is the most probable." — *Ibid.*, vol. i. p. 294.

W. L. N.

Bath.

Mr. Henry T. Riley should read Wordsworth's great Ode — "Intimations of Immortality from Recollections of Early Childhood;" after perusal of which, his "fanciful" will perhaps seem to him rather a flippantly-applied adjective. That "all knowledge is recollection" is a doctrine Platonic,

* Among the Baxter MSS., in the Red Cross Street Library, is a long letter, full of curious learning, from Glanvill to Baxter, in defence of the doctrine of the soul's pre-existence.

and probably pre-Platonic into depths-of-ages unfathomable. A Desultory Reader.

Jersey.

Mr. Riley will find a short paper on this subject in *Blackwood, circa* 1827 or 8. It quotes from Dr. Leyden's beautiful "Ode to Scottish Music" the stanza:

> "Ah! sure, as Hindoo legends tell,
> When music's tones the bosom swell,
> The scenes of former life return,
> Ere sunk beneath the morning star,
> We left our parent climes afar,
> Immur'd in mortal forms to mourn."

In a note on this passage, in Leyden's *Poetical Works*, it is stated that the Hindoos ascribe the effect which music sometimes produces on the mind to its recalling undefinable impressions of a former state of existence. The paper in *Blackwood* is probably by Christopher North himself.

β.

Standard Office, Montrose.

Mr. Riley will find the subject as well handled as perhaps it admits of in Soame Jenyns's *Essays*. The notion enters, more or less, into the majority of oriental creeds and philosophies, and found a believer in Plato. Delta.

THOMAS FOXTON.

(2nd S. ii. 321.)

I beg leave to second the call of S. N. M. for some particulars about Foxton. I have in my possession a small quarto MS. containing the whole Psalter, metrically rendered by the individual in question, who would probably have sunk altogether had he not been buoyed up by *The Dunciad:*

> "So Bond and Foxton, every nameless name,
> All crowd, who foremost shall be damn'd to fame?
> Some strain in rhyme; the Muses on their racks,
> Scream like the winding of ten thousand jacks:
> Some free from rhyme, or reason, rule or check,
> Break Priscian's head, and Pegasus' neck;
> Down, down they larum, with impetuous whirl,
> The Pindars, and the Miltons of a Curll."

Scriblerus' note to this intimates that these were "Two inoffensive offenders against our Poet; persons unknown but by being mentioned by Mr. Curll."

Pope's prediction has certainly been verified; for, with the exception of a few antiquaries, the public at large know as little of Thomas Foxton as they do of the worthy the poet has coupled him with.

Foxton was, nevertheless, a pretty large contributor to Curll's and other presses; and as his works collectively are recorded in no publication I am acquainted with, I subjoin a list of such as have come under my notice.

1. *The Night Piece*, a poem, . . . 1719.

2. *The Character of a Fine Gentleman, with Reference to Religion, Learning, and the Conduct of Life.* E. Curll, 1721; again J. Tonson, n. d. Dedicated to the Rev. Mr. Shirley by T. P., who, under the name of Serino, there eulogises Addison, lately dead.

3. *Jessina, or Delusive Gold Lamenting the Misfortunes of a Young Lady*, 8vo., 1721.

4. *South Sea Pieces to purge Court Melancholy, being a Collection of Poems, Satires, &c.*, by Mr. Stanhope, Mr. Arundel, Mr. Cowper, and Mr. Foxton.

5. *The Joys of the Blessed, a Discourse translated from the Latin of Bellarmine*, 1722. The only copy of this production of Curll's press I have seen was a mutilated one; the book seems to have been profusely ornamented with head and tail pieces, which some Goth had cut out,—producing "Thou shalt not make to thyself any graven image," as his warrant for such Vandalism!

6. *A Poetical Paraphrase on the Hymn of Praise to the Creator, called Benedicite.* 1727.

7. *The Tower*, a Poem.

8. *Moral Songs composed for the Use of Children.* A neat little volume, recommended by Dr. Watts. Ford, 1728.

9. Burnett's *Archæologiæ Philosophicæ.* (See "N. & Q." as above.) Curll, 1729.

10. *The Female Dunciad, collected by E. Curll; with the Metamorphoses of Mr. P. into a Stinging Nettle.* (By Mr. Foxton.) See *Dunciad*, Appendix.

11. *A Metrical Version of the Psalms.* MS. This, although wanting in direct proof of his hand, is sufficiently identified by bearing the old lettering *Foxton's Psalms*, and the inscription "Coningsby, given me by Mr. Archer, 1752. Wrote by Thos. Foxton." The *Moral Songs* are dedicated to this Mr. Thos. Archer, to whom Foxton says he inscribed his first poem, and for whom he expresses in a long and interesting address his profound veneration as his early and steady patron, under a variety of mental and bodily suffering he had been called upon to endure. J. O.

BURIAL WITHOUT COFFINS.

(1st S. xii. 380.)

Since I communicated a Note on the subject of "Burials without Coffins," I have met with the following statement in *Reliquiæ Hearnianæ*, p. 534. I heartily join in the satisfaction which you have expressed (*antè*, p. 379.) at the prospect now held out by the Principal of St. Mary Hall that these "Remains," so long in abeyance, will at length be

given to the world. With a large portion of this work — by the kindness of the editor — I have long been familiar, and I feel satisfied that the anecdotes and information given in these pages will be appreciated as a very valuable contribution to English History.

Hearne says:

"Formerly it was usual to be buried in winding-sheets without coffins, and the bodies were laid on biers. And this custom was practised about three score years ago (1724), though even then persons of rank were buried in coffins, *unless they ordered otherwise.* Thomas Neile, of Hart Hall, in Queen Elizabeth's time, is represented in a winding-sheet, in Cassington church. It seems, therefore, he was not buried in a coffin, especially since his effigies in the winding-sheet there was put up in his life-time. In the monkish times stone coffins were much in vogue, especially for persons of quality, and for those other distinguishing titles, such as archbishops, bishops, abbots, abbesses, &c. Even many of the inferior monks were sometimes so buried, though otherwise the most common way was a winding-sheet. Yet even many persons of distinction, instead of coffins, were wrapt up in leather, as were Sir William Trussell and his lady, founders of Shottesbrook church and chantry, in Berks, as may be seen in my edition of *Leland's Itinerary*, and 'twas in such leathern sheets or bags that others were put that were laid in the walls of churches."

The notice of Thomas Neile's monument will remind your readers of Dr. Donne's. His "Picture" on board, representing him in his winding-sheet, was placed by his bed-side. The tomb itself, in marble, by Nicholas Stone, was fixed up in St. Paul's Cathedral after his death, but it has never been assumed that the dean was buried in the vaults of his cathedral without a coffin.

Amongst the vestry minutes of St. Helens', Bishopsgate, is the following (March 5, 1564), proving that the custom had prevailed, and ought to be stopped:

"Item, that none shall be buryd within the church, *unless the dead corpse be coffined in wood.* Mr. Lott, in his notices of this very interesting church, remarks that this is the first sanitary minute with which he is acquainted." — *Transactions of the London and Middlesex Archæological Society*, p. 66.

J. H. Markland.

SIR THOMAS MORE'S HOUSE AT CHELSEA.

(2nd S. ii. 324.)

With respect to Sir Thomas More and his house in Chelsea the following notes of entries on the patent rolls may be interesting:

"Pat. 4 April, 28 Hen. VIII. p. 1. m. (15). — Custody of a capital message, &c., late of Sir Thomas More in Chelseheth granted to Sir William Poulett, knt., during the King's pleasure.

"Pat. 34 Hen. VIII. p. 6. m. (6).—Lease to Alice More, widow of Sir Thomas More, of a messuage described thus: 'Unum mesuagium in Chelsey cum pertinentiis in comitatu nostro Midd', quondam Mewtes * ac nuper in tenura Edwardi Berker et Edmundi Middelton et modo in tenura rectoris ecclesiæ parochialis de Chelsey; Quod quidem mesuagium cum pertinentiis fuit parcella terrarum et possessionum nuper dicti Thome More militis de alta proditione attincti, ac in manibus nostris ratione ejusdem attincturæ modo existunt.' The lease was for 21 years, and the rent 20*s.* 2*d.*, being twopence more than the last tenant paid.

"Pat. 10 Hen. VIII. p. 1. m. (12). — Annuity of 100*l.* to Thomas More, one of the King's Councillors.

"Pat. 18 Hen. VIII. p. 1. m. (28). — Licence to Sir Thomas More to export 1000 woollen cloths.

"Pat. 12 June, 27 Hen. VIII. p. 1. m. (24). — Marriage articles of William Daunce, esq., son and heir of Sir John Daunce and Elizabeth daughter of Sir Thomas More, having been confiscated, were delivered up to Sir John Daunce.

"Pat. 16 March, 28 Hen. VIII. p. 4. m. (23). — Annuity of 20*l.* for life to dame Alice More, widow."

In addition to the above I may also note a document which shows that a certain Sir Thomas More was sheriff of Dorset and Somerset in May, 1533. It would, perhaps, be rash to presume his identity with the author of *Utopia*, without farther evidence than his name and knighthood; but it is certainly remarkable that a person of that name should have been sheriff of two western counties soon after Sir Thomas had resigned the office of Lord Chancellor. The document in question is a pardon to one Thomas Budde of Bath for felony and breaking prison, and is entered on patent roll 25 Hen. VIII. p. 1. m. (36). James Gairdner.

* Perhaps John Meautis, Henry VIII.'s French secretary, may have been one of its former tenants. He had an exemption from serving on juries by patent 4 Jan., 2 Hen. VIII. p. 1. m. (11).

Replies to Minor Queries.

"*History of the Sevarites*" (1st S. iv. 43.) — Turning over your earlier volumes, I notice that your correspondents have been trying to fix the authorship of this work, but have, apparently, left the question as they found it; some ascribing it to Isaac Vossius, and some to Denis Vairasse. In L.'s communication (see 1st S. iii. 4.), speaking of the original book, printed for Brome, in 1675, he says, this first part *has no* Preface, which is literally true; but it has an address of ten leaves, "The Publisher to the Reader," relating, in the style of all fictitious narratives, how the mysterious MS. came into the hands of the compiler, and is signed D. V.

Where the evidence was before rather in his favour, I think this decidedly shows Denis Vairasse to be the original inventor of this curious piece belonging to the large class of imaginary voyages. Perhaps you may deem this worth noting, particularly as this introductory matter is not to be found in the Museum copy of Capt. Siden's *History of the Sevarites, or Severambi.*

J. O.

Duke of Grafton's "Vindication of his Administration" (2nd S. ii. 372.) — To W. J. Fitz-Patrick's wish, expressed in "N. & Q.," that the Duke of Grafton's *Vindication of his Administration* should be published, according to his will, I can state that there was nothing in the will of that duke relating to it. He had written a *Memoir of his Political Life*, and had desired his son and successor not to publish it during the lifetime of George III. The present duke lent it to Lords Stanhope, Brougham, and Campbell, who have published extracts from it. In *The Lives of the Chancellors* there is inserted from it a letter of Lord Camden's, written on Lord Chatham's attack of illness in the House of Lords, which occasioned his death a few days afterwards. Lord Campbell describes the letter containing the account as "the most graphic and the most authentic extant of that solemn scene." The memoir, if published now, would be stripped of its novelty, and consequently would lose all its interest. J. F.

Spring Gardens, Greenwich (2nd S. i. 315.) — These were situate near Christchurch, East Greenwich, and for many years were garden ground; but, as is the fate of many such places in the vicinity of the great metropolis, are now nearly built over. Geo. W. Bennett.

Greenwich.

Ouzel Galley (2nd S. ii. 419.) —

"In the year 1700 the case of a ship in the port of Dublin excited great legal perplexity; and in order to lessen the consequent delay and expense, it was referred to an arbitration of merchants, whose decision was prompt and highly approved. This led to the foundation of the present society for terminating commercial disputes by arbitration. The vessel was named the 'Ouzel Galley,' and the society adopted the name. It is a popular and useful society in Dublin."

The above extract is from poor Haydn's *Dictionary of Dates*. What would the "Ouzel Galley" have awarded him as a pension had it been referred to it to assess the value of his services to his country? E. Lennox Boyd.

Spanish Proverbs (2nd S. ii. 388.) — I know not for what "purpose" Mr. Middlemore inquires after *Spanish proverbs*, but I would venture to remind him that there is no nation or language of whose proverbs there exists so copious a collection as the *Spanish*, namely Sancho Panza's conversations as recorded in *Don Quixote*. The Don frequently reproaches his follower with uttering all the proverbs that ever were coined. The most, or indeed the only, complete list of Spanish proverbs would be an index to Sancho's discourses. C.

I beg to call the attention of Mr. Middlemore to the very curious collection of Spanish proverbs in James Howell's *Lexicon Tetraglotton*, fol. 1660. They form a separate division of the book entitled, "Refranes, ó Proverbios en romance, ó la Lengua Castellana; et los quales se han añadido algunos Portuguezes, Catalanes, y Gallegos, &c. De los quales muchos andan Glossados."

Edward F. Rimbault.

Maws of Kites (2nd S. ii. 372.) — What is rejected from the stomachs of birds of prey is technically called *castings*. The process seems necessary for their health, and it consists generally of an agglomeration of food with feathers or wool, &c., into a ball. Yarrell, in his *History of British Birds*, vol. i. p. 109., says:

"Owls, like falcons, return by the mouth the indigestible parts of the food swallowed, in the form of elongated pellets; these are found in considerable numbers about the usual haunts of the birds, and examination of them when softened in warm water detects the nature of the food."

In an old book on falconry, among the directions for the management of hawks, I find one as follows:

"Let her (the goshawk) have every night castings of feathers or cotton, and in the morning observe whether it be wrought round or not, whether moist or dry, or of what colour the water is that drops out of her castings; by these means he may know what condition his hawk is in."

J. S. s.

Leaning Towers (2nd S. ii. 388.) — The tower of the Temple Church, Bristol, leans nearly four feet out of the perpendicular, and has even, by sinking, separated from the church. Its appearance is unpleasant and somewhat alarming, but it is examined from time to time, to test its security. F. C. H.

I should like to know more of the *crooked spires* of Yarmouth and Chesterfield, whether they were actually, or only *apparently*, crooked? One of the two magnificent spires of the cathedral of Chartres is, as I recollect, crooked to the eye, though in fact perfectly straight and symmetrical. How the *deceptio visus* was produced I was not able to detect, but the effect was indisputable. C.

About twenty years ago the tower of Wybunbury Church, in the county of Chester, had a considerable leaning towards the north-east. I am almost afraid to say to what extent, but I believe to at least five feet out of the perpendicular. It was as marvellous to see standing as either of the Torre Asinelli at Bologna, or the "Leaning Tower" of the Duomo at Pisa, or the Campanile of the Romanesque church of San Martino at Este, which inclines as much, it is said, as that of Pisa. As the inclination of the Wybunbury tower had been showing a slight increase from year to year, it was resolved, about 1834, to take it down as dangerous, and rebuild it. Fortunately, however, before this was finally resolved, Mr. Trubshaw, an

architect (I hope I am right in the name), examined the tower, and offered to set it straight and safe for 200*l.* His offer was accepted, and in the course of a few months, and at an outlay of not more, perhaps, than 40*l.* or 50*l.*, by a most ingenious and yet most simple process (which I witnessed in operation) the tower was restored to its perpendicular; and so safely, that I believe not a single stone of the fabric was displaced even slightly or injured. The tower, a pinnacled, and an unusually lofty one for a village church, is still standing erect, an abiding monument of the architect's skill. I saw it a few years since, and could not detect in it the slightest deviation from the perpendicular. W. T.

Contributors' Names (2nd S. ii. 382.) — Mr. Carrington's proposition that contributors to "N. & Q." should affix their names to their articles, though plausible enough, would, I believe, be eventually the ruin of the undertaking. Those who please may, and many do sign, and others who give no name are as well known as if they did; but as a general rule the absence of the name is, I am satisfied, best. It tends to brevity — it obviates personalities — it allows a freer intercommunication of opinion and criticism. Contributors under the initials of B. J. or R. would be less touchy and less obstinate — less unwilling to ask or receive instruction or correction — than if they had to maintain a public discussion in their proper names and characters as Mr. Brown, Mr. Jones, and Mr. Robinson. It is the same principle of maintaining order and good humour in debate that prohibits in Parliament the use of "Honourable Members'" proper names. If we were all to give our names "N. & Q." would, in three weeks, be a *cock-pit!* C.

Interchange of "a" and "i" (2nd S. i. 236.; ii. 437.) — Your correspondent Mr. De la Pryme has very justly blamed the *wording* of my remark on the interchange of *a* and *i*. I had in my mind only the change of *i* where it is a *long*, and therefore a *radical* vowel. I am well aware how freely *short* vowels are interchanged. Your correspondent might have added to the instances which he has quoted, all the compounds of *facio*, *salio*, and *capio*. But I believe it will not be easy to find a long *i* converted into *a*. E. C. H.

Organ Tuning (2nd S. ii. 190.) — Professor de Morgan's questions not having been answered, I have much pleasure in informing him that the late Col. Peyronnet Thompson wrote most ably, though I forget *where*, on the mathematical theory of the musical scale; and that it is upon his theory that organs, pianos, &c., are tuned by "equal temperament," as it is called.

If a keyed instrument be tuned by perfect fifths, beginning say on c, its octave c will be in excess of truth twenty-two or twenty-four beats, which error, resulting from an imperfection of the scale, if distributed among the intervening semitones, will give a scale for adoption throughout the instrument, which will make all diatonic scales alike as to distance between each note of the scale and the tonic, and as little short of absolute truth as possible.

If the worthy Professor will try his "prentice hand" at tuning, and will make all his fifths two beats short of truth, he will succeed in doing all for his instrument which can be attained. I will only add that, independently of my wish to oblige that gentleman, this information may be of some service to country readers who, like myself, live without the pale of ready professional assistance.

R. W. Dixon.

Seaton Carew, co. Durham.

Epitaph (2nd S. ii. 408.) — The epitaph copied by N. L. T. from a tombstone in St. Thomas's Church at Ryde, is also placed on a tablet in St. Anne's Church, Dublin, where the remains of Felicia Hemans repose. The lines themselves are taken from a dirge by that gifted woman, which will be found in *Miscellaneous Lyrics*, where the two stanzas are followed by another:

> "Lone are the paths, and sad the bowers,
> Where thy meek smile is gone,
> But oh! a brighter home than ours
> In Heaven, is now thine own."
>
> *Poems* by Felicia Hemans, vol. ii. p. 164. 1854.

C. M.

Bath.

These lines are to be found in the *Siege of Valencia*, by Mrs. Hemans (vol. iii. p. 379. of Blackwood's edition, published in 1839), and form the "death hymn" chanted over the bier of Ximena, the daughter of the Governor of Valencia. W. T.

The Lord of Burleigh (1st S. xii. 280. 355.; 2nd S. i. 437.) — In addition to the interesting particulars which my Note on the above subject has drawn from your correspondents G. L. S. and C. M. Ingleby, I have received from a valued friend an authentic statement of the Burleigh romance, from which I will quote such passages as will fill up gaps in the narrative, or correct any errors that may have crept into previous accounts.

In the first place, the young lady to whom the *incognito* Mr. Cecil paid his addresses was not a Miss Masefield, but a Miss Taylor, who was afterwards married to a Mr. Masefield. They lived and died in Wolverhampton, the husband within these two years. My informant was very intimate with them and their married daughter, from whom a portion of the present information is derived. Miss Taylor was exceedingly beautiful: she de-

clined "Mr. Jones's" offer of marriage solely because she was engaged to Mr. Masefield, and not because of the mystery attaching to the other's means and mode of life. Mr. Jones constantly wore the disguise of a peculiar wig. Miss Hoggins was not a beauty; "she was fat, good tempered, and amiable, but could never adapt herself to the position to which she was raised." Her father was a labourer, and her mother was a washerwoman; she assisted her mother in her occupation, and Mr. Jones first saw her, and fell in love with her, over a washing-tub! He did *not* lodge with her parents. On the wedding-day they left Bolas, and did not return to it; nor did Mr. Jones live at the house he had built there, which was called "Burleigh Cottage." A family of the name of Tayleure lived there, and it is now the residence of Mr. Taylor, a nephew of Mrs. Masefield. Miss Hoggins was educated, at Mr. Cecil's expense, before her marriage to him.

CUTHBERT BEDE, B.A.

Dr. Griffiths and the "Monthly Review" (2nd S. ii. 351. 377.) — I believe, on reference to the article in the *Monthly Review*, that it will be found to be a "catalogical" notice of a novel founded on Cleland's unfortunate work, and not of the work itself; such novel being exempt from all the shameful details with which the other abounds.

D. S.

J. Huddlestone (2nd S. ii. 57.) — James II. introduced this priest into the Bath Abbey for the purpose of saying mass, but he was so boldly opposed by Ken the bishop, that he was obliged to retire. In passing, James drew his sword and struck off the nose of the monument of Sir W. Waller, who was Governor of Bath for Cromwell.

O. C. P.

Father John Huddleston was of the ancient family of that name at Sawston, though he was born in Lancashire. He aided Charles II. in his escape in 1651, after the battle of Worcester, and he reconciled his Majesty to the Catholic Church on his death-bed in 1684. F. C. H.

John Henderson (2nd S. ii. 408.) — See Croker's *Boswell*, p. 763. (ed. 1848) and Hannah More (*Life*, i. 194.) for all that, in addition to Cottle's notice and Agutter's funeral sermon, is, or probably can be, known of Henderson's short and obscure life. C.

Gually's Dragoons (2nd S. ii. 288.) — W. finds that Captain Robert Browne was on half-pay of Gually's Dragoons from 1712 to 1815! This officer certainly *appears* to have enjoyed half-pay for a lengthened period: he was a captain in the infantry, and exchanged to half-pay of cavalry previous to 1771, from which date to 1816, inclusive, his name adorns the half-pay list. In 1816, at the termination of the war, the *Army List* was thoroughly examined in the War Office, with a view to remove from the half-pay list the names of such officers as had died, or to whom no half-pay had been issued for seven years previous. In consequence of this measure, the names of Captain Browne and of several other half-pay officers were removed from the list, on which they had apparently been forgotten. Gually's Dragoons were disbanded in 1712, but one of the officers then placed on half-pay must have exchanged, many years afterwards, into an infantry regiment with Captain Robert Browne, who then took that officer's place on the half-pay of the dragoon regiment, but only received half-pay as captain of infantry. He was probably many years dead when his name was omitted from the *Army List* in 1816. The name of my late friend Major J. G. Ferns, on retired full-pay of the 76th regiment, appears at p. 30. of the *Army List* for October, 1856, although that officer died on the 26th of May, 1856, at Halifax, Nova Scotia. His death has probably never been *officially* notified to the Horse Guards, and therefore his name is not omitted from the *Army List*.

As W. possesses annual *Army Lists* of 1814–15, will he oblige me by stating who held the office of Drum Major-General, and what were the duties connected with that office? He will find it noticed at p. 77. of the *Annual Army List* for 1815, where Colonel Digby Hamilton also appears as "Waggon-Master General," a situation the duties of which must have been equally arduous.

On a future occasion I shall say a few words to my valued friend the REV. MACKENZIE WALCOTT and other correspondents who have lately written on regimental titles. M. A.

Dream Testimony (1st S. viii. 287.) — The Red Barn Murder was an instance of the kind; the murderer's name was Corder. It happened in 1830–4. I cannot find any account of it in the *Annual Register*. I should be glad of any of the particulars, or of a reference to a detailed account of the affair. C. MANSFIELD INGLEBY.

Birmingham.

Claret and Coffee, were they known to Bacon? (2nd S. ii. 371.) — Coffee was certainly known to him, as the following extract from his *Sylva Sylvarum* will testify:

"They have in *Turkey* a *drink* called *Coffa*, made of a *Berry* of the same Name, as Black as *Soot*, and of a *Strong Sent*, but not *Aromatical*; which they take, beaten into Powder, in *Water*, as Hot as they can *Drink* it: And they take it, and sit at it in their *Coffa-Houses*, which are like our *Taverns*. This *Drink* comforteth the *Brain*, and *Heart*, and helpeth *Digestion*. Certainly this *Berry Coffa*; The *Root* and *Leaf Betell*; The *Leaf Tobacco*; and the *Tear of Poppy* (*Opium*), of which the *Turks* are great *Takers* (supposing it expelleth all Fear;) do all Condense the *Spirits*, and make them Strong, and Aleger.

But it seemeth they are taken after several manners; For *Coffa* and *Opium* are taken down; *Tobacco* but in *Smoake;* And *Betell* is but champed in the Mouth, with a little Lime. It is like there are more of them, if they were well found out, and well corrected. *Quære* of *Henbane-Seed;* of *Mandrake;* of *Saffron*, Root and Flower; of *Folium Indium;* of *Ambergrice;* of the *Assyrian Amonum*, if it may be had; and of the *Scarlet Powder*, which they call *Kermez;* and (generally) of all such Things, as do inebriate and provoke *Sleep*. Note that *Tobacco* is not taken in *Root*, or *Seed*, which are more forcible ever than *Leaves*." — Century viii. 738., edit. 1658, p. 155.

Edward F. Rimbault.

Mankind and their Destroyers (2nd S. ii. 280.)—

"Mankind pay best, 1. Those who destroy them, heroes and warriors. 2. Those who cheat them, statesmen, priests, and quacks. 3. Those who amuse them, as singers, actors, dancers, and novel writers. But least of all those who speak truth, and instruct them."

Your correspondent will find this in the works of Professor Thomas Cooper, of Charles Town. The passage has been attributed, but incorrectly, to the author of the *Characteristics*.

Horace St. John.

The passage relating to the creation and destruction of man, referred to by Mr. William Bates (2nd S. ii. 280.), and queried by him as a saying of Franklin, is in reality a quotation from *Tristram Shandy*, vol. ix. chap. xxxiii.

John Booker.

Rose Leaves (2nd S. ii. 387.) — I believe that the oriental process of making these beads consists in pounding the petals of the flowers in an iron mortar, which gives the paste its black colour. After being rolled or moulded into a spherical form, the beads are dried, perforated with a red-hot wire, and finally perfumed by being rubbed with a little attar of rose.

W. J. Bernhard Smith.

Temple.

"*Romance of the Pyrenees*" (1st S. xi. 105.) — *The Romance of the Pyrenees*, inquired after by your correspondent Uneda, was written by Miss Cuthbertson, author of *Adelaide*, and other romances.

R. Inglis.

"*Check*" *or* "*Cheque*" (2nd S. ii. 19. 377.) — I must altogether differ from your correspondents on this question. My experience, which is ample for the decision of the point, is dead against them. I have found *cheque* almost universally used.

C. Mansfield Ingleby.

Birmingham.

Precentor of the Province of Canterbury (2nd S. ii. 389.) — In Palmer's *Origines Liturgicæ*, edit. 1845, vol. i. p. 187., it is stated that, —

"The 'Use' or custom of Sarum derives its origin from Osmund, bishop of that see in A.D. 1078. We are informed that he built a new cathedral, collected together clergy, distinguished as well for learning as for knowledge of chanting; and composed a book for the regulation of ecclesiastical offices, which was entitled the 'custom' book. The substance of this was probably incorporated into the Missal and other ritual books of Sarum, and ere long almost the whole of England, Wales, and Ireland, adopted it. When the Archbishop of Canterbury celebrated the liturgy in the presence of the bishops of his province, the Bishop of Salisbury (probably in consequence of the general adoption of the 'Use' of Sarum) acted as *Precentor* of the College of Bishops, a title which he still retains."

G. W. N.

The Hollies, Wilmslow.

Lollard (2nd S. ii. 329.) — The Rev. J. Blunt, in his *Sketch of the Reformation in England*, says that the name *Lollard* was probably given to the sect as being *tares*, *lolium*, amongst the wheat; and he quotes a passage from Eusebius, which proves that heretics were spoken of as *tares* at an early age:

"ζιζανίων δίκην λυμαινομένων τὸν εἰλικρινῆ τῆς ἀποστολικῆς διδασκαλίας σπόρον." — *Hist. Eccles.* iv. c. 24. p. 187.

F. M. Middleton.

Ellastone, Staffordshire.

Imp used for Progeny (2nd S. ii. 238.) — It appears to me not at all improbable that this word was used (pedantically at first) in the times of Elizabeth and James I., not with reference to its Saxon origin, but as an abbreviation of the Latin word *impubes*, "one who has not arrived at puberty."

Henry T. Riley.

Clandestine Opening of Letters (2nd S. ii. 47.) — The late Ralph Allen, Esq. (the Squire Allworthy of *Tom Jones*), founder of Prior Park, owed his fortune to opening letters in the Bath post-office, in which he was employed. These letters gave an account of a conspiracy in favour of the Pretender in the west of England.

O. C. P.

Marriage, its first Solemnisation in the Church (2nd S. ii. 387.) — The decree of Pope Innocent III., or rather of the Great Council of Lateran convoked by that pope in 1215, regarded only the universal publication of banns, which were already in use in several countries. But it had always been the custom to solemnise marriage before a priest and receive from him the nuptial benediction. This is proved by reference even to the early Fathers, as may be seen in the work of Benedict XIV., *De Synodo*, lib. 8. It may suffice here to quote the words of St. Synesius, Bishop of Ptolemais in the fifth century:

"Fidelium nuptias *palam in ecclesia* fuisse semper ab episcopo aut presbytero benedictas et sanctificatas."

F. C. H.

Furious Cocks (2nd S. ii. 411.) — Was not Boileau said to have had injuries inflicted on him by a turkey cock, when a child, that rendered him incapable of becoming a husband?

T. X. R.

Fragments of Memorials of former Greatness (2nd S. i. 405.) — Add to your list the stone coffin of Joan, the daughter of King John, who was married to Prince Llewellyn ap Jorwith, Prince of North Wales. It is preserved in the demesne of the Bulkeley family, who are very courteous, and give every facility to strangers and visitors to see Barron Hill. I copied the following inscription in 1849: —

"This plain sarcophagus (once dignified as having contained the remains of Joan, daughter of King John, and consort of Llewellyn ap Jorwith, Prince of North Wales, who died in the year 1237) having been conveyed from the priory of Llanfres, and, alas! used for many years as a horse watering-trough, was rescued from such indignity and placed here for preservation, as well as to excite serious meditations on the transitory nature of all sublunary distinctions, by Thos. James Warren Bulkeley, Visct. Bulkeley. Oct. 1808."

On the other side of the coffin are the following lines: —

"Blessed be the man whose chaste and classic mind
This unassuming monument designed,
Rescued from vulgar use the sculptured stone
To breathe a moral o'er thy ashes — Joan;
To shew mankind how idle is the aim
To thirst for riches, or to strive for fame:
To teach them, too, to watch life's fleeting day,
Nor grasp at shadows which soon pass away;
For Nature tells us in Angelic breath
There's nothing certain in this world but death.
"August, 1828."

Truly, "Cæsar's dust, and Shakspeare's bunghole" could not have a better commentary.

Geo. Lloyd.

In St. John's Church, Margate, there used to be one or more helmets, with gauntlets, memorials, it was said, of the Dandelion (*Dent-de-Lion*) family. In the church at Coleshill, in Warwickshire, there was, in 1839, an immensely ponderous iron helmet to be seen, on one of the window-sills.

Henry T. Riley.

Derivation of Pamphlet (2nd S. ii. 408.) — I differ altogether from Mr. Singleton, and think the derivation given in Johnson — *par un filet* — is the very worst of all,—and that Mr. Singleton's reason in favour of its being derived from three French words, namely, that in French the thing is called a *brochure*, tells just the other way: for if it were French, would not the French have more probably retained it? — but on the contrary the *Dictionnaire de l'Academie* says "pamphlet, an English word borrowed into our language for a brochure." *Brochure* is from *broché, stitched.* Minshew derives it from the Greek πάν πλήθω, *all full;* Skinner from *pampire*, Fr. from *papyrus;* Cole from *pampier, paper;* all very improbable. It is clear that we are not yet on the right scent.

C.

How to frighten Dogs (2nd S. ii. 278.) — Let me refer H. E. W. to Mure's *Journal of a Tour in Greece and the Ionian Isles*, 1842, for a beautiful illustration of Homer's account of Ulysses' mode of escaping danger from the fierceness of the dogs. At p. 99. vol. i., he relates that a benighted traveller, approaching a shepherd's dwelling, was surrounded by the dogs, and was in no small danger till the old shepherd dispersed them. This Eumalus told the traveller that he should have sat down, and have laid aside his weapon of defence, in which case the dogs would squat in a circle round him, only stirring when he stirred, and that the animals would withdraw at the call of a person they knew. This was told without any reference to the *Odyssey*. Threlkeld.

Cambridge.

Naked-Boy Court (2nd S. ii. 387.) — Threlkeld's Query doubtless refers to Pannier Alley, Newgate Street, so called from the stone relief still, I believe, to be seen there, representing a naked boy bestriding a pannier, with the doggrel lines beneath (intended to commemorate the fact of the place being the highest spot within the precincts of the city):

"When you have sought the city round,
Yet still this is the highest ground."

Probably some of your correspondents more versed in London antiquities can verify this.

Henry W. S. Taylor.

Southampton.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Spenser's Faerie Qoeene. London. J. Brindley. 4to. Vol. II.
Ayala's Pictor Christianus Eruditos.

Wanted by *Rev. J. C. Jackson*, 17. Sutton Place, Lower Clapton.

Pope's Letters. 2 Vols. Small 8vo. Cooper. 1737.
Pope's Letters to Cromwell. Curll. 1727.
Corlicism Displayed. London. 12mo. 1718.
The Corliad. 12mo. London, 1729.
Key to the Dunciad. 12mo. London, 1729.
Ditto Ditto Second Edition. 1729.
Ditto Ditto Third Edition. 1729.
Court Poems. Dublin, 1716.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

Notices to Correspondents.

Owing to the great number of articles in type waiting for insertion we have been compelled to omit our usual Notes on Books, *and* Replies *to many Correspondents.*

A. Holt White. *Where can we forward a letter to this Correspondent?*

M. F. B. *We have been told that the origin of* "Going to Bath to get your head shaved" *has something to do with the wig being too tight for the head. We confess we do not see the allusion.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street; *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, DECEMBER 13, 1856.

Notes.

ILLUSTRATIONS OF MACAULAY.

Dr. Walker, Governor of Londonderry. — I am not aware if anything is known of his family or descendants, but I have in my possession a curious petition to George III. from a grand-niece, a Mrs. Young, the wife of an American loyalist, wherein she gives some particulars of the family history. I transcribe it for the interesting information it contains.

"To the King's Most Excellent Majesty,
"The Petition of Alicia Maria Young

"Most humbly sheweth

"That your most gracious Majesty's humble Petitioner, impelled by the most poignant distress and the necessitous calls of a numerous family, has presumed to lay at your Majesty's feet a few lines, imploring not only your Majesty's royal benevolence but forgiveness for such presumption. That your Majesty's Petitioner humbly begs leave to state, and which will appear by a certificate in her possession from the Bishop of Leighlin and Ferns and other dignified characters in Ireland, that she is Granddaughter to the late Captn Gervas Walker, brother of the late Revd Doctor Geo. Walker, Governor of Londonderry (in the Kingdom of Ireland) when besieged, and who fell in the service of his Majesty King William. That in consequence of his loyalty and signal services a pension of one hundred pounds p. ann. was granted in 1756 to his lineal descendant Geo. Walker, and at his decease continued to his daughters, Celia, Jane, and Sherry, the last of whom died in 1781, since which period no pension has been apply'd for by any of the Kindred of Governor Walker. That your Majesty's Petitioner's Husband John Young went to America in 1774 as a Merchᵗ, where by the Vississitute (*sic*) of fortune during the late war his property and himself fell into the hands of the Americans, which proved not only destructive to our little fortune, but has involved himself and your most gracious Majesty's petitioner with four dear children in utter ruin and distress, your Majesty's Petitioner's Husband being exiled from her for debt and consequently cannot render the smallest services or assistance towards the support of his distress'd family. That in this unhappy predicament your Majesty's Petitioner with all humility begs leave to prostrate herself at your Majesty's feet, imploring that the unfortunate and distress'd situation of herself and Husband, with the cries of her four dear children, will recommend her to your Majesty's royal clemency, earnestly imploring that the Benevolence and Humanity which has so long distinguished your royal breast will plead her cause, and that your Majesty in your accustomed Bounty and Goodness will be graciously pleased to grant to your Majesty's Petitioner, as the only indigent surviving lineal descendant of Governor Walker, the Pension heretofore enjoyed by the late Geo. Walker and his family, or such other relief as to your Most Gracious Majesty may seem meet, and your Majesty's Petitioner's distressed family as in duty bound will ever pray.

"Alicia Maria Young.

"65. High Street,
Mary le bone."

To this petition is appended a certificate of Dr. Inglis, late rector of New York, dated "London, June 4, 1787," to the following effect: —

"I do hereby certify that Mr. John Young and Alicia Maria his wife were personally known to me at New York for several years, as well before as during the late American Rebellion — that Mr. Young was a Merchant of good reputation, took a decided part on the side of Government when the Rebellion broke out, and uniformly persevered in the same line of Loyal conduct — that he suffered many losses in his property, by which his family was reduced from affluence to indigence and distress — that the above Alicia Maria his wife, who applied for this certificate, is now in London and overwhelmed with difficulties to support herself and four small children — that I always understood and believed her to be a woman of respectable birth and education, and so far as I know ever supported a fair and amiable character, and that she is an object well worthy the attention of the benevolent and humane, who may be disposed to assist dejected merit and relieve those who have seen better days.

"(Signed) Charles Inglis, D.D.,
Late Rector of New York."

I know not what success the petition obtained, or whether any; and there is nothing endorsed on it to show. The curious part of it is, that a collateral descendant of the loyalist, Governor Walker, should have been the wife of an American loyalist. The papers themselves came into my hands amongst a mass of government documents which I discovered some years ago in a cheesemonger's shop, and I suppose had been thrown out as waste or refuse paper, but they contain many curious MSS. and autographs. T. S.

"*The Dutch-Gards' Farewell to England.*" —

"In Times of great Danger have we been so civil,
To save your Religion from Pope and the Devil?
The Freedoms and Laws which our Kingdom may boast
Have we not Restor'd them, before they were lost?
Your Lives we preserv'd from, the Priest's Bloody Slaughter,
Endangering our Own by our Crossing the Water.
We might have been kill'd too, bnt that we were Cunning,
And turning our Tails, sav'd ourselves by our Running.
Must these our Adventures with shame be Rewarded,
And not in the Lieger of Fame be Recorded?
Must we the Battalions of Chosen Dutch Skaters,
Be drove by a Law from your Wives and your daughters,
And kick'd from the Crown like a parcel of Traytors?
Must we that Redeem'd you from Pop'ry and Slavery;
And made you all Free in the use of your Knavery;
Be recompenc'd thus for our Courage and Bravery?
O England! O England! 'Tis very hard Measure;
And things done in Haste, are Repented at Liesure.
"But since we are forc'd to take leave of your Nation
And Lope Skellum after a very Odd fashion;
Where our Frowes and our Skildren were happily Settled,
To tell you the Truth, we are damnably Nettled.
We bid you Farwell, since we're bound to forsake-ye;
And heartily wish a French Devil may take-ye.
May Discords Domestick arise and confound-ye,
And Lewis this Summer with Forces surround-ye.
May your Taxes encrease till it quite has undone ye;
And the Dutch run away with your Trade and your Money.

In the Midst of all which, may your Bankers forsake-ye;
And run with their Treasure to Holland, and Break-ye.
"Farwel to your Beef, Pudding, Capon and Mutton,
And all your fine Dainties, so fit for a Glutton:
You've Nothing so Good for a Dutchman to Eat,
As Burgooe, Red-herring, Dry'd Whiting, and Scate;
It's Food for a Burgher, or Chief of the State.
Farwell to the Grandure and State that we liv'd in;
And to your deep Bags we have pretty well div'd in.
Farewell Brother Soldiers, you Drunken poor Fellows,
Who whilst we were Paid, run the hazard of Gallows,
Like True Men of Honour, in Trying your Fortune
For Money to Compas a Punk and a Quartan,
Farwell to the Pleasures of Kensington Town;
And the Sutlers true Nantz, that went merrily down.
Farewel to King William, and Long may he Reign,
Whose Service we're forc'd from; and now to be plain,
Vel G—d we shall ne're live so Happy again.

"London. Printed in the Year 1699."

No. 42. of the Collection of Proclamations, &c. presented to the Chetham Library, Manchester, by James O. Halliwell, Esq. F.R.S.

Bibliothecar. Chetham.

THE DUKE OF GRAFTON, PREMIER OF ENGLAND.

Apart from its supplemental interest to a Note contributed by me (2nd S. ii. 372.), the following biographical sketch of Augustus, Duke of Grafton (which appeared in the *Dublin Correspondent** shortly after his Grace's death in 1811), may be deemed, from the nature of its historical allusion and detail, worthy of a niche in "N. & Q." The Duke passed through eventful times, and was himself a remarkable and variously gifted man. Junius's estimate of his Grace's importance and ability is evidenced in the implacable hostility with which he pursued him for years. Gorton's voluminous *Biographical Dictionary*, or the few modern cyclopædias which I have been able to consult, makes no reference to the Ducal Premier. In addition to the unpublished Vindication of his policy, already referred to (*antè*, p. 372.), the Duke wrote some theological disquisitions. The following contemporary memoir of the great-grandson of King Charles, the friend of Chatham, the patron of Gray, and the enemy of Junius, is interesting, and merits preservation: —

"*The Duke of Grafton.*

"This Nobleman, who formed a very conspicuous figure in the political world, expired on Thursday last, at Easton Hall, Sussex, in the 75th year of his age. He was born Sept. 28, 1735, and was great-grandson of Charles the Second. The Duke possessed considerable talents, and had acquired a good education. He was first introduced into political life by the Earl of Bute, but he afterwards attached himself to Lord Chatham. On the retirement of that Nobleman from office, he became Prime Minister. At this period his Grace was exalted into the particular notice of the people by the literary attacks of the celebrated Junius. Admirable as the letters of Junius are, and warmed as they appear to be by the impulse of public spirit, there is reason to believe that motives of private resentment influenced him, as there was a bitterness and perseverance in his hostility towards the Duke, which could hardly be considered as the offspring of mere patriotism. — Such, however, was the operation of those letters on the public mind, that the Duke of Grafton became unpopular, and never after was a favourite with the people. After his retirement from power, he occasionally interfered in Parliamentary Debates, but never seemed solicitous to resume an official situation. Whenever he did speak, however, his opinions were generally adverse to Ministers. He was formal and slow in his delivery, but what he said was marked by good sense and knowledge of the subject.

"The Duke had the merit of patronising our great Lyric Bard, Gray, who, by his Grace's influence, was nominated King's Professor of Modern History in the University of Cambridge. The Poet made a return which will immortalise his Patron, as he wrote an animated Ode on the Installation of his Grace as Chancellor of the University. The Duke in private life was affectionate to his children; and though a sense of his high rank uniformly governed his conduct, yet he was distinguished for that good-breeding which formed a prominent feature in the manners of the old British Nobility."

The Duke having been divorced from his wife by Act of Parliament, she married John Fitz-Patrick, second Earl of Upper Ossory, a title now extinct.

William John Fitz-Patrick.

Kilmacud Manor, Dublin.

* For some data respecting this journal and its editor, see "N. & Q." 1st S. xii. 80.

NOTE ON THE "WAVERLEY NOVELS."

It was only a few days ago that I happened to see the clever and ingenious pamphlet, *Who wrote the Waverley Novels?* by W. J. F. I presume the author is a lawyer; at any rate, he *ought* to be one, having made out so plausible a *case* by his "*special pleading*" in this instance. But his essay is all "mere moonshine"—"Love's Labour Lost." He broadly states that Sir Walter Scott must have made large use of his brother Tom's letters; and even insinuates, that *all* the MSS. of the novels and tales are not in his own handwriting. Now, I have frequently been in Scott's *den* (as he called the study at Abbotsford) when he was composing a forthcoming novel, and am quite certain he never even referred to any MSS., but only to the printed books in his own goodly collection. The MSS. of the novels and tales were the property of the late Archd. Constable; and when I was passing a few days with him at Polton, near Edinburgh, while Scott was composing one of the series of *The Tales of my Landlord*, he asked me to put them in order; taking care to lock myself into his *sanctum* while I was engaged in this "labour of love." The MSS. were all there, in Scott's autograph, except *Ivanhoe* and *The Bride of Lammermoor*, which were dictated; but they were so much intermixed with each other,

that it took me a whole day to separate and arrange them. Mr. W. J. F. does not appear to know that these MSS. have been sold by auction since Constable's death.

Tom Scott partook of his brother's talent as a *conteur*, and may have told him some of the stories which he afterwards worked up into his immortal productions. But this may be said of Shakspeare himself. How many of his plots have been traced to obscure books! He often pilfered the shapeless stones with which he reared his glorious structures. I very much doubt if Tom Scott could have penned a page worth printing; but I am very sure he was too indolent to have taken the trouble of even *trying* to produce an article for the *Quarterly*, as Sir Walter recommended. It is astonishing to me that W. J. F. can doubt Sir Walter's rapidity of composition when *in health*, after reading Lockhart's interesting account (derived from the undoubted testimony of John Ballantyne, on that occasion one of the amanuenses) of the *dictation* of two of his most finished tales, of most engrossing interest — *Ivanhoe*, and *The Bride of Lammermoor* * (see *Life of Scott*, ch. 44.) while he was *suffering from severe cramp in the stomach*. But I do not believe they were written with more celerity than Sir Edward Bulwer's, with the exception of two or three, the 2nd and 3rd vols. of *Waverley*, for instance, in less than a month, and *Kenilworth* in three months *to a day!* The latter was transcribed by me, and I made a note of the time when I received the beginning and end. The tale, however, had been in a latent state, in Scott's mind, for several years.

I have read nearly the whole of the vast collection of letters addressed to Scott, and there is not a line there which could in the slightest degree support W. J. F.'s theory of T. Scott's joint authorship.

There was a person to whom Scott was more indebted than to his brother — but only for the groundwork of some of his tales — Mr. Joseph Train, to whose family Lord Aberdeen very properly granted a small pension for assistance rendered by their father to Sir Walter Scott. Train picked up some curious and interesting legends in the course of his rides as an exciseman, which he communicated by letter to Sir Walter, who made a liberal use of them, which he amply acknowledged in the annotated edition. Mr. Train's letters are now at Abbotsford, and I have read several of these "long yarns." Though they show much zeal in Scott's service, they are not remarkable for any particular talent. In truth, there is as much difference between Mr. T.'s *disjecta membra* and the tales to which they partly gave birth, as there is between a rough block of freestone from the quarry and the "living marble" which shines forth, to captivate generation after generation, in the Apollo Belvidere.*

Geo. Huntly Gordon.

* Lockhart is mistaken in saying "the whole of the *Legend of Montrose* was dictated," the greater portion having been transcribed by me from Scott's MS.

JOHN CHURCHILL AND THE DUCHESS OF CLEVELAND.

Mr. Macaulay, speaking of the 5000*l.* given by the Duchess of Cleveland to Churchill, says (vol. i. p. 461.):

"I hope there is no truth in an addition to the story which may be found in Pope:

'The gallant, too, to whom she paid it down,
Lived to refuse his mistress half-a-crown.'

Curll calls this a piece of travelling scandal."

In looking through the *New Atalantis* I found what I have no doubt is the original story. Count Fortunatus is the Atlantic name of John Churchill, and the Duchess de L'Inconstant that of the lady (vol. i. p. 57. ed. 1720):

"Her Pension was so ill paid, that she had oftentimes not a Pistole at Command; then she solicited the Count (whom she had raised) by his Favour with the Court, that her Affairs might be put into a better Posture; but he was deaf to all her Intreaties. Nay, he carried his Ingratitude much farther: One Night at an Assembly of the best Quality, when the Count tallied to 'em at Basset, the Dutchess lost all her Money, and begged the Favour of him, in a very civil Manner, to lend her Twenty Pieces; which he absolutely refused, though he had a Thousand upon the Table before him, and told her coldly, The Bank never lent any Money. Not a Person upon the Place but blamed him in their Hearts: As to the Dutchess's part, her Resentment burst out into a Bleeding at her Nose, and breaking of her Lace; without which Aid, it is believed, her Vexation had killed her upon the Spot."

Without passing any judgment upon the first accusation, it will probably be thought that on the charge circumstantially made, Churchill must be honourably acquitted, as having done the kindest thing that could be done. It may be added that probably the money was not his own, or rather, would not have been his own if the story had been true.

A. De Morgan.

THE PEN AND THE SWORD.

Literary pursuits are but little in accordance with those of warfare; still I have met with two or three instances, and those in remarkable persons, who have become *gens de l'épée*; and perhaps some

* [However unwilling to open the columns of "N. & Q." to any farther discussion upon this subject, we do not feel justified in excluding a communication supplying important facts, with which Mr. Huntly Gordon had peculiar facilities of becoming acquainted. — Ed. "N. & Q."]

of your readers may be able to furnish me with notices of some others, which I shall be happy to receive. The period of their services I should wish to be during the reign of Geo. III., the *armes* of service which they followed those which may be styled *pro aris et focis*, the Militia, Fencible Cavalry, &c., which were raised for the defence of Great Britain or Ireland, and whose duties terminated with the duration of the wars then pending. Of the examples with which I am acquainted, I may produce, in the first place, Edward Gibbon, who was a captain in the South Hants Militia, commanded by Sir Thomas Worsley, Bart. From the engravings we have of Gibbon, he seems to have had but little of the military air or appearance, nor do the duties of an officer seem to have been quite congenial with his ideas, and he quotes Cicero to that effect.* Secondly, I may mention Francis Grose, the distinguished antiquary, who was for many years captain and adjutant of the first Surrey Militia, and I leave your readers to judge of his military figure by the excellent portrait of him by Bartolozzi, in vol. i. of *Antiquities of England*, Lond., 1773. The last example which I shall adduce is that of Sir Samuel Egerton Brydges, Bart. (and that I may not derogate from his titles, he used to sign himself *per legem terræ* Baron Chandos), who was a most voluminous author, and one of great versatility of talents. He held a troop in the New Romney Fencible Light Dragoons for three years, 1795—1797. Φ.

Richmond, Surrey.

* See *Miscellaneous Works* of Gibbon, by Lord Sheffield, 5 vols. 8vo., Lond., 1814, vol. i. p. 137. and Epistol. of Cicero *ad Atticum*, lib. v. epist. 15.

Minor Notes.

Salisbury Primer. — There was sold, in Mr. T. Nisbet's Sale Rooms, Hanover Street, Edinburgh, a very fine copy of the *Salisbury Prymer*, printed in black-letter at Rouen, in 1538, and full of cuts. It came from an old library in Aberdeenshire, and had been in possession of the inheritors of the family estate for upwards of two centuries and a half. It was in the original sheep binding; but on the sides, on different pieces of leather, the name of the first proprietor had been impressed: "Katherine Campbell" on the one side, and "Contes of Crufurde" on the other. In the Catalogue, one leaf (fol. 129.) was represented as wanting. This choice morsel for a bibliomaniac was purchased by Mr. T. G. Stevenson, bookseller, Edinburgh, at the moderate price of 12*l.* 14*s.* 6*d.*, for the Lord Lindsay, the *heir*-apparent of the Earl of Craufurd. J. Mr.

Picture Cleaning. — A curious MS. in my possession, in the handwriting of the seventeenth century, being a kind of note-book, and abounding in quaint recipes, experiments, and inventions (to some of which the author appends *probatum est*), among others gives the following *valuable!* one for cleaning oil-paintings; which, if not already employed in our National Gallery, might perhaps serve, when that collection again requires scouring:

"*How to refresh and scowr old picturs that are wrought in oyle.*

"Take the picture frō the frāe, wipe off the dust very cleane, and lay it levell upon a table, powreing good sharp vinegr all ovr it; and theyr let it lye and soake for three or fower howers; if the vinegr dry up, then powre on more, continually keepeing it wett. Then take the poudr of a dry brick, well and finely *searsed*,* (for fear of *scrāeing*† the picture), tyed up in a cours linnen ragg, dip it well in a porrenger of vinegr, and with it rub and scowre your picture very hard, all ovr; when you thinke it is cleane, with fair water or a wet clout wash away the filth, and when it is well dryed, put it again into the frae, and let it stand in the sū for a day or two (for the sun refresheth colours very much), rub it with a dry woollen cloath untill it shine, then hang it up."

A marginal note tells us:

"This opposite receit will cause it to looke all most as fresh as when it was new. . . . Some use to wash them in soap, and then oyle or varnish them over, but that is not good becaus the oyle or varnish will turne yellow, and gather dust."

Cl. Hopper.

"*Ideational*," *a new Word.* — Dr. Carpenter, in the last edition of his *Principles of Human Physiology* (p. 546.), has introduced this word to express a state of consciousness which is excited by certain subjective conditions of the cerebrum, in a manner analogous to that state of consciousness which is excited by a sensation through the instrumentality of the sensorium.

Dr. Carpenter quotes Mr. James Mill as his authority for the substantive form of the word, viz. *ideation*.

As the adjective form is so appropriate, and expressive, it is to be hoped that it may come to be admitted by psychologists.

In the mean time, it may be useful to put on record in "N. & Q." the introduction of this new word. W. B. K.

Sun Dial Motto. — The following I copied from the sun-dial on an old house in Rye. Over the dial:

"Tempus edax rerum."

Under it:

"That solar shadow
As it measures life it life resembles too."

H. E. P. T.

Hackney.

In Brading churchyard, Isle of Wight, on a sundial, fixed to what appears originally to have been

* *Searsed*, sifted.

† *Scrāeing*, scrameing or scraneing, *i. e.* scratching.

part of a churchyard cross, is the motto: "Hora pars vitæ." MERCATOR, A.B.

The Latin "ve" and the Scotch "wee."—If Ovid is right in his assertion (*Fasti*, book iii. l. 446. *et seq.*), that the *Ve* in *Vejovis* was an ancient Latin word, expressive of diminutiveness, it is a curious coincidence how nearly it resembles the Scottish word *wee*, expressive of an exactly similar meaning. HENRY T. RILEY.

Origin of the Malakoff. —

"Some ten years ago a sailor and rope-maker, named Alexander Ivanovitch Malakoff, lived in Sebastopol, and by his good humour, jovial habits, and entertaining qualities, became the centre of a select circle of admiring companions. Like many great conversationalists and wits, Malakoff contracted most intimate relations with Bacchus; and under the influence of the latter he participated, in 1831, in some riots which broke out in the town, and which had one result—that of the dismissal of Malakoff from the dockyard in which he was employed. Being incapable of turning himself to any more reputable trade, he opened a low wine-shed on a hill outside of the town, and introduced into practice the theoretical notions which he had acquired by a long and zealous study of the nature of beer-houses and wine-shops. His trade prospered; his old admirers crowded round him; and in their enthusiasm christened the wine-shed, which soon expanded into a decent public-house, and the hill on which it was built, by the name of the popular host. In time a village grew around the public-house, and was likewise called by the name of Malakoff. But the entertaining and imaginative founder of the place in his deepest cups could never have dreamt that one day his name would be in the mouths of all men, and that one of the heroes of a great war would esteem it as an inestimable title of honour." — *Gazette de France.*

THRELKELD.

The Porterfields. — The following cutting from the *Greenock Advertiser* of Oct. 31, 1856, notes the last of a family living, in the West of Scotland, namely, the Porterfields of Duchal or Porterfields of that Ilk, *i.e.* Porterfields of Porterfield.*

"An intelligent friend strayed into the churchyard of Kilmalcolm last Tuesday, and made the following interesting note. On the tomb of the Porterfields of Duchal, a very ancient pile, there is cut the following:

'Bvreit heir lyis
That deth defyis
Of Porterfields their age
Qho be the Spirit
To Christ unite
Are heirs of glor. throu. grace
1560.'

Which, translated into modern English, runs thus—

'Buried here lies
That death defies,
Of Porterfields their age;
Who, by the Spirit,
To Christ united,
Are heirs of glory, through grace.
1560.'

He adds, it is only four years short of three hundred since the above was chiselled, and set up in the churchyard of Kilmalcolm. Tuesday's obituary recorded that the *last of the Porterfields* has just passed away."

A. M.

Greenock.

* Ross Corbett Porterfield, Esq., died at Gourock on Oct. 26.

Errors in the English Mint. — In Mr. Timbs's interesting book on *Popular Errors*, he mentions, as the *most* remarkable instance of blundering in the national mint, the well-known "Tower half-pence," bearing the sovereign's name as "GEOGIUS." At a far earlier date a much more remarkable error was committed. One of Edward III.'s gold issue of 1347, instead of bearing on its reverse the legend "DOMINE . NE . IN . FVRORE . TVO . ARGVAS . ME," reads "DOMINE . IN . FVRORE . TVO . ARGVTS . ME." One of these is in my possession. They were at once called in, and are excessively rare. R. F. L.

Norwich.

Imitations of Coins. — When I was at Malta, some years back, I had lent to me by Capt. Spratt, of the "Spitfire," I fancy, some ten or a dozen false dies which had been seized in one of the Greek islands. The engraver, it was said, had sold two or three thousand pounds' worth of silver and other Greek coins (counterfeits) to the English collectors. The dies were well executed, and the mode of coining seemed to be like the Mediæval, viz. hammering till the impression was complete. Of course coins struck in this manner from such dies would be very difficult to detect, and so I think more than ordinary care should be paid to the Greek coins, as the Greeks are both clever and cunning. J. C. J.

Queries.

GEORGE THE FOURTH'S BOOTS.

In most of the illustrated political pamphlets published about the time of the Queen's trial, the king's boots are prominent. He not only wears them, but they appear separately. In Hone's *Slap at Slop* they are the legs of "a nondescript," the weights of a clock, and a mirror, to which Sir Charles Warren having applied his varnish sees his own head with a judge's wig on. Mr. Warren had been a strong opponent of the court, till the chief justiceship of Chester became vacant, when he made a speech highly complimentary to the Regent, and won the office. In the same pamphlet is a limping imitation of Southey called a *vision of want of judgment*, where, "in flames and sulphureous darkness," the Laureate sees some of his own minor poems:

"And *two boots* were there a burnt-offering to *peccadillo*
But the owner thereof was a glorified spirit above:
Where, as in duty bound, I had sung to him, 'Twang-a-dillo,'
He that loves a pretty girl is a hearty good fellow."

The boots are not in themselves remarkable, being such as the Horse Guards now wear. Is a story connected with them?

Many pamphlets of that time are extinct: others are deservedly scarce. I read lately, though I have forgotton where, an article in which the writer regretted that he had not been able to see a copy of *Tentamen, An Essay towards the History of Whittington*, certainly one very well worth preserving. From your answer to H. S. K.'s Query (2nd S. ii. 373.), it is probable that more than one work bore the title of *Nero Vindicated*. The lines are a clumsy paraphrase on two cited by Boxhorn-Zuerius, without the author's name, in his notes to *Suetonius*, Lugd. Bat., 1672, p. 596. as having been applied to Tiberius:

"Fastidit vinum quia jam sitit iste cruorem
Tam bibit hunc avide, quam bibit ante merum."

Those allusions which are best understood by contemporaries are often the most obscure to posterity. Few make notes of what everybody is supposed to know. Nobody repeats last year's imprinted jokes, avowing them to be of that age. They drop out of conversation and into oblivion. How many characters in Churchill's satires are now unknown! There is Whiffle in the fourth book of *The Ghost*, one of the most perfect of satirical portraits. I cannot ascertain who sat for it, and Mr. Tooke's edition, as usual, where any but the commonest information is wanted, has no note. H. B. C.

U. U. Club.

Minor Queries.

Norden's "Sinfull Man's Solace."—There is an old book, written by John Norden and printed in black letter by Richard Jones in 1585, entitled *A Sinfull Man's Solace*. I have a copy which wants the title page and the first four leaves. Will any one be so good as to give me a general account of the book, and tell me where I am likely to find a perfect copy of it? Is it of any theological or literary value? Has it ever been reprinted?* Henry Kensington.

What was the Temperature of the Weather at the Birth of our Saviour?—Was it similar to that of a cold Christmas night in England? I fancy not; although I believe, that, at some seasons of the year, the nights in the Holy Land are exceedingly cold. The Gospels tell us of the coldness of the night preceding the Crucifixion; but they say nothing as to the temperature of the weather at the birth of our Saviour. Artists and writers (but especially the latter) seem to prefer now-a-days to represent the night of the Nativity as in all respects similar to an English winter's night. Is this correct? Cuthbert Bede, B.A.

Translator of Terence's "Andrian." — There was a translation of the *Andrian* of Terence (Latin and English), printed at Sherborne, about the year 1772. Who was the translator? R. Inglis.

Compulsory Attendance at a Parish Church. — In a treatise on Sir Matthew Hale's *History of the Pleas of the Crown*, by Professor Amos, the following passage occurs under the section of "Repealed Felonies," p. 235.: —

"In the year 1817, at the Spring Assizes for Bedford, Sir Montagu Burgoyne was prosecuted for having been absent from his parish church for several months: the action was defeated by proof of the defendant having been indisposed. In the *Report* of Prison Inspectors to the House of Lords in 1841, it appeared that in 1839 ten persons were in prison for recusancy in not attending their parish churches. A mother was prosecuted by her own son."

Perhaps some of your readers may be able to furnish particulars of Sir Montagu Burgoyne's prosecution, or of some of the *ten* persons referred to in the *Report* of the Inspectors of Prisons.

W. H. Wills.

Bristol.

William Andrew Price, Esq., Governor of Surat in 1774. — Will you or either of your readers be so kind as to give any particulars as to William Andrew Price, or where any information can be obtained respecting him or his place of birth or family, as some poor persons are searching out for such? and whether he was related to Andrew Price, Esq., who died at Shad Thames in 1748?

Glwysig.

Corkscrews and Bottlescrews. — When were corkscrews first invented? and when first so called? At the beginning of the last century they were generally called *bottlescrues*. The last poem in Nicholas Amhurst's *Poems on Several Occasions* is one called "The Bottle Scrue. A Tale." And the writer, after lamenting that

"Still unsung in pompous strains,
Oh! shame! the *Bottle Scrue* remains,"

proceeds to give the legendary origin of the invention. Bacchus is described in the poem; and among other things it is said of him, —

"This hand a *cork-scrue* did contain,
And that a bottle of champaigne."

Yet *bottle scrue* would seem to be the then name of this useful instrument. S. N. M.

Family of Jennens or Jennings, co. Warwick and Berks. — Any information touching the pedigree

[* John Norden is better known by his topographical Surveys: all his devotional works are rare; and we cannot discover a copy of *A Sinfull Man's Solace* in any public library. Two of his works were bought by the late Mr. Pickering at the sale of the Rev. H. F. Lyte's library in 1849; viz. *A Pensive Man's Practise*, 1623, and *A Poore Man's Rest*, 1631. — Ed.]

of Richard Jennens of Long Wittenham, High Sheriff of Berks in 1678, will be very acceptable to the undersigned.

To the marriage settlement (dated Sept. 27, 1653) of *Catherine Jennens* and *Thos. Herbert* of Stretton, *Agnes Jennings* of Stretton, widow, and *Thos. Jennings* her son, *James Jennens* of Long Wittenham, *Richard Jennens* his son, and Catherine Jennens his daughter were parties.

And a deed of 1638 recites that certain property at Stretton on Dunsmore had been recently purchased of *Edmund* Jennings.

In the Visitation of Warwickshire of 1619 is a short pedigree of

William Jenins, Lancasters Herald, 8 Hen. VIII.=
|
John Jenens of Spesley, co. Warwick=Daughter of Markham of Astwood.
|
Fulke Jenens. Geoffrey Jenens=Margery, daughter of Poultey.
|
Oliver. Willm. Edw. John Jenins, ætat 24, 1619.

Query, Did the Jennings of Stretton spring from this family? and what relations were they, if any, to Humphrey Jennens, ancestor of Lord Howe? Memor.

"*A View of the Jewish Religion.*" — In the *Publick Intelligencer*, Jan. 28. to Feb. 4, 1655-6, in a note, is this advertisement of a book:

"A View of the Jewish Religion, containing the manner of Life, Rites, Ceremonies, and Customes of the Jewish Nation throughout the World at this present time; together with their Articles of Faith as now received; faithfully collected by A. B. Sold by E. Brewster and J. Miller at the Crane and at the Star in Paul's Churchyard."

Can any of your readers refer me to the library where I can have the inspection of the above work? It was published close upon the moment when the return of the Jews to this country was accomplished. Y. S.

Thomas Barker, an Early English Printer. — A pamphlet is preserved in a volume in the library of the British Museum, 13 M. M. g., 1716: entitled:

"Copie vā Sekere antwoorde aende Staten op t'versoeck van meerder Sccours ghegeuen tot Groenwits de vyfden, Februarij M.D.LXXXVIIJ. *Ghedrucht tot London*, by Thomas Barcker, 1588. 4to." (*Dutch.*)

But at the end, "God save the Queen." No *Thomas Barker* occurs, as an English printer, in Herbert's edition of Ames's *Typographical Antiquities*. Can any of your readers supply information regarding this tract? H. E.

Bell Founders in 1722. — Was there any celebrated bell-founder living in 1722, whose initials were A. R. The bells of this church have this date and initials on the rim. Alfred T. Lee.

Tetbury, Gloucestershire.

Thanks after Reading the Gospel. — Being at Fairfield Church, near Buxton, this summer, I was agreeably surprised, after the officiating minister had finished reading the Gospel for the day, by the clerk's responding, "Thanks be to God for his holy Gospel," or words to that effect. Wheatly says, "This custom is as old as St. Chrysostom, but we have no authority for it in our present Liturgy." Are there any other places where it is still observed?

Whilst on this subject, I may mention, that at Corbridge, in Northumberland, I observed that many of the older portion of the congregation did reverence when the minister came to those words in the *Venite*, "O come let us worship and fall down," &c. Does that custom obtain elsewhere?

J. Eastwood.

Eckington.

"*Adventures of a Black Coat*," &c. —

1. Who was the author of a thin little book, in 12mo., entitled *Adventures of a Black Coat?* It was printed at Edinburgh, without date, somewhere between 1770 and 1780. The scene lies in London; it is far from destitute of humour.

2. *The History of a French Louse*, in which the Chevalier Deon, Beaumarchais, Duke of Richmond, Franklin, and other celebrated personages figure. A note in my copy ascribes it to Mr. Richard Tickell, author of *Anticipation*; but this seems questionable.

3. Who was "William Freke, Esq.?" author of —

"Select Essays tending to the Universal Reformation of Learning: concluded with the Art of War, or a Summary of the Martial Precepts necessary for an Officer." London, 1693, small 8vo.

Was he a predecessor of the Lords Carbery?

J. Mr.

Bell Gable for Three Bells. — On the church at Ford, in Northumberland, there is an Early English bell gable, pierced for *three* bells, one being above the other two. Can any of your readers inform me of any similar instance, as none has come under my own notice. J. R. K.

Oxford.

Cold Tea. — In the *Spectator*, *Tatler*, or *Guardian*, we find mention made of a "keg of cold tea," as an appropriate present to a lady. When did this fashion of drinking cold tea go out? and what was the method of preparing it? Did it at all resemble the liqueur of the present day, known (I think) as *crême de thé?* Henry T. Riley.

Fransham of Norwich. — Whence can I obtain any information respecting Isaac Fransham, of Norwich, who died May 7, 1743? His epitaph runs thus:

"Spe beatæ Resurrectionis, in tumulo non procul ab hoc Marmoris Monumento jacent Cineres Isaaci Fransham,

Gen' olim un' Attorn' Cur' Dni' Regis de Banco, nati in Parochiâ Sci' Petri de Mancroft in Civitate Norvici anno Salutis 1660, qui obijt Maij 7° 1743, anno ætatis sua 82; unà cum corpore Rob. Fransham Patris ejus."

I especially desire to know when his wife died? Was John Fransham, the Norwich polytheist (who died Feb. 1, 1810), descended from him?

J. Cyprian Rust.

Norwich.

Portraits of Lawyers. — Can any of your correspondents inform me, whether a second part appeared of —

"Portraits of the Worthies of Westminster Hall, with their Autographs, from Fac-similes of Original Sketches found in the Note-book of a Briefless Barrister." (Published by Thomas & William Boone: London, 1823, Part I.)?

The sketches are exceedingly clever, and very like; but I never saw a second part: as the first part was priced at 20*s.*, this would necessarily limit the circulation. J. Mt.

The Czar. — It has been stated by some that the Russian dynasty is of Assyrian origin. On what grounds? Abhba.

Prideaux Family. — In Gorham's *History of St. Neot's*, he states, p. clxiii., in the list of vicars of St. Neot's, Robert de Preaux *alias* Prideaux, presented by the prior and convent, 1270. In Dr. Oliver's *Historic Collections of Devon*, p. 123., he gives Adam Prianho or De Pratellis, *als* Prydeaux, appointed Prior at Modbury, 1423. Again, in a topographical work on England, published, I believe, in 1828 or 1830, vol. i., mention is made of a Peter de Pratellis, or Preaux, of Normandy. I wish to ascertain on what ground De Pratellis, or Preus, or Preaux, are supposed to have been the same family name as Prideaux of modern times; and any information as to the origin of the name, the various ways of spelling the same, together with the time when, and for what reason, they had a Saracen's head granted them for a crest. An Old Subscriber.

Le Célèbre Barrios. — In a rather curious little book entitled *Le Goût*, Paris, 1747, among examples of false metaphor "L'eau pour secher les plaies," and "L'épée de sa fuite découpe le fil de ma vengeance," are ascribed to "le célèbre Barrios." Who was he? F.

Papers of Arabella Stuart. — D'Israeli says: "It is on record that at Longleat, the seat of the Marquis of Bath, certain papers of Arabella are preserved." Is this the fact?

Edward F. Rimbault.

Conway Papers. — Where are these papers deposited, and over what period do they extend?

Edward F. Rimbault.

Davies of the Marsh, Co. Salop. — What is the tradition connected with the very peculiar arms borne by Davies of the Marsh, co. Salop, viz. Sa. on a mount, vert, a goat, argent, guttée de larmes, attired, or, standing on a child, ppr. swaddled, gu. and feeding on a tree. Dallaway says the goat is *guarding* the child, and the motto of Davies of Elmly Park (who bear the same arms), "Deus tuetur," seems to countenance his version.

Francis Robert Davies.

Moyglas Mawr.

Sir Robert and Sir Philip Stapylton. — On the 16th of May, 1617, Robert and Philip Stapleton, of Yorkshire, were admitted Fellow-Commoners of Queen's College, Cambridge. We assume from their being entered on the same day that they were brothers, or at least kinsmen, and that the former was Sir Robert Stapylton, the translator of *Juvenal*, *Musæus*, and *Strada*, and author of several dramatic pieces, who died July 11, 1669; and the latter Sir Philip Stapylton, a leading member of the Long Parliament, who died at Calais in 1647. The surname of Sir Robert is occasionally given as Stapleton, and that of Sir Philip almost invariably as Stapylton. Sir Robert is stated by Wood to have been the uncle of Sir Miles Stapylton, and the third son of Richard Stapylton of Carleton, in Moreland, Yorkshire. We are unable to find any notice of the parentage of Sir Philip. Perhaps some of your correspondents can throw light on the matter.

C. H. & Thompson Cooper.

Cambridge.

Cromwell Portraits. — 1. Is a full-length portrait of the Protector Oliver Cromwell, sitting in a country ale-house, engaged in smoking, the night before the great battle of Naseby was fought, said to have been taken by General Lambert, extant?

2. Does any engraving of His Highness's effigy, which is stated to have been exhibited in a window at Whitehall after the restoration of King Charles II., near the spot where King Charles I. was beheaded, exist?

3. Where is the best executed bust of the Protector now to be met with? T. P. L.

Manchester.

Minor Queries with Answers.

Richard Cumberland. — Can any correspondent of "N. & Q." kindly inform me what are the dates of the birth and death of Richard Cumberland, "the Terence of England." At his funeral in Westminster Abbey, the then dean (Dr. Vincent, I think) pronounced a short oration over the grave. It has been printed, but I cannot at this moment recollect where. Perhaps some one could

answer these queries: by so doing he would confer a favour on OXONIENSIS.

[Richard Cumberland, the dramatist, was born at the Master's Lodge of Trinity College, Cambridge, Feb. 19, 1732, and died in London, while on a visit to his friend Mr. Henry Fry, of Bedford Place, Russell Square, May 7, 1811, aged eighty years. He was honourably interred on May 14th, at the foot of Addison's monument, and opposite to Handel's, in the Poets' Corner of Westminster Abbey. Dr. Vincent, the Dean of Westminster, and the early friend of his youth, read the funeral service, and at the close delivered the following oration: — "Good people, the person you see now deposited is Richard Cumberland, an author of no small merit. His writings were chiefly for the stage, but of strict moral tendency: they were not without faults, but they were not gross, abounding with oaths and libidinous expressions, as I am shocked to observe is the case of many at the present day. He wrote as much as any; few wrote better; and his works will be held in the highest estimation as long as the English language will be understood. He considered the theatre as a school for moral improvement; and his remains are truly worthy of mingling with the illustrious dead which surround us. Read his prose subjects on divinity! there you will find the true Christian spirit of the man who trusted in our Lord and Saviour Jesus Christ. May God forgive him his sins, and at the resurrection of the just receive him into everlasting glory." This oration seems to have been unknown to all Cumberland's biographers; but has been fortunately preserved in the *European Mag.*, lix. 397. Query, was this the last occasion in which a funeral oration was delivered at the grave as a supplement to the Burial Service of the Church?]

The People of Carleton Curlieu. — In Leland's *Itinerary*, vol. ii., 1744, there is appended "An Account of his intended journey through England and Wales" by Dr. Plot. This Dr. Plot is, I suppose, Robert Plot, a naturalist of some distinction, who died (aged fifty-five) April 30, 1696, and of whom there is a notice in Wood's *Athenæ*. In this "Intended Journey," he says:

"Next I shall inquire of animals, and first of strange people, such as the Gubbings in Devonshire, *the people of Charleton-Curley* in Leycestershire."

Fuller, in his *Worthies*, art. "Devonshire," gives us a very curious account of the Gubbings, which has been skilfully adapted by Mr. Kingsley in his *Westward Ho!* But I have not been able to obtain any information relative to the other "strange people" alluded to by Dr. Plot — "the people of Charleton-Curley in Leycestershire."

Perhaps some of your readers may be able to refer me to some work containing the information I wish. I have glanced cursorily through the County History of Leicester, but have found no reference to the subject. J. O. N.

Edinburgh.

[There is a tradition, which seems to have been credited by Camden, Burton, Fuller, and others, that the natives of Carleton Curlieu have a harsh and rattling kind of speech, uttering their words with much difficulty, and wharling in their throat, and cannot well pronounce the letter *R*. Dr. Fuller seems so certain of the fact, that he places it among "the wonders of the county!" Both Camden and Burton hesitate as to the cause, whether it proceeds from the nature of the soil or the water; but Fuller resolves, "that it proceeds not in any natural imperfection in the parents, because the children born in other places are not troubled with that infirmity, but from some occult quality in the elements of the place; or, as Mr. Camden speaks, some unknown cause or nature, as lisping was to the tribe of Ephraim, Judges xii. 6, and stammering to some families in France." Bishop Gibson, however, assures us in his addition to Camden, "that as the inhabitants of his time retained no remains of such a guttural and wharling pronunciation, so the most ancient men among them declared that they never knew any thing of it in their memory." Cf. Camden's *Britannia*; Fuller's *Worthies*, and Nichols's *Leicestershire*, ii. 544.]

Selden's Birth-place. — In the Appendix to *The Table Talk of John Selden, with Notes by David Irving, LL.D.*, 1856, is a letter signed Wm. Hamper, bearing date December 17, 1818, in which it is stated that Salvington was Selden's birth-place; and that there

"the humble cottage of his father still remains unaltered. The date of 1601 is upon it; and on the lintel of the door, withinside, is this inscription, rudely cut in capitals intermixed with small letters:

"'Gratus, honeste, mihi, non claudar, inito, sedeque,
Fur, abeas: non sum facta soluta tibi.'"

Does this house remain still unaltered? How is it known to have been the house of Selden's father? Has it been engraved, drawn, or photographed? K. P. D. E.

[In the *Gentleman's Magazine* for Sept. 1834, is an engraving of Selden's house at Salvington, accompanied with an interesting account of it, and a fac-simile of the verses. The writer says, "The house has the reputation of having been that in which Selden was born: it must be remarked, however, that the date, 1601, is carved on a stone over the door; and it may, therefore, have been rebuilt at that time." Then follows a translation of this smart epigram with the well-known initials J. G. N.: —

"Welcome, if honest! Glad such men to greet,
I will not close; walk in, and take thy seat.
Thief, get thee gone! 'gainst thee a stout defence,
I open not, but boldly bid thee hence!"]

Ecclesiastical Benefices in Ireland. — Where may trustworthy information be found respecting the value of ecclesiastical benefices in Ireland? Mr. (now Bp.) Knox has given much information in his *Ecclesiastical Index*; but in many cases, as I know, the particulars are wide of the mark, even with the deduction he directs the reader to make. ABHBA.

[Our correspondent will find the most perfect summary of Irish ecclesiastical property given in the First (1833), Second (1834), Third (1836), and Fourth (1837), "Reports of His Majesty's Commissioners on Ecclesiastical Revenue and Patronage in Ireland."]

Replies.

THE ORDER OF ST. MICHAEL.

(2nd S. ii. 420.)

I am obliged to J. C. H. for the references he gives: but what I require is not brief notices, but a full history of this order, once pre-eminent in France, though subsequently eclipsed by other institutions. More particularly I wish to find a list of the knights, or at least of those of its early days. Before King Edward VI., his father had been placed upon its roll. Upon the conclusion of peace with France in 1528, the ambassadors that came thence —

"had commission to establish the King in the order of France, for whom they brought for that intent a collar of fine gold with the Michaell hanging thereat, and robes to the same order appertinent, the which was of blew velvet richly embrodered. And the King, to gratifie the French king with the semblable, sent a noble man of the order here in England, with Garter the herault, into France to establish the French King in the order of the Gartar, with a semblable collar, with a gartar and robes according to the same."— *Stowe's Chronicle.*

A book of the laws of the Order of Saint Michael, having a very fine illumination prefixed, which represents the sovereign and knights in chapter, was sent to Henry VIII. on this occasion, and is still preserved in the Chapter-House at Westminster. Again, in 1566, when Charles IX. was elected of the Garter, he returned the compliment, as the English sovereign was a female, by bestowing his order upon two of her subjects, nominated by herself. Stowe thus records this occurrence:

"In January monsieur Rambuley, a knight of the order in France, was sent over into England by the French king Charles the ninth of that name, who at Windsore was stalled in the behalfe of the said French king, with the Knighthood of the most honourable order of the Garter; and the 24. of January, in the chappell of her Majesties pallace of Whitehall, the said monsieur Rambuley invested Thomas (Howard) Duke of Norfolk, and Robert (Dudley) Earl of Leicester, with the said order of Saint Michaell."

The great seal of the Earl of Leicester, which is engraved in Nichols's *History of Leicestershire*, (vol. i. pl. xxxiii.) displays on the one side his equestrian figure, surrounded by the collar of St. Michael, and on the other his shield of arms surrounded by the Garter (not the collar of the Garter). These four, King Henry VIII., King Edward VI., the Duke of Norfolk, and the Earl of Leicester, are all the Englishmen that I am at present aware of having been companions of the Order of St. Michael. From the more intimate connection which prevailed between France and Scotland, it is not improbable that this order was conferred upon a larger number of the natives of that country. The Regent Arran was already a knight of St. Michael before he was created Duke of Chatelherault in 1548. (Douglas's *Peerage of Scotland*, by Wood, i. 700.) Subsequently, when Queen Mary was married into France, it would probably be bestowed on several of her countrymen. A calendar of the knights would show how far this was the fact. I find in April, 1556, the Cardinal of Lorraine desiring his sister, the Queen Dowager of Scotland, to return to France the collar of St. Michael that had belonged to the Earl of Angus. (*Lettres de Marie Stuart*, par Labanoff, 1844, i. 36.) J. G. N.

JANE LEAD AND SWEDENBORG.

(2nd S. i. 93.)

We are occasionally met with the curious idea that persons of eminence *steal* from others of lesser mark; and Mr. Clifton Barry has furnished an additional instance in his article respecting Mrs. Jane Lead, of whom he observes, that

"Nearly half a century after her death we find Trapp accusing William Law of *stealing* his mysticism from her; and *I fear the 'unspiritualized' critic would hardly absolve Swedenborg from a similar charge.*"

Swedenborg, who was a most honourable man, *believed, and constantly asserted*, that he wrote his theological works from a spiritual illumination. See this stated, in the strongest form, in his introduction to his great work, entitled *Arcana Cœlestia*. As to the idea of his having been indebted to the *Mystics*, it is fully met in a passage of a letter from him to his friend Dr. Beyer, dated Stockholm, Feb. 1767. (It is to be found in the *Biographies* of Swedenborg.)

"By your friend, Sir, I have been asked several questions, to which be pleased to receive the following as an answer:

"I. *My opinion concerning the writings of Behmen and L——?*—I have never read them, as I was prohibited reading dogmatic and systematic Theology, before Heaven was opened to me, by reason, that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated; wherefore, when Heaven was opened to me, it was necessary first to learn the Hebrew Language, as well as the Correspondencies of which the Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source whence all Theology must be derived, I was thereby enabled to receive instructions from the Lord, who is the Word."

It is not known who is designated by the L——.

Mr. Barry intimates that his knowledge of Jane Lead's works is confined to the books entitled *Laws of Paradise* and *Wonders of God's Creation*, &c. Both of these are in the British Museum*,

* They are, indeed, I believe, the only works of Mrs. Lead's in the Museum Library, which is much to be regretted, as, besides being extremely rare, they are very interesting in their kind. I would mention her narrative

and thus the student of Swedenborg may have an opportunity of judging for himself, *from internal evidence*, respecting Mr. Barry's idea.

I may state, that in the *Life* of the excellent Mr. Clowes, the Rector of St. John's, Manchester, and the chief translator of Swedenborg's theological works, we are told, that before meeting with those works he had read various mystic authors, and among them Mrs. Lead is particularised. Mr. Clowes, nevertheless, fully received Swedenborg's own account of his writings. (See preface to the translation of the *Arcana Cœlestia.*)

A. Roffe.

SONGS ON TOBACCO.

(2nd S. i. *passim;* ii. 95. 332.)

The *hymns* in praise of "the weed" having pleasantly occupied so many of your columns, perhaps the following from Helps's *Spanish Conquest in America* (vol. iv. p. 119.) may not be unworthy of a niche there: —

"It is interesting to observe the way in which, at this point of the narrative, a new product is introduced to the notice of the Old World — a product that was hereafter to become, not only an unfailing source of pleasure to a large section of the male part of mankind, from the highest to the lowest. but was also to distinguish itself as one of those commodities for revenue, which are the delight of statesmen, the great financial resource of modern nations, and which afford a means of indirect taxation that has perhaps nourished many a war, and prevented many a revolution. Two discoverers whom the admiral had sent out from the Puerto de Mazes . . . found that the men of the country they came to investigate indulged in a 'fumigation' of a peculiar kind. The smoke in question was absorbed into the mouth through a charred stick, and was caused by burning certain herbs wrapped in a dry leaf, which outer covering was called 'tabaco.' Las Casas, who carefully describes this process of imbibing smoke, mentions that the Indians, when questioned about it, said that it took away fatigue, and that he has known Spaniards in the island of Hispaniola, who adopted the same habit, and who, being reproved for it as a vice, replied that it was not in their power to leave it off. 'I do not know,' he adds, 'what savour or profit they found in them' (*tabacos*). I cannot help thinking that there were several periods in his own life when these strange fumigations would have afforded him singular soothing and comfort. However that may be, there can be no doubt of the importance, financially and commercially speaking, of this discovery of tobacco, as a discovery which in the end proved more productive to the Spanish Crown than that of the gold-mines of the Indies."

Delta.

The clever *Pipe of Tobacco in imitation of Six several Authors*, by Isaac Hawkins Browne, Esq., was first (?) published in the form of an 8vo. pamphlet in 1736.

A very complete and copious Nicotian bibliography (in which, however, Browne's *brochure* is not included), extending to some 130 articles in various languages, will be found appended to a work entitled:

"On the History and Properties Chemical and Medical of Tobacco, a Probationary Essay Presented to the Faculty of Physicians and Surgeons, Glasgow, by Henry Wilson Cleland, M.D., Lecturer on Medical Jurisprudence in the School of Medicine, Portland Street (a candidate for admission into that body), &c. 4to. Glasgow. July, 1840," pp. 68.

I have been particular in giving the full title of this work (*penes me*), partly on account of its rarity (not having been printed for sale), partly because, among an extensive collection of works on tobacco (which would enable me greatly to extend the list I have alluded to) it is the most interesting and valuable dissertation which I possess, — or, indeed, have seen. William Bates.

Birmingham.

An ancestor of mine, who lived in the seventeenth century, wrote a quaint poem on the use of tobacco, the MS. of which I have, and also a printed copy, bearing this undermentioned title:

"A Looking-Glass for Smoakers, or the Dangers of the needless or intemperate Use of Tobacco; collected from the Author's nine years' experiences and thirty years' observation after he came to Manhood. In which the lawful use is approved, the abuse of it reproved; directions to them that have a mind to leave it, and cautions to them that never took it. A Poem, by Lawrence Spooner. London: printed for A. Baldwin, Warwick Lane, 1703."

The poem extends to more than a thousand lines, to which are appended two songs on the same theme. As a specimen I will extract the following expostulation to females:

"And as this good advice I give to you,
So I would have you to be cleanly too;
'Twill spoil the savour of your pleasant breath,
'Twill mar your beauty, make you look like death;
'Twill rot your ivory teeth, or turn them brown,
And from your lovely heads 'twill take the crown."

The author suffered much persecution and loss of property during the time of Charles II. for holding conventicles in his house. He died and was buried at Curborow, near Sheffield. E. B.

In reference to the old expression "Drink Tobacco," as meaning "Smoke Tobacco," it is worthy of remark that the Germans, at the present day, not only inhale the smoke, but actually draw it *into the stomach*, as they assert, and then discharge it through the mouth and nostrils. I cannot say, however, that I ever met with any one who professed to be able to do this. To expel the smoke through the nostrils merely is an easy matter enough. Henry T. Riley.

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of an interview with the spirit of a deceased female friend, and the accompanying reflections (*Wonders of God's Creation*), as really very beautiful.

TO CRY MAPSTICKS.

(2nd S. ii. 269. 315.)

Mr. E. S. Taylor is right in identifying *map* and *mop*. *Map* is the ancient and proper form; *mop* is a later corruption. The origin of the word is the Latin *mappa*, which signified a napkin used at table; it also denoted the linen cloth with which the signal for the races in the circus was given (Forcellini in v.). As linen cloth sometimes performed the office of paper among the Romans (as in the case of the *libri lintei* mentioned by Livy), the word *mappa* was employed to signify the surveys of land, or local maps, of the agrimensores. Afterwards it was extended to geographical delineations of the entire known world, and hence the phrase *mappa mundi*. *Mappa* was also used to express the linen canopy held over the head of the priest, during his sacred functions: the attendants who supported it were called *mappularii*. A flag was also called *mappale* (see Ducange, *Gloss. Lat.*, in *mappa*, *mappula*, *mapparius*, *&c.*).

The word μάππα was likewise received in barbarous Greek; Herodianus *de Solœcismo et Barbarismo* explains it as χειρόμακτρον. The words *mapparius* and μαππάριος were specially used to denote the officer who gave the signal in the public horse-races, for the reason above stated (Ducange, *Gloss. Græc.*, in μάππα and μαππάριος.)

Mappa retained in mediæval Latin its original sense of a napkin or handkerchief. Ducange explains *mappula* as "parvula mappa, quâ nasum tergimus, sudarium, Gallis *mouchoir*." He cites a gloss in which it is interpreted to mean a towel; and a passage of Alcuin: "Mappula, quâ pituitam oculorum detergimus." On the authority of the *Liber niger Scaccarii*, he states that *maparius* was "officium domus regiæ apud Anglos, cui scilicet incumbebat mappas, canabum, manutergia et similia providere." This officer was also styled *naparius*, (see *Fleta*, lib. ii. c. 19.) *Mappa* was likewise written *napa:* and hence the French *nappe* and *naperie*, the sources of our words *napery* and *napkin*. (Ducange, in *napa*, *naparia*, *naperii*.)

A mop is explained by Johnson as "pieces of cloth, or locks of wool, fixed to a long handle, with which maids clean the floors;" and is correctly traced by him to the Latin *mappa*. Richardson entirely mistakes the origin of *mop*, in connecting it with *mob*. A mop is a bundle of linen or woollen rags, used for moistening a floor, or for absorbing moisture: as when the deck of a ship is mopped. The word *sudarium*, as a synonym for *mappa*, points to the connexion of mop and map; as a person who is moist with heat is said to *mop* his face with his handkerchief.

It may be assumed as certain, that in the passage of Swift's *Polite Conversation*, "crying mapsticks" is equivalent to "crying mopsticks." The meaning of the phrase is difficult to guess: Mr. Taylor's explanation is not satisfactory. Perhaps Neverout intends to say: "I cry mopsticks, Madam; I perform a mean office, I humiliate myself;" alluding to the low trade of a street cricr.

L.

LIEUTENANT WILLIAM BLIGH.

(2nd S. ii. 411.)

In reply to your correspondent Stic, I have translated for "N. & Q." the inscription on Admiral Bligh's monument in Lambeth churchyard; whereon is also a record to the memory of Mrs. Elizabeth Bligh, chiefly indicating that he was married, and that they had children. To whom he was married I cannot say, and the records of Lambeth Church are not likely to give further information. In the east part of the ground enclosing the church, and abutting upon the Tradescant tomb, is an elegant monument of Grecian form, surmounted with a blazing urn. On the west side is the following inscription:

"Sacred to the Memory of William Bligh, Esq., F.R.S., Vice-Admiral of the Blue; the celebrated Navigator who first transplanted the Bread-fruit Tree from Otaheite to the West Indies; bravely fought the Battles of his Country; and died beloved, respected, and lamented on the 7th Day of December, 1817, aged 64."

On the south side is the following inscription, above which are the arms of Bligh, viz.:

"Sacred to the Memory of Mrs. Elizabeth Bligh, the Wife of Rear-Admiral Bligh, who died April 15th, 1812; in the 60th year of her age."

On the east side:

"In this Vault are deposited also, the Remains of William Bligh and Henry Bligh, who died March 21st, 1791, aged 1 day, the Sons of Mrs. Elizabeth and Rear-Admiral Bligh: and also, Wm. Bligh Barker, their Grandchild, who died Oct. 22, 1805, aged 3 years."

J. F. G.

P.S. As Lieut. Bligh, he had the command of the "Bounty;" and to have a grand-child aged three years in 1805, he must have married some few years before he took command of the "Bounty."

Lieutenant William Bligh, who commanded the "Bounty" in 1789, was afterwards Governor of New South Wales, and died December 7, 1817; being then a Rear-Admiral and F.R.S. (See *Gentleman's Mag.*, vol. lxxxvii. p. 630.) He was married, but I do not know to whom; and he left six daughters and co-heiresses, viz. Harriet Maria, wife of Henry Aston Barber, Esq.; Elizabeth, widow of Richard Bligh, Esq. (her cousin), of Lincoln's Inn, Barrister-at-Law; Mary, wife of Major-General Sir Maurice Charles O'Connell;

Frances, Jane, and Ann Campbell; of whom Lady O'Connell and Misses Frances and Jane Bligh are still living. Nauticus.

THE SYBIL.

(2nd S. ii. 430.)

The lines are a translation from the Eddaic *Völuspa* or *Sybil*. I believe the best edition is that of Rask, Copenhagen, 1818. I quote from Nording's *Dissertatio de Eddis Islandicis*, Upsaliæ, 1735. Of the Sybil he says:

"Voluspa hæc quæ et qualis sybilla, et num una ex decem illis fuerit, quæ in veteri Latio et Hellade famoso Sybillarum nomine celebrantur, juxta cum ignarissimis scio, remque explicatu non tam difficilem quam prorsus desperatam esse arbitror."

The lines are:

"Sal sæ hun standa, solu fiærre,
Nastrŏndum ă, Nordur horffa dyre,
Fiellu eitur drŏpar inn umm liöra,
Sæ er unden salur orma hriggium.
Sa hun thar vada, thunga strauma,
Men mein svarar och mordvargar,
Og than annars glepur eyra runum,
Thar sŭg Nydhŏggur naj fram geingna,
Sleit vargur vera: Vite their en eda hvad?"
Stroph. 36.

The Latin version may assist those who, like myself, know very little Icelandic:

"Palatium illa stare novit a sole remotum,
In Nastrŏndum: boream versus spectant fores.
Impluunt venenatæ guttæ per fenestras.
Hæc est contexta curia spinis serpentinis.
Hic vadere ipsa vidit amnes rapidos,
Homines perjuros sicarios,
Nec non illos qui alterius vellicant aurem conjugis.
Ibi excarnificavit Nidhoggur corpora exstincta,
Laceravit viros fera truculenta,—Intelligitis adhuc nonne?"

I think *sŭg* is not properly rendered by "excarnificavit;" it is *sucked*, and *wolf* is more definite for *vargur* than "fera." The last couplet, for the sake of which the quotation seems to have been made, has no corresponding one in the original of my copy; but there are other editions. Upon such matters one authority is as good as another,—Mrs. Cowley as Voluspa. In *The Belle's Stratagem*, Doricourt says:

"That's he: he that has sent my poor soul without waistcoat or breeches to be tossed about upon ether like a duck's feather."

Though "pane" is imported to rhyme to "rain," somewhat anticipating the use of glass for windows, the lines are so good that I hope to be referred to further translations by the same writer. H. B. C.

U. U. Club.

The *Sybil* is the Völu, and the passage inquired for is in the 42nd and 43rd stanzas of her chaunt, commonly called the "Völu Spá." It is given as follows in Professor Munch's excellent edition of the *Orden Edda*, p. 5.:

"Sal sá hon standa
sólu fjarri
Náströndu á,
norðr horfa dyrr:
fellu eitdropar
inn um ljóra,
sá er undinn salr
orma hryggjum.
Sá hon þar vaða
þunga strauma
menn meinsvara
ok morðvarga,
ok þann annars glepr
eyrarúnu;
þan saug Niðhöggr
nái framgengna,
sleit vargn vera."

In the first volume of the *Saxons in England*, I have given sufficient instances of the way in which the old heathen notion of a hell of *cold* and gloom mingled with the oriental one of a hell of flames.

J. M. Kemble.

PHOTOGRAPHIC CORRESPONDENCE.

Dry Collodion Processes.—If you consider the following modification of the dry collodion processes interesting to your readers, will you give it a nook in your next Number? It possesses advantages over both the gelatine and glycerine, giving greater density and definition in my hands, with fewer failures. I prepare the plate with Ramsden's collodion in a slightly acid 30-grain nitrate bath; and after well washing, a solution (made by dissolving 180 grains of pure gelatine in 20 oz. of water, filtering while hot, and adding 3 oz. glycerine of a density 1·300 when nearly cold,) is poured upon the plate, and allowed to remain for a few seconds, when it is drained and dried, either spontaneously, or by means of a gentle heat. Plates thus prepared have been kept for twenty-eight days without loss of sensitiveness. The plate is developed either with gallic acid and nitrate of silver, or pyro-gallic acid; but before doing so, it is desirable to place the plates in cold water for five or ten minutes. E. Beckingham (Operative Chemist).

100. Bath Row, Birmingham.

Photographic Society.—The President and Council have issued cards for a soirée in King's College, Somerset House, on Wednesday next; and have announced that the fourth annual exhibition will open in the first week of January, at the rooms of the Society of Painters in Water Colours, Pall Mall East. Intending exhibitors, who need not be members of the Society, may learn the regulations upon application to the Rev. S. R. Major, the Secretary of the Society.

Replies to Minor Queries.

Gamage Family (2nd S. ii. 336.)—The Gamages of Rogiet have occupied so much space in "N. & Q.," that it is possible that precise local information may be acceptable,

The locality is well known in Monmouthshire, seven miles S. W. from Chepstow, between the Magor turnpike-road and the S.W.R., from both of which Rogiet and Llanvihangel Rogiet adjacent are conspicuous objects.

Powel's *Historie of Cambria*, 1584, p. 133., gives his deduction of the Gamages of "Rogiade," and the mode in which he considers an early alliance with Turbervile to have brought to the Gamages their later and best estate of Coity, after intermediate extinction of the male descendants of Berkralles, Stackpole, and De La Bere.

A reference to the *Inq. p. m.* will explain the Gamage property and tenure at Rogiet. As to their early position, I find in a bond for twenty marks, dated 10th Jan. 26 Hen. VI., three bondsmen, Morgan ap Jenkin of Langeston, William Walche of Lanwaren, *Esquires*, and Gilbert Gamage of Roggiet, *Gentilman*.

At Llanvihangel Rogiet a north chancel was taken down about twenty years ago, and among the ruins were found fine recumbent figures of a knight in chain armour, and of a lady, on separate slabs, both of which remain in the church. An imperfect inscription, metrical, and in Longobardic characters, runs round the border of the latter, and is believed not to have been previously deciphered, —

"✠ ANN . . . . . IRTEL CI
DEV . DE . SA . ALME . EYT . MERCI .
(KI?) PATER . ET . AVE . P . LI . DIRRA .
DE . PARDON . XL . JVRS . AVERA. AMEN."

The (KI?) necessary for the sense, seems to have been blundered by the stonecutter. The limits of "N. & Q." forbid conjectural remarks.

Geo. Ormerod.

Sedbury Park.

Authorised Versions of the Hebrew Scriptures (2nd S. ii. 429.) — The unpointed synagogue copies are the only authorities admitted by the Jews; nevertheless they circulate the Pentateuch and extracts from other parts of the Old Testament and prayers, in the pointed Hebrew, with the Chaldee version of Onkelos and the Talmudical Hebrew Commentary of Rabbi Solomon ben Isaac Jarchi, called by abbreviation Rashi. To these are sometimes added a German version printed in the Hebrew character; one held in much esteem is that of the Jewish Plato, Moses Mendelssohn (five vols., Berol. 1783), including the various readings (תקין סופרים), and an additional commentary (באור). A similar work was published at Offenbach in 1803, in five volumes 8vo., comprising nearly 2000 pages of text, version, and commentary; the translation in German being by several persons taking separate portions of the text. The only Hebrew Bible bearing any resemblance to the New Testaments of Bloomfield or Alford, is a selection from the various readings of Kennicott and Bruns (1776–80), and De Rossi (1784–8), by Doederlein and Meissner (1818). But the system of recensions and criticism of the Hebrew text commenced with the Jews after the times of Ezra and Nehemiah, and prior to the compilation of the Talmud; the result of which is comprised in the Masorah, and an account of it may be seen in the Tiberias of Buxtorff (1620). In the Introduction to the Old Testament by Eichhorn (vol. i. § 115—127.), an admirable *resumé* of the Jewish critical labours is given, and the necessary authorities are specified with exactness. Italian and Spanish versions, I believe, also circulate amongst the Jews, but of these I cannot speak from personal examination.

T. J. Buckton.

Lichfield.

Liturgical Queries (2nd S. ii. 309.) — 1. The omission of the verse "Dissolve litis vincula" is not peculiar to the English uses. I do not recollect having seen it in any early copy, but in this I may be wrong. In six copies of it which I have just looked out among my books it is wanting, viz.

(1.) In an *English Horæ B. V.* (use uncertain).

(2.) In *York Horæ*.

(3.) In *Breviar. Sec. Consuet. Curcæ Romanæ*, 1494.

(4.) *MS. Breviar. Fratrum minor.*, fifteenth century.

(5.) *Officium B. Virg.* Plantin, *circ.* 1620.

(6.) *Breviarium Ordinis Prædicatorum*, Paris, 1719.

I fancy that the omission is more common than otherwise.

2. "Praise God from whom all blessings flow" was printed as Bishop Ken's, in the *Manual for the Winchester Scholars;* my copy, however, is only of 1740, and so not conclusive; there is, however, this additional proof, it was first put only at the end of Bishop Ken's "Morning Hymn" in our Prayer Book, and not among the Doxologies, as it is now, and it never occurred before this hymn was inserted.

3. The "Morning Hymn" was inserted, I imagine, first; for in a Prayer-book of 1801 and 1817, London, Nichols, King's Printer, there is the Morning Hymn, but not the Evening. In another of 1833, they both occur, and probably before this date.

4. Several of the hymns at the end of the metrical version have been added quite recently (as well as alterations being made in other parts of the Metrical Psalms, &c.).

In the edit., London, 1763, we have none of the four hymns for Holy Communion, but one beginning "The Lord be thanked for his gifts." There are also two Lamentations.

In 1801, London, we have —

1. Sacramental Hymn — The Morning Hymn.

2. Lord's Prayer, but no Lamentation.

In Oxford, 1834, we have none for Holy Communion; no Lamentation; both Morning and Evening Hymns.

Cambridge, 1835, one for Sacrament; no Lamentation; both Morning and Evening Hymns.

In Oxford, 1837, we have three Hymns for Holy Communion and two Lamentations.

In Oxford, 1843, we have four hymns for Holy Communion; three for Easter; one Lamentation, and Morning and Evening Hymns. J. C. J.

German Concordance (2nd S. ii. 432.) — There is a German concordance under the following title:

"Gottfr. Büchner's biblische Real- und Verbal-Hand-Concordanz, oder exegetisch-homiletisches Lexicon. (8th edition, edited by H. L. Huebner, 8vo., Halle, 1850.) Price 12s."

W. AND P.

Nicknames of American States (2nd S. ii. 309.)—

The Yankee States.
- New York is the Empire State.
- Massachusetts, the Bay State, Steady Habits.
- Rhode Island, Banners State, or Green Mountain Boys; called also Little Rhody.
- Vermont, Plantation.
- New Hampshire, the Granite State.
- Connecticut, Freestone State.
- Maine, Lumber State.

Pennsylvania, the Keystone State.
New Jersey, the Jersey (pronounced Jarsey) Blues.
Maryland, Monumental.
Virginia, the Old Dominion.
North Carolina, Rip Van Winkle.
South Carolina, the Palmetto State.
Delaware, Little Delaware.
Georgia, Pine State.
Ohio, the Buckeyes.
Kentucky, the Corn Crackers.
Alabama, Alabama.
Tennessee, the Lion's Den or Red Horses.
Missouri, the Purkes or Pukes.
Illinois, the Suckers.
Indiana, the Hoosiers.
Michigan, the Wolverines.
Arkansas, the Toothpickers, and the Bear State.
Louisiana, the Creole State.
Mississippi, the Border Beagles, or Swellerheads.
Wisconsin, the Badgers.

ST. JOHN CROOKES.

Sunderland.

Letter to Lord Monteagle (2nd S. ii. 248. 314. 415.) — Since my communication on this subject, I have been informed, from the best authority, that the incised slab on Lady Selby's monument, at Ightham, is an exact copy of a contemporaneous engraving in the British Museum. Query, Was that engraving taken from a design of Lady Selby's, and therefore recopied on her monument, to commemorate her skill as a designer? The words, "whose art disclosed," in the inscription, might readily be applied to this fact; or did she work in tapestry a copy of the engraving? Perhaps it is hardly worth a Query, but the very questionable theory having been raised, that she wrote the mysterious letter to Lord Monteagle, it is as well to trace out the whole history of this representation on the monument. L. B. L.

The Boomerang (2nd S. ii. 407.) — I was somewhat startled at the minor Note on this subject; but after some trouble found the passage in Pliny referred to, which is in book xxiv. chap. xiii., and not lxxii., as stated in this minor Note. The words "ipsum per sese cubitu proprius adlabi," can never be rendered "will fall back again toward the thrower," of its own accord. Adlabi is to glide *forwards*, or to the object aimed at; and this is clear from the word "etiamsi," *although* the stick thrown fell short of its object from want of strength of the thrower. Holland rightly translates the passage as follows:

"Also that a staff made thereof, if a man do fling it at any beast whatsoever, although it chance to light short for default of strength in his arms who flung it, will notwithstanding etch forward, and roll from the place where it fell upon the earth, and approach near to the beast aforesaid: of so admirable a nature is this holly tree."

T. P.

Clifton.

Durham College (2nd S. ii. 412.) — The charter for Cromwell's College at Durham is printed (from Baker's MS., xiii. 259—268.) in Grey's *Examination of Neal's Fourth Volume* (Lond. 1739), Append. No. 67. pp. 111. *seq.* See also *Ibid.* No. 66. p. 109.; Peck's *Historical Pieces*, p. 60.; Baker's MSS., xxv. 218., xxviii. 445., xxxviii. 432.; Aubrey's *Lives*, p. 560.; Calamy's *Account*, &c. (2nd ed.), p. 754. Some of these references, with others, are to be found in Mr. Cooper's *Annals of Cambridge*, vol. iii. p. 473.

J. E. B. MAYOR.

St. John's College, Cambridge.

Mankind and their Destroyers (2nd S. ii. 280. 459.) — The fact on which the profound remarks of "Professor Thomas Cooper, of Charles Town," wherever that may be, and of the author of *Characteristics* is based, is one that any man with a grain of talent for observation must have had forced upon him: so that to say Mr. A. B. or C. was the first to remark it, only means that the annotator first noticed it in the pages of such or such a writer. Bishop Butler, in his *Analogy*, instances the fact of the sun always rising in the east; but I should be afraid to say that this was an original observation of his. However, to carry back the research a generation before "the author of the *Characteristics*," and several before the days of "Professor Thomas Cooper," we find Jeremy Taylor, in his sermon for Sir George Dalstone, saying truly, but without I imagine any great claim to originality:

"In this world men thrive by villany, and lying and deceiving is accounted just; and to be rich is to be wise, and tyranny is honorable; and though little thefts and

petty mischiefs are interrupted by the laws, yet if a mischief becomes public and great, acted by princes and effected by armies, and robberies be done by whole fleets, it is virtue and it is glory; it fills the mouths of fools that wonder, and employs the pens of witty men that eat the bread of flattery."—Taylor's *Life*, vol. viii. p. 547. edit. Eden.

Wm. Denton.

Dialects (2nd S. ii. 431.) — Your correspondent will find some interesting information upon the history of the Scotch dialect (its identity with the English, and its commencing discrepancies), in Craik's *Literature and Learning in England*, (vol. ii. p. 108.). Mr. Craik, speaking of *The Bruce* of Barbour, shows that his language is, in the main, identical with that of Chaucer, with whom he was contemporary; that he himself calls it English, as do also his successors Dunbar, and even Lyndsay; and that the term *Scotch* was only applied to the Gaelic of the Highlanders. And again, at p. 247., when treating of *The Complaynt of Scotland*, printed at St. Andrews in 1548, he remarks, that though the Scotch dialect had already a distinct character, some of its most marked peculiarities had not yet appeared: such as the elision of the final *l* after a vowel or a diphthong. This change he says is probably very modern.

C. M.

Leicester.

A stale joke quoted (2nd S. i. 447.) — I have seen the first line differently quoted:

"The sun, *from his vertical height*,
Illumin'd the depths of the sea."

The friend who added the expressive lines about the fishes, is said to have been Lort Mansel, afterwards Master of Trinity and Bishop of Bristol. I think that the learned Swedes must have been "ploughing with his heifer." Henry T. Riley.

"*The World Unmasked; or, the Philosopher the Greatest Cheat*" (2nd S. ii. 390.) — This work may have been attributed to Bernard Mandeville, by persons unacquainted with the wide difference in its character and tendency from the immoral and licentious nature of Mandeville's productions. I find it attributed, with much greater probability, in p. 59. of a recent publication, a *Memoir of William Cookworthy*, a minister in the Society of Friends, by his grandson, George Harrison, to Beat Louis Muralt, a native of Berne, in Switzerland. In the list of this author's works in *La France Littéraire*, par J. M. Quérard, *The World Unmasked* is not to be found, but a book is there enumerated which appears to be the original of a treatise, a translation of which is contained in the same volume with that of *The World Unmasked*, 1736. The title is the following:

"Le système des anciens et des modernes concilié par l'exposition des sentiments différents de quelques théologiens sur l'état des âmes séparées du corps. Nouv. édition, augm. d'une Suite, servant de réponse au livre intitulé: 'Examen de l'Origenisme.' Amst. 1733, in-12."

'Αλιεύς.

Dublin.

Doily (2nd S. ii. 387.) — The author of *Wine and Walnuts* (vol. i. p. 149.) has the following passage concerning this old worthy: —

"Mr. Doyley, a very respectable warehouseman, whose family, of the same name, had resided in the great old house next to Hodsoll the banker's, from the time of Queen Anne. This house, built by Inigo Jones, which makes a prominent feature in the old engraved views of the Strand, having a covered up and down entrance, which projected to the carriage-way, was pulled down about 1782. On the site of which was erected the house now occupied in the same business. The dessert napkins, termed *Doyleys*, are so called, having originated with this ancient firm."

Peter Cunningham, in his charming *Handbook of London* (edit. 1850, p. 476.), describing the celebrated houses in the Strand, says:

"No. 346. (east corner of Upper Wellington Street), Doyley's warehouse for woollen articles. Dryden, in his *Limberham*, speaks of 'Doily Petticoats;' and Steele, in *The Guardian* (No. 102.), of his 'Doily suit;' while Gay, in his *Trivia*, describes a Doyly as a poor defence against the cold."

Edward F. Rimbault.

East Window in Wells Cathedral (1st S. iv. 331.) — T. Wt. writing of the serpent represented with a human head, refers to the east window in the Ladye Chapel in Wells Cathedral, and quotes the inscription on the scroll, about and below that figure. I should esteem it a particular favour if your correspondent would give me the inscriptions on the other scrolls in the window, as well as such other information as he may possess with reference to other stained glass in the cathedral.

Ina.

Wells.

Ventre St. Gris (2nd S. ii. 382.) — Such, and not *ventrè*, was Henry IV.'s celebrated oath, and the whole was, no doubt, a corruption into inoffensive sounds of some words too sacred to be distinctly uttered, of which there are so many examples in the vulgar tongue of both France and England: — *parbleu*, *morbleu*, *corbleu*, *palsumbleu*, *sandidis*, in French; in English, *zounds*, *odds boddikins*, *odds-my-life*, *egad*, *ecod*, and King Charles's "*odd's fish*," which may serve as a pendant to King Henry's *ventre Saint Gris*.

I do not guess at the words thus travestied, but T. P. *may* be right, and *Saint Gris* may represent *sang real*. But I think it very unlikely; and still more improbable is its having any connexion with *sangaree*.

C.

Motto for an Index (2nd S. ii. 413. 481.) — I would suggest "Ex uno disce omnes," or "E pluribus unum."

Henry T. Riley.

How do Oysters make their Shells? (2nd S. ii. 228.) — In answer to Mr. A. H. White I beg to refer him to *Animal Physiology*, by Dr. W. B. Carpenter, p. 137. par. 168., where he says, —

"The thickness of the shells of the aquatic mollusca depends greatly upon the quantity of lime in the surrounding water. Those which inhabit the sea find in its waters as much as they require."

And in *Beautiful Shells*, by H. G. Adams, speaking of shells in the introduction, p. v., he writes:

"Truly these mollusks, some of them live in gorgeous palaces, and the most curious part of the matter is, that from the fluids or juices of their own bodies, and from the chalky matter collected from the water, they are enabled to secrete or deposit such wonderfully constructed habitations, which after all are little more than chalk. Burn a heap of oyster shells, or any other testaceous coverings, and you get lime the same as that produced by burning the white lumps from the chalk pit; which lumps, by the way, are said to be composed wholly, or for the most part, of marine shells."

See also Cuvier, *Animal Kingdom*, vol. xii. p. 166.:

"The shells of oysters contain much less animal matter, and this matter resembles more a gelatinous substance. M. Vauquelin has found there, besides the organic matter, some subcarbonate and phosphate of lime, subcarbonate of magnesia, and oxide of iron."

Jos. Lloyd Phelps.

48. Lee Crescent.

"*Coot*" (2nd S. ii. 307.) —

"And also the mad coote."
"As mad as the coot."

This is the *Fulica altra*, the bald Coot or common Coot, Cute, Queet, bald duck, &c.

There is something in the habits of the bird which warrants the character above given of it. This bird is *extremely shy* and vigilant, and uniformly takes flight when approached; and by this, and its cries, it hinders the sportsman in his approaching other birds occupying the same pools or marshes. The same habits which are natural to the hare, particularly in the month of March, has, I conclude, given rise to the proverbial saying, "Mad as a March hare." Vectis.

Milborne Port (2nd S. ii. 111.) — See *Douglas's Election Cases*, I think vol. i., on the petition against the return for Milborne Port; it explains the whole mystery of the wheel and seven spokes.

C. R.

Importance of Ballads (2nd S. ii. 211.) — These sayings, with reference to a nation's ballads, not improbably originated with the influence which the songs of Tyrtæus were said to have had with the Spartans, when animated by them in their wars with their neighbours, the ill-used Messenians. Henry T. Riley.

Regatta (2nd S. ii. 410.) — The Ital. *regátta* for *regáta* (old form) is probably a contraction of *remigáta* (act of rowing), from *remigáre*. Thus, *ερετμος, remus, remus-ago, remigo, remigáre, remigáta, regáta, regatta.* According to Virgil (*Æn.*, lib. v.), regattas would seem to be of somewhat ancient origin. I am not aware that they have any connexion with royalty, except so far as they appear to have been patronised by Pius Æneas.

R. S. Charnock.

Gray's Inn.

There seems to be little doubt that regattas were first held at Venice. Drummond says in his *Travels* (p. 84.), in a passage quoted, under the word "regatta," in Todd's *Johnson's Dictionary*:

"This diversion seems to have taken its rise from a custom introduced by the Doge Pietro Landi in the year 1539."

And in the article "regatta" in the *Encyclopædia Britannica*, we are informed that a "regata" or "regatta" is "a species of amusement peculiar to the Republic of Venice."

As N. G. T. inquires what connection there is between regattas and royalty, I may add (on the authority of the *Encyclopædia Britannica*) that, —

"The grand regata is only exhibited on particular occasions, as the visits of foreign princes and kings to Venice."

Vespertilio.

Mayors Re-elected (2nd S. ii. 384.) — Y. J. asks if there is any instance of mayors being elected more than three times.

Simon de Bourton was six times Mayor of Bristol, between 1291 and 1305.

William Canynges, Sen., was six times mayor of the same city in the fourteenth century; and his grandson, William Canynges, Jun. (like his grandfather a great helper in the erection of the church of St. Mary Redcliffe), five times.

And lastly, Sir John Kerle Haberfield has filled the civic chair six times between 1838 and 1851.

Barrett, in his *History of Bristol*, mentions one Roger Turtle enjoying the dignity seven times. But as a period of forty-six years elapses between his first and his last election to the office, it seems likely that at the later period it was filled by another person of the same name, probably his son.

There have been several Lord-Provosts of Edinburgh elected more than three times to the office.

J. K. R. W.

Derivation of Pamphlet (2nd S. ii. 409.) — The following curious notice concerning pamphlets is from the *Philobiblion*, ascribed to Richard de Bury, Bishop of Durham; but written by Robert Holkot, at his desire, as Fabricius says, about the year 1344 (*Fabr. Bibl. Medii Ævi*, vol. i.); it occurs in the eighth chapter:

"Sed revera libros non libras maluimus; codicesque plus dileximus quam florenos: ac Panfletos exiguos phaleratis prætulimus palescedis."

Edward F. Rimbault.

Leaning Towers (2nd S. ii. 456.) — Under this heading, C. says, "I should like to know more of the *crooked spires* of Yarmouth and Chesterfield, whether they were actually, or only *apparently* crooked?" As regards Chesterfield spire I remember reading, some years ago, in an early number of *The Penny* or *Saturday Magazine*, neither of which I can refer to at present, an account of which I will give the substance. The church at Chesterfield was built by a native of that place, whose name and the date I forget; and he is reported to have actually lost a considerable sum of money in building it. When he had completed it, the authorities of Chesterfield found he had not added a spire, but finished at the top of the tower; and as the builder and architect (both one and the same person) refused to add a spire, alleging his loss by the church, the corporation took counsel of the Attorney-General; who gave his opinion that a spire was as much a part of a church as the tower, and, consequently, the builder must finish his contract by adding the spire. Nothing daunted, the builder thus reasoned, "If I must add a spire, there is nothing to say of what material it is to be built, or on what plan." So he erected the present remarkable spire, rising to the altitude of 230 feet. This spire he constructed of wood on geometrical principles, and produced an optical illusion; by which, from whatever point it is viewed, it appears to be hanging over, ready to fall on the observer's head. When the scaffolding was removed, and the spire first exposed to view, the corporation were much alarmed, and the people at first refused to go into the church. In this dilemma, the authorities applied to the builder to take it down, and they would pay him handsomely; but he replied, "that he had put it up against his own wish, and by their compulsion; so, if they wanted it down again, they had better set to work and pull it down themselves:" adding, "that although they could not see its beauties, the time would come when his ingenuity would be appreciated." M. C.

Bishop Butts (2nd S. ii. 17.) — I think E. D. B. claims too early a date for the Butts family at Shouldham Thorpe. I have consulted numerous deeds and covert rolls, but do not find the name earlier than Henry VIII. William Butts held his first court for West Derham Abbey Manor in Watlington, 32 H. 8., as "Firmarius Dñi Regis;" his son William Butts held his first court for Shouldham Thorpe M., 11th Elizabeth, it being before that in the Gawsels. I should be glad to communicate with E. D. B. on the subject. G. H. D.

Horse-talk (2nd S. i. 335. 395.) — In Northumberland, the hint given by a carter to his horse that he must mend his pace is *heck, heck.* Henry H. Riley.

Family of Noyes (2nd S. ii. 169.) — The manor of *Blackswells* was in Chessenbury, Whiteparish, &c. I have since discovered that Joan, the wife of William Noyes (of Ramsbury House), was daughter and heiress of *Nicholas Bacon* of Whiteparish, &c., whose will was proved at Doctors' Commons, Nov. 3, 1599, and the estates in question were her inheritance. (The fine passed in 1614 appears to have been to settle the title on the conclusion of a Chancery suit with John Bacon and Wm. Rynge.)

William Noyes, I find, was brother of Peter Noyes of Weyhill, and his son William was ætat. 40 in 1632. Memor.

A Packman's Stone (2nd S. i. 15. &c.) —

"I'll tell you a tale of Jamie the packman,
Ye cou'd not but ken gleid * Jamie Cunningham,
As he was travelling within a mile of Tunningham,
He sat down at a fald-dyke for to ease his back,
'Twad bursten our mare to have carried his pack.
As he was rising to gang some miles farther,
He hitch'd his pack o'er his left shoulder;
The swing of the pack brought him to the ground
And choak'd him dead: the laird of the ground
On the very spot where his servants found him
Put up a stane with this memorandum:
Whate'er come of the pack,
Spend ay the ither plack,
And let ne'er your gear o'er gang you,
Keep ay your back light,
And your pack tight,
And then it never will hang you."

(Dialogue between the *Tinklarian Doctor* and his *Grandam*, in a *Collection of Scots Poems on several Occasions*, by the late Mr. Alexander Pennecuik, Gent, and others. Edinburgh, 1756.) G. N.

Epitaph at Abinger (2nd S. ii. 306. 397.) — I have met with an older version than either of these; it occurs in the graveyard of Barnwell Priory, near Cambridge, over the remains of John Holmes, who died Dec. 6, 1796, aged seventy-two years. It differs from those given principally in the first line, which runs:

"My Sledge and Hammer lie reclin'd."

I also met with it, with some little variation, at Carisbrook, in the Isle of Wight. J. Eastwood.

Husbands authorised to beat their Wives (2nd S. ii. 108. 219. 297. 359.) — The practice of husbands correcting their wives seems to have been common on the Continent as well as in England. In the *Cent Nouvelles Nouvelles*, and other works of the period and later, we find that naughty wives were corrected with the *birch* after the approved scholastic fashion. In England, even, daughters of marriageable age were whipped by their mothers, so late as the time of Dr. Johnson, who is said to have approved of the practice. T.

* Squint-eyed.

Rue (2nd S. ii. 351.) — Miller (*Gard. and Bot. Dict.*, Lond. 1807, says, "This herb was anciently named in English *Herb Grace*, or *Herb of Grace*." Warburton says that it had the latter name from its having been used in exorcisms. When Ophelia, in *Hamlet*, says to the Queen, "There's rue for *you*, and here's some for *me*; we may call it Herb of Grace o' Sundays:" — the fair moralist has no reference to this plant being used in exorcisms performed in churches on Sundays; but means only that the queen may, with peculiar propriety, on Sundays, when she solicits pardon for that crime which she has so much occasion to rue and repent of, call her rue *herb of grace*. It was, indeed, the common name for rue in Shakspeare's time; and Greene, in his *Quip for an Upstart Courtier*, has this passage:

"Some of them smiled and said, *rue* was called *herbe grace*, which though they scorned in their youth, they might wear in their age, and that it was never too late to say *miserere*." (Malone and Henley in Steevens's *Shakspeare*.)

See also the lines beginning, —

"Here did she drop a tear,"

in *Richard II.*, where the gardener is speaking of the queen. Also *Winter's Tale*, where Perdita says:

"Reverend Sirs,
For you there's rosemary and rue; these keep
Seeming and favour all the winter long.
Grace and remembrance be to you both."

Perhaps the above may lead to the origin of its use. Query, may it not be placed in the dock as a preventive against fainting? R. S. Charnock.

Gray's Inn.

Canonicals worn in Public (2nd S. i. 82. 521.) — At Bideford, in North Devon, some thirty years ago, the clergyman always appeared in canonicals, when on the road to church on Sundays. It is still the practice to do so in some parts of Northumberland at the present day.

Henry T. Riley.

Barony of Molingaria (2nd S. i. 149.) — May not this possibly be Mullingar, in Ireland?

Henry T. Riley.

Miscellaneous.

NOTES ON BOOKS, ETC.

As surely as the scarlet holly berries flashing in the hedges portend in the country the approach of Christmas, so surely do books, handsomely illustrated and gorgeously bound, announce in "the Row" that the Season of gift-making is at hand. One of these heralds of Christmas is now before us, in an edition of Sir W. Scott's *Lord of the Isles, with all the Introductions and the Editor's Notes, and illustrated by numerous Engravings on Wood, from Drawings by* Birket Foster and John Gilbert. It is indeed altogether a very beautiful volume. Scott's poetry is the very poetry for artists to illustrate; and with a subject so congenial to their pencils, Birket Foster and John Gilbert may well be depended upon for a series of clever and artistic pictures. They have done their work well; and set off as it is by the united efforts of printer and binder, the *Lord of the Isles* is a book worthy of the Season.

He who has the gift of investing the realities of History with the charms of its Romance will find his reward in many readers. This gift is obviously in the hands of Mr. T. Adolphus Trollope, and consequently *The Girlhood of Catherine de Medici* will be perused with delight by many who would have turned away, with indifference at least, from the same facts if presented to them by a mere Dryasdust. The subject is indeed an interesting one, and, if we agree with Mr. Trollope, that "Catherine — exceptional portent as she has been considered — was in truth but the normal and natural product of her time," let us hope that he is right in his second conclusion, and be thankful for it, "that a moral deformity so monstrous could not be generated by the social life of our own day."

We have before us just now two works, both calculated to minister to the growing taste for natural history, and consequently in some measure alike; but in their treatment essentially different. The first, by Mr. Noel Humphreys, is entitled *Ocean Gardens: the History of the Marine Aquarium, and the best Methods now adopted for its Establishment and Preservation.* The work is illustrated with twelve plates printed in colours, and is a handsome and instructive volume for beginners. The other will delight the more advanced students. It is the *Second Part of* Mr. Gosse's *Manual of Marine Zoology for the British Isles.* It completes this profound naturalist's history of our Marine Fauna; is illustrated, like its predecessor, with no less than three hundred and thirty-nine figures, is distinguished by the same minuteness and accuracy of description, and forms a volume which no one who possesses a Marine Aquarium should be without.

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Notices to Correspondents.

Owing to the number of Replies to Minor Queries *waiting for insertion, we have been obliged to postpone many interesting papers, among others,* Queries respecting Theosophists and Mystics; Mr. Marshall's *paper on* Stock Frosts; Mr. Sidney Gibson *on* Traditions through few Links; *and a very curious* Description of an Early Alchymical MS., *by* Cuthbert Bede.

The Stray Notes on Curll *having been interrupted by the necessity of further researches on one or two points will be resumed in our new volume.*

O. B. *will find the information of which he is in want respecting the* Bar of Michael Angelo *in our* 1st S. ii. 166.

J. V. *Is our Correspondent sure that the article was not inserted? He has not mentioned the subject, so we cannot at present state whether it appeared or not.*

E. W. (Hereford) *will find the proverbial saying* "A Roland for an Oliver" *treated of in our* 1st S. i. 234.; ii. 132.; ix. 457.

Ignoramus. *Tennyson's allusion is to Margaret Roper, daughter of Sir Thomas More.*

J. E. S. *The Works of Nicolo Machiavelli were translated into English in* 1675, *folio; also by Ellis Farneworth, in* 2 *vols. 4to.,* 1762, *and* 4 *vols. 8vo.,* 1775. *The London second-hand booksellers would probably furnish a copy.*

E. H. A. *The word* "*Adamson*" *is clearly a misprint. The reference is no doubt to Alexander Adams, author of* Roman Antiquities. *The editor of* Memoirs of Strange and Lumsden *did not revise the last few sheets.*

Erratum. — 2nd S. ii. 386. col. 1. l. 27. *after Alexandere dele the full stop. It is* "*a booke of Alexandre Nowell's.*"

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LONDON, SATURDAY, DECEMBER 20, 1856.

Notes.

DESCRIPTION OF A CURIOUS ILLUMINATED MANUSCRIPT RELATING TO THE PHILOSOPHER'S STONE.

On rising ground to the right hand of the road leading from Powick to Pixham Ferry (Worcestershire), there is a fine old gabled house, — semi-farm and semi-mansion, — which, till within these seventy years, was called the Moat-House, but is now known by the name of the White House. It is still kept up in its old-fashioned style, and contains a fine staircase, tapestried room, and many objects of interest. A few years ago the widow of the last proprietor was turning out the contents of an old bookcase, when, concealed behind some black-letter folios, she discovered a roll of parchment. Of its history she can give no account. Setting high store by it, she has preserved it with the greatest care. Many of those whom she has favoured with a sight of it have wished to purchase it, and, failing that, to make a copy of it. This has always been refused. I, however, am more fortunate; and she has, most kindly and politely, placed her treasure in my hands, in order that I may make a copy of it.

It is mounted upon wooden rollers, and is of unusual dimensions, being ten feet ten inches in length, and fifteen and a half inches in width. The roll consists of seven pieces of parchment stitched together, and is in as good preservation as though executed but yesterday. The curious designs are painted very artistically, and with most elaborate care; the colours are bright and varied, and adorned with gold and silver, laid on in the way peculiar to all illuminated works, the secret of which appears now to be lost. A friend, well versed in ancient manuscripts, conjectures the date of this production to be a few years prior to the Reformation.

To give a lucid description of this curiosity is no easy matter; but, in the absence of the pencil's aid, I will endeavour to give an idea of it by my pen.

At the top of the scroll, in a waving riband, is printed EST : LAPIS : OCCVLTVS : SECRETO : FONTE : SEPVLTVS : FERMENTVM : VARIAT : LAPIDEM : QVI : CVNCTA : COLORAT. Then comes the upper portion of the figure of a man, with a white cap, brown hair and beard, and robe of a grey colour edged with pink, bound at the waist by a pink sash. This figure is the largest on the roll, measuring twenty-three inches from the top of the cap to the ends of the fingers. He carries a large double-handled vessel, eighteen and a half inches high, partially filled with a wavy light fluid. From the stopper proceeds spots, as of blood, which pervade the vessel, and are labelled in three places, SPERITVS : ANIMA. In the neck of the vessel a toad is spouting forth a red fluid, five feathers being ranged around. On the handles of the vessel is written, YE : MVST : MAKE : WATER : OF : Y^E : EARTH : & : EARTH : OF : Y^E : AYRE : & : AYRE : OF : Y^E : FIER : & : FYER : OF Y^E : EARTH. The body of the vessel is filled with eight circular pictures, ranged in a ring. They are chained to each other, and are also attached by chains to a book, which forms the centre of a central circular picture, in which two robed figures, apparently ecclesiastics, are passing their hands over the chains, and clasping the book. Round this is written SPERITVS : ANIMA : CORPVS : SPERITVS : ANIMA : CORPVS : SPERITVS : Aqua : of : Aqua : Anima.

The eight surrounding circles are thus filled:

No. 1. Two nude figures, apparently Adam and Eve, standing on a greensward, with the tree of life behind them. In the sky are the sun and moon, from whence flow red streams down to the breasts of the man and woman. A bird is flying from the tree. By the man stands a figure in a short blue dress, holding a red line from the man's head. At the man's feet is a winged dragon; at the feet of the woman, a red and green lion. By the woman is a figure in red and yellow drapery, with something like wings: she holds an upraised hammer, as though about to strike the woman. This picture is bound to the central picture, not by a chain, as are the other seven, but by a band, on which is written, "Prima-Materia." Around the picture is the inscription, "Speritus . Anima . Corpvs . Leo . Rubens . Viridis."

No. 2. Four friars are holding an alembic, over a circular erection having three openings in the front, which is repeated in the other six, and which I will call a furnace: on it is written "Solutio." Within the alembic are the figures of the man and the woman, floating in a light substance, and fused together, as it were, at the legs. Above them is a bird, and drops of red — which drops are repeated in the alembics in the other pictures. Around is the inscription, "The . Soule . forsooth . is . his . Sulpher . Not . Breninge."

No. 3. The figures are in the alembic, as before, though in a red fluid; but on it is a retort, from which proceeds a human figure standing in a *vesica piscis* of gold, with the bird flying towards three smaller alembics, placed upon a stand near to the furnace, on which is written "blacke," and from whose door proceeds fire. Three friars stand to the left, with upraised hands as though in astonishment. Around is the legend, "Acalido . & . Humido . Primo . Ex . illis . Pasce . Quoniam . Debilis . Sum."

No. 4. Three friars have hold of the alembic, in which are the figures of the man and woman, as before, in a light fluid, and with a bird flying over each. On the furnace is inscribed "blacker," and on the stand by its side are two small alembics,

on which are perched a bird and a human figure. Around is the inscription "Leniter . Degestus . Animatus . Sum . Exalta . Me . Grassioribus."

No. 5. One friar holds the alembic, and bears in his other hand a smaller alembic. Three other friars kneel, as though in adoration. Within the large alembic are the figures of the man and woman; though here, his legs are twined around hers, and she stands up between them with clasped hands. Two birds fly above them. On the furnace is written, "& : blacker :". Around is the legend "Exalto . Sepera . Subtilia . Me . Vt . Posim . Reducere . Ad . Simplex."

No. 6. The figure of the woman, standing up in a light fluid, is the only figure on the alembic. About it are five friars. On the furnace is "white :"; around is the legend "Sitio . Deficio . Pota . Me . Me . Albifica."

No. 7. In the alembic, the figure of the woman, nude, with floating hair, and hands crossed over her breast. Six friars stand around, three of whom hold smaller alembics. On the furnace is "white;" around is the legend "Vidui . Sumus . & . A . Dono . ꝓpria . flōsatꝰnos . Ad . Spû . Reduct . Vt . Corpus . Nos . Amplectatur . & . Nobis . Fiat . Amicabille."

No. 8. The woman in the Alembic, as in the last. Seven friars stand around, three of whom hold small alembics. On the furnace is "& . white." Around is the legend "Leniter . Cum . Igne . Amicabili . Fac . Vt . Aliqua . Viatentia . Nos . Separare . Non . Possit."

At the base of the vessel containing these pictures is a black ellipse, bordered with white, on either side of which is written, "ye blacke Sea: ye blacke luna:" — "ye blacke sea: ye blacke Soll:". At the foot of this, in red letters, is HERE : IS : Yᴱ : LAST : OF : Yᴱ : WHIT : STONE : & : Yᴱ : BEGINING : OF : Yᴱ : RED : STONE.

Then follow these lines:

"Of the Sunne take the light
The red Gum that is so bright
And of the Moone doe alsoe
The white gum there keepe to
The Philosophers sulphurs wife
This Ycald withouten strife
Kibert and a Kivert I celd allso
And other names many mō
Of him draw a white tincture
And make them a Mariage pure.
Between ye husband and ye wife
Yspowsed with the water of life
But of this water you must beware
Or else thy worke will be full bare
He must be made of his owne kinde
Marke you well now in thy minde
Acetum of the philosophers men call this
And water abiding so it is
The Maids Milk of the dew
That all our worke alone renew.

"Terra Stat Vnda Lauat Pir.

"The Spirit of life called allso
And other names many moe
The which causeth our generation
Betwixt the Man and the Woman
Soe lookt that there be noe division
Be there in the Coniuntion
Of the Moone and of the Sonne
After the Marriage is begun
And all the while they be a wedding
Give him to her drinking
Acetum that is good and fine
Better to him than any wine
Now when this Marriage is done
Phillosophers call this a stone
The which hath great Nature
To bring a Stone yt is pure
Soe he have kindly nourishing
Perfect heate and decoction
But in the Matrix where the bee put
Looke never the vessell be unshut
Till they have ingendred a Stone
In all the woorld is not such a one.

"Purgat Spiritus Intrat."

Between these verses is represented the black opening of a furnace mouth, from the upper part of which is issuing golden flame. Below this are ten substances with ramifications (like diagrams of the brain) labelled alternately "Spr̄" and "Anā." From this descends a long-haired human figure with the legs of a toad (who is labelled Spr̄), who is falling down upon the figure of a very red man, standing (in the attitude of a hornpipe dancer) in a golden aureola. In the left hand corner is the golden head of the sun, with two feathers (labelled Spr̄, Anā) issuing from its mouth. In the right hand corner is the silver crescent moon, with three feathers crossed and labelled Spr̄, Anā. On either side of the red man is a figure of a Friar, with an inverted Alembic, standing in a turret, labelled "2 Bibinge." "3, Bibinge." There are five other similar turrets, similarly labelled, divided from each other by battlemented walls, which enclose a heptagonal space filled with water, labelled Spr̄, Anā. In the centre of this grows a trunk of a tree (labelled Spr̄), around which are twined two vine tendrils covered with bunches of grapes; this trunk is surmounted by the red man aforesaid. Standing nearly up to their knees in the water, and holding on to the vine branches, are nude figures of a man (also very red) and a woman, both labelled "Corpus." They have both placed their mouths to bunches of grapes; by the man's head is the figure of the sun; by the woman's, the moon. Of the five remaining turrets, three are filled by Friars, holding up alembics; the fourth contains a robed figure of a bearded man wearing a peaked cap like to those of Henry VI.'s time, and holding up an alembic; while the fifth contains the figure of a woman, holding an inverted alembic, and wearing a turbaned head-dress (in shape not unlike the dome of St. Paul's), from the top of which falls long drapery, passing round the body, and over the left arm — like the lawn falls to the head-dresses of ladies in Edward IV.'s reign. All

round about the turreted heptagon are feathers, labelled Spr̄ Anā. At its base is written — "The White See: The White Luna: The White Soll." Its base rests on an ornamented shaft, on which is written "Terra fier Stat;" and then "fyer — terra Terra." This shaft is embraced by a bearded nude figure, labelled "Terra." On his right is the nude figure of a winged man; on his left the nude figure of a man (labelled Anā—oyle,) standing in a golden-rayed aureola. The two last figures are of smaller dimensions than the central one; all three stand nearly up to their knees in a reddish fluid, marked Spr Anā; which is enclosed by battlemented walls, ranged in the form of a square. Towers are at the four corners; the first labelled "Terra Stat;" the second "Vnda Lauat;" the third "Pir Purgat;" and the fourth "Spr Intrat." All support alembics, respectively labelled "Dry" (with a dark fluid): "Cold," (with a light fluid): "Hot" (with flames): and "Moyst" (with grey fluid, and a bird); and respectively surmounted by labels, on which is printed "EARTH — WATER — FYER — AYER." In front of the lowest range of battlements is written "The Red See: The Red Luna: The Red Soll." Below this is a large green dragon vomiting a toad. Beneath, "Here is the fume Called The Mouth of The Collkicke;" and on the toad's side, "The tininge Venume." On a scroll beneath is written: —

"On the ground there is a hill
Allso a Serpent in a well
His Tayle is longe with wings wide
Allready to flye by euery syde:
Repayre the well fast about
That the Serpent gett not out
For if that he bee there agone
Thou losest the Vertue of the Stone
What is the Stone thou must know here
And allsoe the well that is soe cleare
And what is the Dragon with his tayle
Or else thy worke shall little avayle
The well must bren in water cleare
Take good heede for this thy fyer
The fyre with water Brente shalbe
And water with fire wash shall hee
Thine earth on fire shal be pitt
And water with the eyre shalbe knitt.

"Thus you shall goe to putrifaction
And bringe the Serpent to redemptiō
First he shalbe black as crow
And Downe in his Dene shall lye full low
Swolne as a toade yt lyeth on the ground
Blast with bladers sitting soe round
And shalbe Burst and ly full playne
And thus with craft the Serpents slayne
He shall change collers many a one,
And turne as whit as whall by bone
With the water hee was in
Wash him cleane from his sinn
And lett him drinke alite and lite
And that shall make him fayre and whit
The which whitnes is euer abydinge
Loe here is the very full finishing
Of the white Stone and the red
Here truly is the very deede."

Beneath the scroll bearing these lines is the mouth of a furnace, from whence issue flames; in front of it, a label inscribed "Ye Mouth of Colrick: Beware"; and, on either side, a red and green dragon *rampant* ("The Red Lyone — The Grene Lyone.") Beneath, is the inscription: "HERE IS YE LAST OF YE RED AND YE BEGINING TO PVT AWAYE YE DEAD YE ELEXIR VITA."

CUTHBERT BEDE, B.A.

(To be concluded in our next.)

LONGEVITY; AND TRADITIONS THROUGH FEW LINKS.

A person living in 1847, then aged about sixty-one, and who may be living still, was frequently assured by his father that, in 1786, he repeatedly saw a person named Peter Garden, who died in that year at the age of 127 years; and who, when a boy, heard Thomas Jenkins give evidence in a court of justice at York, to the effect that, when a boy, he was employed in carrying arrows up the hill before the battle of Flodden Field.

The battle was fought in - - - -		1513
Thomas Jenkins (who is mentioned in Markham's *History of England*) died a few years after the Great Fire of London, at the age of - - - - - -	169	
Deduct for his age at the time of the battle of Flodden Field - - - - - -	12	
		157
Peter Garden, the man who heard Thomas Jenkins give his evidence, died at -	127	
Deduct for his age when he saw Jenkins -	11	
		116
The person whose father knew Peter Garden was born shortly before 1786, or 70 years since - - - - - - -		70
		A.D. 1856

So that a person living in 1786 conversed with a man who knew a man that fought at Flodden Field.

I do not see that any makers of Notes on remarkable instances of longevity have communicated to the columns of "N. & Q." examples from the *Scrope and Grosvenor Roll* (edited by Sir Harris Nicolas),—the record of that celebrated cause in the reign of Richard II., between Richard Lord Scrope of Bolton and Sir Robert Grosvenor, ancestor of the present Marquis of Westminster, for the right to bear the shield "*azure*, a bend *or*;" in which suit, the parties interested first appeared at Newcastle-upon-Tyne before Commissioners of the Court of Chivalry, on Aug. 20, 1385, when Richard II. was in the north on his campaign against Scotland. Amongst the deponents on either side were most of the heroes and statesmen of the age; and amongst the noble and

knightly deponents who gave evidence in the following year (1386) were the following centenarians: viz. —

Sir John Sully, Knight of the Garter, and a distinguished soldier of the Cross, a venerable hero, who was then, by his own account, 105 years of age, and had served for eighty years, and been in all the principal battles, down to the campaign of Aquitaine. He is supposed to have died in his 108th year.

Sir John Chydioke, ancestor of the noble families of Arundel of Wardour and Stourton of Stourton.

And (most remarkable of all), John Thirlwall, an esquire of an ancient Northumbrian house, deposes to what he heard from his father, who died forty-four years before, at the age of 145.

Another example of longevity is derived from a parish not far distant from Thirlwall Castle, and belonging to days less remote. When recently at Irthington (a village on the Cambrian river Irthing, near the line of the Roman wall), I saw the register of the burial of Robert Bowman, one of the most remarkable of the long-lived yeomen of that parish, who died in the year 1823 at the age of 118.

I conclude with a Query: it relates to a remote but memorable personage of English history, Edgar Atheling. William of Malmesbury (*Gesta Reg. Angl.*, lib. ii. s. 228.) speaks of him as living, after his many reverses of fortune, retired in the country, in old age, at the time the good monk was writing his history; which he is supposed to have done between the years 1114 and 1124. His words are:

"Edgaro, qui post occisionem Haroldi a quibusdam in regem electus, et vario lusu fortunæ rotatus, pene decrepitum diem ignobilis ruri agit."

It was in 1068, that the illustrious fugitive, who had been elected king by the Witan at London on Harold's death, was received by King Malcolm in Scotland, where he seems to have remained until 1075, when he embarked on his ill-fated voyage to England, and was conducted to William in Normandy, by whom he was generously treated. Eleven years afterwards he obtained permission to go to the Holy Land; but, in 1091, he paid the penalty of his attachment to Robert Duke of Normandy, and, being deprived of his estates in Normandy by William Rufus, was again driven to take asylum in Scotland. Now it has been said that he is identical with the Edgar Atheling who occurs on the Great Roll of the Pipe for the year 1158 (4 Hen. II.), as rendering account in Northumberland for twenty marks of silver; and on the same Roll for 1167 (13 Hen. II.), as rendering account for two marks; and, if so, his age at that time cannot be taken at less than 120 years. This is assuming that he was only eight years of age when, in 1057, he was brought as a child to the court of Harold. Have any of your readers Notes elucidatory of this point?

Wm. Sidney Gibson,

Tynemouth, Nov. 1856.

POPULAR DELUSION.

"Il n'est pas mauvais qu'il y ait une erreur commune qui fixe l'esprit des hommes; par exemple de la Lune, à qui on attribue changemens des temps, le progres des maladies, &c. Car quoi qu'il soit faux que la lune fasse rien a tout cela, cela ne laisse pas de guerir l'homme de la curiosité inquiete des choses qu'il ne peut savoir qui est une des maladies de l'esprit humain." — *Pascal*, quoted in *Menagiana*, Amsterdam, edit. 1683, p. 303.

It is singular that the moon's influence both in respect to changes in the weather and in diseases should have continued so long prevalent in society, even granting it had been only since Pascal's time that the fallacy of the doctrine was understood. How many sensible people at the present day watch the moon's change, mark her new appearance, and from her different phases in the course of the month indicate to themselves the regulation of their in-door proceedings and out-door operations. Notwithstanding the discoveries of modern science and the light of a rational philosophy, such persons will still be found clinging to their old notions, and pursuing the same course, reminding us of "Richard Saunders" at the auction. "However, I resolved to be the better for the echo of it, and though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a little longer." To speculate on the various reasons which have been assigned for this state of things would be an endless task. The lessons of the ancient astrology that once ruled mankind so extensively, though not now formally appealed to, have no doubt bequeathed to us liberally of their impressions, and a century or two may yet elapse before these become entirely effaced. Could we all, like the ingenious Pascal, possess the power of converting a superstition into a virtue, we might remain easy in our ignorance, but we may consider it more safe to trust to such a letter as the following which lately passed through the newspapers between a gentleman in Edinburgh and the astronomical professor in the University of Glasgow, as our guide: —

"Observatory, July 5, 1856. Dear Sir, I am in receipt of your letter regarding the supposed influence of the moon on the weather. You are altogether correct. No relation exists between those two classes of phenomena. The question has been tested and decided over and over again by the discussion of long and reliable meteorological tables, nor do I know any other positive way of testing any such point. I confess I cannot account for the origin of the prevalent belief. You are welcome to make any use you please of this note. Yours very faithfully, J. P. Nichol."

With regard to the moon's influence in diseases,

corporeal and mental, the teachings of astrology are certainly of a most extraordinary kind. To mention but a small portion of the "ills flesh are heir to," of which *Luna* gets the blame, as enumerated in *Livre D'Arcandam par Avger Ferrier, Medecin, Lyon*, 1625, would of itself be sufficient for us to pray that she might be obliterated from the face of heaven:

"Apostumes de matieres humides, fistules, imbecilité d'estomach et de reins, folie provenante de trop aimer, mal de Naples avec ses supposts, et de venins — sur l'eau, sur le phlegme, sur ses sueurs, et semblables superfluitez, vertigo ou tournement de tete, legereté de cerveau semblable a folie, folles imaginations, empeschemens de langue, phthisis, excoriations des jambes, pieds et mains, et autres qui ont causes latentes, et reviennent par certain temps," &c.

It is no doubt from the remnants of such a wretched philosophy that many yet will not administer medicines to themselves, nor let blood except under a particular state of the moon. I believe no intelligent physician would now hesitate to prescribe to his patient till he had consulted the age and aspect of the planet, and as in bodily diseases, so may it be similarly predicated in reference to those of the mind. A gentleman of the highest information who had long the superintendence of a large asylum for the insane, stated to me that he could never discern any difference in the condition of those afflicted with this malady when the moon was at the *full* more than at any other of her periods, and that he had no faith in the common dogmas entertained. This being the case, may not such phrases as "lunatics" and "moon-struck" with propriety be discarded from our language, in their usual acceptations? G. N.

JESSE ALTAR IN ST. CUTHBERT'S CHURCH, WELLS.

The church of St. Cuthbert in Wells is a large building chiefly of the Third Pointed Period, and consists of a nave, aisles, chancel, and north and south transepts. The western tower is known as one of the finest examples of tower architecture in Somersetshire. On each side of the chancel, and in each transept, are chantry chapels with separate dedications. In the year 1848, Mr. H. Powell, the then churchwarden, commenced some extensive restorations, and in the course of his labours made some most interesting discoveries. Against the eastern wall of each of the transeptal chapels were found reredos, brought to light on removing the plaster from the walls. Each reredos consisted of tiers of niches with canopies, &c., the sculptured ornaments of which were of the richest and most elegant designs. That in the south transept was apparently of a later date than the other, and not so elaborate in its details. It was intended to illustrate the genealogy of our Lord. At the base was the recumbent figure of Jesse, from whose body the stem could be traced, and no doubt ran through the whole series of statues which formerly stood in the niches above. The figure of Jesse was boldly and beautifully carved; but portions of this, as well as the ornamental canopies, &c., where they projected from the wall, had been chopped off, the figures broken into fragments, thrown into the niches, and then plastered over, so as to present an even surface,— an example of the mischiefs effected by the iconoclastic Vandals of the Reformation. Nothing was known of the history of these beautiful remains until a short time since, when the following curious document was found among the city records: —

"The Model of ye Blessed Virgin's Alter Piece.

"An Indenture made betwixt Mr William Vowell, Master of ye Towne of Wells, Willyam Stekylpath and Thomas Coorset of the one parte (Chosen Wardens for Our Ladye's Alter) and John Stowell ffreemason of the othor parte; For the makinge of the frounte of the Jesse at our Ladyes Alter at St. Cuthbert's Church in Welles aforesaide.

"This Indenture made at Welles in the Shire of Somerset ye 25th daye of Febȳ in ye yeare of our Lord 1470 and ye yeare of Kinge Henrye ye VI from ye beginninge 49 betweene Mr William Vowell Master of ye City of Welles, William Stekylpath and Thomas Coorset, Wardens of our Ladye's Alter in the Church of St. Cuthbert in Welles foresaid on that one parte, and John Stowell of Welles foresaid ffreemason on that other parte. Witnesseth that the said John Stowell hath take to make and shall make or do to be made well sufficientlye and workemanly and pleymorly performe and within 16 Moneths next suing the date of this Indenture. All the Workmanshipp and Masonry Crafte of a Frounte Innynge to ye Alter of our Ladye within ye Churche of St. Cuthbert in Welles foresaid in ye South Ile of the same; The which Frounte shall extend in breadth fro the Koyne of the Arch beinge the North parte of the said Alter unto the Augill beinge in ye south side of the Alter foresaide. Alsoe ye said Frounte shall arise in heighte from the groundinge of ye saide Alter unto the Wall plate of ye yle foresaid or else littlelake so as it may moste convenyentlye be proportioned and moste stablish'd. In which Frounte shal stand three stagis of Imagery accordinge to ye geneology of our Ladye wyth theire basyngs, hovelis and tabernaclis, well and workmanlye made and wroughte. There shal alsoe arise from the basyngs of ye said Frounte bytwene Image and Image, Coorses well and workemanlye wroughte trayles runninge in the said Coorses accordinge to the workes foresaid with two wyngis comyinge out from the said frounte after the bredth of the Alter, freight with Imagery such as can be thought by the Master and his brothers moste accordinge to the story of ye saide frounte. In ye lowest p'te of ye whiche stagis shall be a Jesse; the which Jesse shall linially runne from Image to Image through all the foresaid frounte and coorses as workmanly as it can be wroughte. To all the whiche workes and businesse the foresaid John Stowell shall finde or do finde all maner of Stuffe, as well freeston fair and profitable as rough stone, lyme, sand, yron, lead and scafold Tymber and all other stuffe necessary to the said workis to be had. For the which workmanship and stuffe as it is above writ the foresaid John Stowell shall have and receyve of the said Maister or Wardens or theire deputies Forty poundes in good and lawful money

of England, in suchewise and at suche tymes as it sayth hereafter: First at the sealinge of this Indenture, forty shillinges and after that weekly as it may be understood that the worke goeth forth. All the residue to be paid at the end of the foresaid weeks, save alwayes before that the said Maister and Wardens have remayninge in their hands till the foresaid workis bee perfectlye ended five pounds. For all the whiche Covenants well and trulye to be performed the said John Stowell bindeth himselfe his eyres and his executors by obligation in Twenty pounds to be payd to y^e^ said Mr. William Vowell or to his assignees so that the sayd John breake any of the Covenants foresaid. In witnesse whereof the said partys foresaid have putt theire seales &c."

INA.

THE TWELVE SIXES OF MAN'S LIFE.

I copy the following quaint and curious verses from a *Salisbury Primer*, with this title:

"This prymer of Salysbury vse is set out a long withoutony serchyng, with many prayers, and goodly pyctures in the kalender, in the matyns of our lady, in the houres of the crosse, in the vii psalmes, and in the dyrge. And be newly enpryted at Parys. M,D,XXXiij."

It is, of course, black letter. Each month in the calendar at the beginning has a verse on a separate page, embellished with an appropriate woodcut.

"*Janvarivs.*

The fyrst vi. yeres of mānes byrth and acge.
May well be compared to Janyuere.
For in this month is no strēgth no courage.
More than in a chylde of the aege of vi. yere.

"*Febrvarivs.*

The other vi yeres is lyke Febrvary.
In the ende ther of begynneth thesprynge.
That tyme chyldren is moost apt and redy.
To receyue chastysement, nurture, and lernynge.

"*Martivs.*

Marche betokeneth te vi yeres folowynge.
Arayeng the erthe wt pleasaunt verdure.
That season youth careth for nothynge.
And without thought dooth his sporte and pleasure.

"*Aprilis.*

The next vi yere maketh foure and twenty.
And fygured is to ioly Apryll.
That tyme of pleasures man hath moost plenty.
Fresshe and louyng his lustes to fulfyll.

"*Mayvs.*

As in the month of Maye all thyngis in myght.
So at xxx yeres man is in chyef lykyng.
Pleasaunt and lusty to euery mannes syght.
In beaute and strength to women pleasyng.

"*Jvnivs.*

In June all thyng falleth to rypenesse.
And so dooth man at xxxvi yere olde.
And studyeth for to acquyere rychesse.
And taketh a wyfe to kepe his householde.

"*Jvlivs.*

At xl yere of aege or elles neuer.
Is ony man endewed with wysdome.
For than sorthon his myght fayleth euer.
As in July dooth euery blossome.

"*Avgvstvs.*

The goodes of the erthe is gadred euermore.
In August so at xlviij yere.
Man ought to gather some goodes in store.
To susteyne aege that than draweth nere.

"*September.*

Lete no mā thynke for to gather plēty.
Yf at liiij he haue none.
Nomore than yf his barne were empty.
In Septembre whan all the corne is gone.

"*October.*

By Octobre betokeneth lx yere.
That aege hastely dooth man assayle.
Yf he haue ought than it dooth appere.
To lyue quyetly after his trauayle.

"*November.*

Whan man is at lxvi yere olde.
Whiche lykened is to bareyne Nouēbre.
He wereth onweldy, sekely, and colde.
Than his soule helth is tyme to remēbre.

"*December.*

The yere by Decēbre taketh his ende.
And so dooth man at thre score and twelue.
Nature with aege wyll hym on message sende,
The tyme is come that he must go hym selue."

HENRY KENSINGTON.

Minor Notes.

Proverbs as illustrating National Character. — As commentary upon Bacon's remark, "The genius, wit, and spirit of a nation are discovered by their proverbs," may I propose a collection of proverbs illustrative of national and local characteristics? I collect the following (*e. g.*) from the pages of D'Israeli:

Roman (applied to their last stake at play). "Rem ad triarios venisse." (Military.)
Hebrew. "When the tale of bricks is doubled, Moses comes." (Historical.)
Arab. "Vinegar given is better than honey bought." (Showing poverty.)
Briton (early). "The cleanly Briton is seen in the hedge." (Agricultural.)
Chinese. "A grave and majestic outside is the palace of the soul." (Civilised.)
Bengalese. "He who gives blows is a master, he who gives none is a dog." (Slavish.)
Spanish. "Con el rey y la inquisicion, chiton!" With the king and the inquisition, hush! (Oppressed.)
Venetian. "Pria Veneziani, poi Christiane." First Venetian, and then Christian. (Mistaken patriotism?)
Italian. "Il viso sciolto, ed i pensieri stretti." An open countenance but close thoughts. (Cunning.)
French. "Tel coup de langue est pire qu'un coup de lance." The tongue strikes more than the lance.
Scotch. "Fools make feasts, and wise men eat them." (Selfish closeness.)
Japanese. "A fog cannot be dispelled with a fan." (Drawn from frequent objects.)

To take examples from England:

Isle of Man. "As equally as the herring-bone lies between the two sides."

Cheshire. "Better wed over the mixon than over the moor."

Cornwall. "Those who will not be ruled by the rudder must be ruled by the rock."

THRELKELD.

Letter Writers.—Artists have gratified us with their representations of the Italian letter-writer, the Spanish, the oriental, and others. Why should the profession be unknown in this country? In a market town or large village, if a worthy individual, backed by influential friends, would boldly display the inscription, "*Letters written here, charge one penny,*" a sufficient remuneration would probably be soon obtained. C. T.

"*Bell Bastard,*" *a term of reproach.* — The illegitimate child of a woman who is herself illegitimate, is styled by the vulgar in this town and neighbourhood, a "bell bastard." Can this term of reproach have the same etymological signification as the phrase "to bear away the bell," in respect of its chief and crowning ignominy?

JOHN PAVIN PHILLIPS.

Haverfordwest.

A Lesson for Laureates.—In Waller & Sons *Autograph Catalogue*, among a number of interesting articles appears the following:

"401. Wordsworth (William), the Poet. Autograph distich, with attestation by himself:

'The God of Love, ah benedicité,
How naughty and how great a Lord is he!'

'This is my favourite autograph for ladies,' signed William Wordsworth, Rydal Mount, April 26, 1826."

T. W.

Ancient Cheshire Games (*circ.* 1630.) —

"*Auntient customs in games used by boys and girles merily sett out in verse.*

"Any they dare chalenge for to throw the sleudge,
To Jumpe or leape over dich or hedge,
To wrastle, play at stooleball, or to Runne,
To pich the barre, or to shoote off a Gonne,
To play at Loggets, nine holes, or ten pinnes,
To trye it out at footeball, by the shinnes,
At Tick tacke, Irish, noddy, maw and Ruffe,
At hott cockley, leape frogge, or blindmans buffe,
To drinke the halph potts or deale at the whole can,
To play at chesse or pen and ink horn John,
To daunce the morris, play at barley breake,
At all exployts a man can think or speake,
At shove groate, or venterpoynte or crosse and pile,
At beshrow him that's last at any style,
At leapinge ore a Christmase eve bonefier
Or at the drawinge danne out of the myer,
At Shoote Cocke, gregory, stoole ball and what not,
Pickepoynt topp and scourge to make him hott."

Randle Holmes's MSS. Brit. Mus.

Z. z.

"*Knowledge is Power.*"—I send you a happy epigram, struck off many years ago by no less a person, I believe, than the present Archbishop of Dublin, when a resident at Oriel College, Oxford.

A student having been somewhat officiously interfered with by a Proctor of the College of All Souls, and, as it seemed, unjustly fined for the offence of frequenting taverns, when it seemed that he had been there only in search of a parcel which was to come by the coach, was waited upon by the friends of the supposed delinquent and expostulated with, but to no purpose. The only answer received was: "I have the power to fine him, and I shall do so." This being mentioned to the Archbishop produced the following lines:

"'Knowledge is Power,' so saith the learned Bacon,
And sure in that, the Sage was not mistaken;
But happy would it be for All Souls' College,
If, on the contrary, Power gave Knowledge."

The sting of the epigram, which was sufficiently sharp forty years ago, has long since lost its point.

R. W. B.

Queries.

QUERIES RESPECTING CERTAIN THEOSOPHISTS AND MYSTICS.

1. CÆLIUS RHODIGINUS. — The *Lectionum Antiquarum Libri Triginta* has long been a favourite with me as a vast repertory of profound and valuable learning; and I would fain know something about the compiler or compilers; for it appears that *Vindex Ceselius* originally compiled these "Commentaries," and that Cælius of Rhodes re-arranged, enlarged, and re-edited them.

The title of the Aldine edition (Venetiis, MDXVI.), which in that of Geneva (1620) is given in its proper place as the advertisement *Ad Lectorem*, is worth quoting:

"Sicuti Antiquarum Lectionum Commentarios concinnarat olim *Vindex Ceselius*; Ita nunc eosdem per incuriam interceptos reparavit *Lodovicus Cælius Rhodiginus*, in corporis unam velut molem aggestis primum linguæ utriusque floribus; mox advocato ad partes Platone item ac Platonicis omnibus, necnon Aristotele ac Hæreseos ejusdem viris aliis, sed et Theologorum plerisque, ac Jureconsultorum, ut Medicos taceam, et Mathesin professos. Ex qua velut Lectionis farragine explicantur linguæ Latinæ loca, quingentis haud pauciora fere, vel aliis intacta, vel pensiculate parum excussa. Opto valeas, qui leges, livore posito, *αὕτη γὰρ ἀντιπελαργῶσις ἱκάνη.*"

The last and best edition of this noble work* with which I am acquainted, is that of Geneva, 1620, a stout folio of 1720 numbered columns, or 860 closely printed pages. It is thus entitled:

"Ludovici Cælii Rhodigini Lectionum Antiquarum Libri Triginta, Recogniti ab auctore, atque ita locupletati, ut tertia plus parte auctiores sint redditi: Ob omnifariam Abstrusarum et Reconditiorum tam rerum quam vocum explicationem (quas vix unius hominis ætas, libris perpetuo insudans, observaret) merito Cornucopiæ seu Thesaurus utriusque linguæ appellandi."

* There is another edition which I have not met with, viz. Francof. 1666, folio.

2. Thomas Willis, M.D. — Samuel Pordage translated "all the Medical Works of that Renowned Physician," and published them under the title, *Practice of Physic*, Lond. 1681, folio. Pordage also translated his *De Anima Brutorum*, Oxon. 1672, 4to., — *Two Discourses concerning the Soul of Brutes, which is that of the Vital and Sensitive of Man, &c.*, 1683, folio.*

I shall be glad to get any particulars respecting Dr. Willis, and the title of any other philosophical or miscellaneous work by him. I see that Dr. Greenhill, the editor of that excellent series of *Medical Ethics and Biography* issued from Oxford, contemplates a life of Willis, and is desirous of information on the subject.

3. Thomas Tryon, M.D. — Tryon, like Cheyne, was distinguished by his love of dietetics and mystical writers; like Cheyne, too, he was very fond of appearing *original*, and disliked quoting or referring to the source of his eccentric flights. Both writers were well read in Böhme and Poiret, and neither acknowledge their obligations; both were more or less Pythagoreans in doctrine. Tryon affected an uncouth and cumbrous phraseology, and was tinctured with that chemical theology which disfigured Böhme. In his chief work (*Knowledge of a Man's Self*) the three ideas he is always harping on are, 1. *The Seven Fountain Spirits* (which he stole from Böhme, as Cheyne did the *Doctrine of the Three Principles*); 2. An insane notion that the gist of philosophy and self-culture lies in *diet*, or what we eat and drink; 3. The power, blessedness, and glory of *silence*, which he enlarges on in a way that would delight (or, perhaps, has often delighted) the heart of Mr. Carlyle.

Tryon was a voluminous writer, and it is not worth while giving a list of his writings, of which I have a tolerably complete collection.

I shall feel much obliged to any one who will sell or lend me *Memoirs of Thomas Tryon*, Lond. 1705, 18mo., or give me a sketch of his life; especially as Tryon is not included in Dr. Greenhill's list of proposed biographies.

4. Thomas Bromley, a member of Pordage's Philadelphian Society, was born at Upton-upon-Severn in Worcestershire, and —

"became a member of All-Souls College in Oxford, when God was pleased to reveal His Son in him, and to make great and glorious discoveries of Himself unto him, such as it may be, should they be here related, some would scarce be able to understand or bear. And from that time . . . he became a true minister of the Gospel, not of the letter but of the Spirit."

He died in 1691. This scanty notice is gleaned in part from the publisher's preface to —

"The Way to the Sabbath of Rest: or the Soul's Progress in the Work of the New Birth. To which are now added, Two Discourses of the Author *never before printed*, viz. The Journeys of the Children of Israel, as in their Names and Historical Passages they comprise the great and gradual Work of Regeneration. And A Treatise of Extraordinary Divine Dispensations, under the Jewish and Gospel Administrations; with the Various Ways of God's manifesting Himself to Man. By Mr. Thomas Bromley. London: 1761, pp. 252., sm. 8vo."

The *Sabbath of Rest* had been printed before, Lond. 1710, 8vo., and Lond. 1730, 12mo.

The publisher of the three treatises which appeared in 1761 informs the reader —

"that the Author has left several other excellent Spiritual Discourses behind him, which, if this be well received, are intended to be made public for the use of the Church in her present wilderness condition."

Have any of them been published? *

5. Author of "Memoirs of a Deist," &c. — Who wrote the remarkable work thus entitled? —

"Memoirs of a Deist, written first A.D. 1793-4; being a Narrative of the Life and Opinions of the Writer, until the period of his Conversion to the Faith of Jesus Christ, which took place in the course of the Developments of an Essay written by the Deist, to prove that pure Deism was the only true Religion. (Luke, viii. 16.; Ps. lxvi.) London. Hatchards, 1824, pp. 227, 8vo."

The preface contains a letter from the well-known John Newton to the author, dated Nov. 1796; and it appears that by his advice the *Memoir* was cut down to half the original size. The writer was born in the year 1756 or 1757, and went out to India as a cadet in the Company's service in 1776. The *Memoirs* evince a strong predilection for mathematical science, united with an extraordinary aptitude for idealism and analogy.

In 1826 or 1827 our anonymous author published the first of a series of *Essays on Universal Analogy between the Natural and the Spiritual Worlds*, — "Essay I. Sect. 1., Parallel between the Soul and Body of Man." I have advertised for this work, but have not yet succeeded in getting a copy of it, which I am very anxious for. The second section of Essay I. was published in 1828, with this title:

"Essays on the Universal Analogy between the Natural and the Spiritual Worlds, as applicable to the Parallels of the following Subjects:

Essay I. Sect. 1. — Parallel between the Soul and Body of Man. — Sect. 2. Parallel between the Terraqueous Globe, including its Atmosphere, and the Soul and Body of Man.

Essay II. — Parallel between America North and South, Natural and Spiritual.

Essay III. — Parallel between Mexico and Peru, Natural and Spiritual.

* I have seen the *Theophisical Alchemy*, Lond. 1616, 8vo., of a namesake, attributed to *Dr.* Willis; but erroneously, as he was not born until 1622. What is known of the *other* Thomas Willis?

* I am not within reach at present of any bibliographical works or books of reference. In Mr. Barry's forthcoming work on *The English Mystics*, I trust Thomas Bromley may find due consideration. Cf. "N. & Q.," 2nd S. i. 93.

Essay IV. — Parallel between Magnetism and Electricity, Natural and Spiritual.
Essay V. — Parallel between Geometry and Plane Trigonometry, Natural and Spiritual.
Essay VI. — Parallel between Chemistry Natural and Spiritual.
Essay VII. — An Analogic Commentary on the Prophecies of the 1260 Years, as contained in the Dissertations of the Rev. G. S. Faber.

Essay I. Section 2.
By the Author of Memoirs of a Deist.
London. Hatchards, 1828," pp. 357, 8vo.

In this essay the author, assisted, as it appears, solely by the analogical bias of his own mind, the Bible, and some scientific works, arrives at much the same conclusions with the Mystics, especially Böhme and Swedenborg, without impugning the orthodox faith; and many parts of it remind one of Dr. Cheyne's *Philosophical Principles of Religion, Natural and Revealed.*

The six remaining essays, or most of them, were written and prepared for the press, as they are frequently quoted and referred to, but they were never published. I should be very glad to know if the MSS. be still in existence, and I much regret their not having been published, especially Essays IV. V. and VI.

6. Thomas Taylor. Few people know more of "Taylor the Platonist," or "Taylor the Pagan," as he is sometimes called, than that he was a self-taught man, who devoted himself for forty years or more, with incessant application, to the study of the Platonists, and especially the Later or Alexandrian Platonists; and that he threw himself with such spirit and enthusiasm into his studies, and gave up his mind so entirely in this one-sided pursuit, that at length he embraced this refined and philosophical Paganism as his *religion*; for Taylor, as for Goethe, Hegel, and others*, the fascinating mythology of ancient Greece was still a living reality, and Schiller's lament, —

"Die alten Fabelwesen sind nicht mehr,
Das reizende Geschlecht ist ausgewandert,"

did not extend to *him*.

Emerson, in recording a conversation he had with Wordsworth in March, 1848, continues:

"We talked of English national character. I told him, it was not creditable that no one in all the country knew anything of Thomas Taylor, the Platonist, whilst in every American library his translations are found." — *English Traits*, p. 166.

There is, I believe, a sketch of Taylor's life in *Knight's Penny Cyclopædia*; however, I have never seen it, and I would feel much obliged for any particulars respecting this remarkable man, especially as I have a number of his translations, &c., and am under many obligations to him. A reprint in a compact form of his scattered pieces, contributions to the *Classical Journal*, *Old Monthly Magazine*, *The Pamphleteer**, &c., would be very acceptable to Taylor's readers at both sides of the Atlantic.

7. Letters of Brother Laurence. — I remember somewhere meeting a strong eulogium on this work, characterising it as mystical and deeply spiritual. I have never since met with this book, or gained any intelligence respecting it; some of your readers, perhaps, may supply the deficiency. In concluding these Notes and Queries, allow me to remind your correspondent Anon. that he has not completed, as he promised he would, his valuable and interesting Note on Böhme, "N. & Q.," 2nd S. i. 513. Eirionnach.

Minor Queries.

Collins's Ode: "*How sleep the brave*," &c. — How is it that this ode, which is usually ascribed to Collins, and is always, I believe, inserted among his poems, is also found in the Oratorio of "Alfred the Great," to which the following "advertisement" is prefixed?

* "This Oratorio is altered from 'Alfred,' a Masque, represented before their Royal Highnesses the Prince and Princess of Wales, at Cliefden, August 1, 1740; being the birth-day of the Princess Augusta. Written by the late Mr. Thomson and Mr. Mallet, and afterwards new written by Mr. Mallet, and acted at the Theatre Royal in Drury-Lane in 1751."

The edition of the Oratorio from which this "advertisement" is copied was printed at London in 1754. J. M.

Oxford.

* "There are four things," says Goethe, "that I detest equally, — tobacco and bells, bugs and Christianity." This sentiment, according to *La Liberté de Penser*, "is the most natural expression of the invincible repugnance that the Olympic Jupiter of modern times felt towards the æsthetic Christian. It is by instinct Goethe hates the moral revolution which has substituted the pale and sickly Virgin for the antique Venus; and for the ideal perfection of the Human Body, represented by the Gods of Greece, the meagre image of a Crucified Man whose limbs are distorted by four nails. After this it is not surprising that we find the colossal head of Jupiter placed before his bed and turned towards the rising sun, in order that he may address his morning prayers to him on waking. Inaccessible alike to tears and fear, Jupiter was truly the God of this great man. Hegel pronounced with equal decision in favour of the religious ideal of the Hellenists, and against the intrusion of the Syrians or Galilæans. The legend of Christ appeared to him conceived in the same system as the Alexandrian biography of Pythagoras. . . . It is the same theme that has so often excited the mirth and humour of Henry Heine. But M. Louis Feurbach, chief of the young German school, is perhaps the most complete expression of this antipathy against Christianity," &c. See *Liberté de Penser*, Nov. 20, 1850, and *Le Ver Rongeur des Sociétés Modernes par L'Abbé Gaume*, cap. xvi.

* Such dissertations, too, as are attached to his larger works; for instance, the *History of the Restoration of the Platonic Theology, by the genuine Disciples of Plato*, appended to the second volume of *Proclus on Euclid*.

Miniature Men made of Clay.—In a volume of Mr. Limbird's *Mirror*, some twenty years ago, I read an account, a "tale of a traveller" rather, descriptive of a curious trick said to have been performed by some of the *medicine-men* of the Red Indians of North America.

To the narrator's astonishment, they made numbers of little clay figures of men and horses; which, on the recital of some charm or formula, became endowed with life, and engaged in desperate combat with each other; a state of things which was at length terminated by one of the conjurors gathering them up, and reducing them to *quiescence* by *compressing* them into their original clay.

This story looks almost like a myth or allegory. Can any of your readers give further particulars; and, if possible, a parallel or somewhat similar story? HENRY T. RILEY.

"*Martini Persæi Ocia,*" *&c.*—Can you give any information relative to a very uncommon poetical volume, of which the following is the title, *Martini Persæi Ocia Libello VI. continuata*, Jenæ, Typis Johannis Werdneri, Anno M.DCXVIII. The title is beautifully executed; at the foot is a representation of Jena, as it appeared in 1616. Amongst other interesting poems is one addressed "Andreæ Synclar de S. Claro Equitis Aurati."

J. MT.

"*P. Q. Y. Z.*"—What is the meaning of the expression "He is a P. Q. Y. Z." used in an uncomplimentary sense? HENRY T. RILEY.

Robert Waller, M. P.—In 1779 there was a Robert Waller, who was M.P. for Chipping Wycombe. Was he descended from Edmund Waller the poet? And if so, did he inherit the poet's residence at Beaconsfield? D.

Dr. Arne's Oratorio, "Abel."—Who is the author of the words of Dr. Arne's oratorio of *Abel*, 1755? R. INGLIS.

Translation of Horace.—Can you inform me who is the author of a volume published with the following title: *The Lyric Works of Horace, translated into English Verse: to which are added a number of Original Poems.* By a Native of America. Published by Dilly, London, 8vo., 1787. The volume, in addition to the translations from Horace, contains translations from Ovid, pastorals, songs, original odes, "Virginia," a pastoral drama, &c. &c. The author, who appears to have been a lieut.-colonel in the American army, has dedicated the work to General Washington. R. INGLIS.

Glasgow.

Wilkins of Gloucestershire.—Is this family entitled to bear arms? Wilkins of Frocester, Gloucestershire; Wylkyns of Stoke, co. Kent; Wilkins of Brecknock and Bristol, are, and these I have. Query, are there any others? There exists a grant of a quartering (for Wilkins) to Ralph Bigland and son. Ralph was afterwards Garter-king of Arms. Further particulars of this grant, with descendants of said Ralph and son, would be esteemed. W. DE WINCESTRE.

Arms of Llewellyn Voelgrwn.—What are the arms of Llewellyn Voelgrwn, Lord of Main, Montgomeryshire. They were borne by his descendants, Davies of Peniarth, but I cannot find them in Gwillim, Edmonton, Berry, or Burke; the family of Davies of Peniarth merged into that of Davies of Marrington Hall, representatives of the younger branch of Davies Guasanan by marriage. FRANCIS ROBERT DAVIES.

Moyglas Mawr.

St. Pancras Church in Middlesex.—This was the last church in England after the Protestant Reformation whose bell tolled for the Mass, and in which the rites of the Roman Catholic Church were performed. Can any of your readers inform me the name of the vicar or priest of that time who refused to conform, and the date? E.

The Hare in representations of the Last Supper.—In the wood engraving of the Last Supper, in Albert Durer's "Smaller Passion," the hare lies on the principal dish, which is rather remarkable, since, if I recollect rightly, this animal was forbidden to the Jews by the Mosaic law. I had, however, set this down as an artist-anachronism until a week or two since, when, in going through the beautiful little chapel attached to the house in Gatton Park, I was surprised to notice a very similar dish, in a representation of the same subject in the east window: though from the condition of the colouring just at that part I could hardly make sure of the animal. The glass seemed to be a fine specimen of Flemish or German mediæval workmanship. That the great "evangelist of art" was more than once guilty of somewhat extraordinary errors in such matters, more especially perhaps in costume and architecture, there would be no difficulty in proving; indeed, a flagrant instance is to be seen in a little oil painting of his in the collection so generously opened to the public by Lord Ward, in the Egyptian Hall; but that a like anachronism should occur in a similar representation in quite another branch of art, seems worthy of notice, more especially when we recollect that, in England at all events, and probably elsewhere, the hare was considered an ill-omened animal. (Brown's *Vulgar Errors*, p. 301., ed. 1669.)

Whilst on the subject of Albert Durer, it is worthy of mention in the pages of "N. & Q.," that we are indebted to Archdeacon Allen for collecting into a shilling volume thirty-two of that

artist's designs in his "Smaller Passion;" and though, owing perhaps to the worn condition of the blocks, the impressions are not remarkable for clearness, yet any attempt to popularise the works of this great reformer, who rose in Germany simultaneously with kindred spirits in Italy, to give a fresh impulse to art, is well worthy of encouragement. T. Harwood Pattison.

"*The Black Prince*," *a Tragedy.* — There was a MS. tragedy entitled *The Death of the Black Prince*, said, in the *Biographia Dramatica*, to have been sold as part of the library of the late Dr. Sharpe. Can you inform me who this Dr. Sharpe was, and whether he is likely to have been the author of the play? R. Inglis.

"*The General Review.*" — Can you give me any information regarding the authorship of a periodical work called *The General Review*, printed in 1752? R. Inglis.

La Duchesse de la Vallière.—Madame de Genlis, in her *Life of Madame de Maintenon* (p. 92., Paris edition, 1845), alludes to "cette fameuse épigramme contre la duchesse de la Vallière." In a foot-note is given the commencement, "Soyez boiteuse, ayez quinze ans," etc. Can any of your correspondents complete it? G. R. B.

Boston, Mass.

Houses of Entertainment in 1608. — Can evidence be adduced in favour of the following assertions, or does Heywood merely exert the poet's immemorial privilege of lying? —

> "The gentry to the King's Head,
> The nobles to the Crown,
> The knights unto the Golden Fleece,
> And to the Plough the clown.
> The churchman to the Mitre,
> The shepherd to the Star,
> The gardener hies him to the Rose,
> To the Drum the man of war.
> To the Feathers, ladies you," &c.

Of course it is natural enough that the noble should seek the place which nobles most affect; that the politician should attend houses patronised by politicians generally, and the literary men seek the haunts of literary men. But Heywood's lines imply more than this, and more than is likely.

Threlkeld.

Barker, the Sophister of King's. — In *Registrum Regale*, ed. 1847, p. 25., it is stated that Brian Rowe (elected from Eton to King's, 1499) was author of the preface to a book called *Scutum Inexpugnabile*, written by one Barker, called "the Sophister of King's." We trust some of your correspondents can give more definite information as to this Barker and his book.

C. H. & Thompson Cooper.

Cambridge.

Jean de Crépin. — In a recent first class exhibition of water-colour drawings was shown a picture by "Johannot," with the subject given as "The Arrest of Jean de Crépin by order of Richelieu." Who was Jean de Crépin? and where is the narrative, historic or otherwise, to be found?

Anon.

Gildon's "Lives of the Dramatic Poets." — In the Bodleian Library is preserved an interleaved copy of this work, with corrections, in the autograph of Coxeter, who, it seems, intended a new edition. Perhaps some of your Oxford correspondents will say if these corrections are numerous and important. Edward F. Rimbault.

"*Finetti Philoxensis.*" — This curious diary of an old "Master of the Ceremonies to two Kings," was published after the author's death by his friend James Howell. Oldys (*British Librarian*, p. 163.) gives a careful account of its contents, and mentions that there was a MS. in being more full than the one published. Can any of your readers give me the locality of this MS. at present? Edward F. Rimbault.

Manuscript of Job: "Katho," its Printer. — I should be much obliged for information respecting the following Queries?

1. An early English written MS. of Job, with interlineal commentary. The text occupies about a third of the page. It begins with a prologue:

> "Job gentilis plurimorum assertionibus extitisse perhibetur," &c.

Next to this comes, —

> "Quædam historice hic dicuntur et allegorice, et moraliter, quædam nequeunt ad litteram accipi, quia erronea sunt," &c.

Then comes the commentary:

> "Per Job Christus, id est, caput vel corpus designatur; ergo per historiam viso ex capite," &c.

Again it says:

> "Allegorice: Job, dolens, id est, Christus qui dolores nostros portavit."

It ends with —

> "Plena dierum (*i. e.* the church) moritur cui labentes anni non transeunt, sed (actuum) Stantium retributione solidantur. Plena dierum moritur quia per hæc transeuntia tempora ad id quod non transit operatur."

Can any of your numerous correspondents inform me who was the author, and where he lived? The book was written about the beginning of the fourteenth century.

2. Who was the printer of *Katho de omni Cecitate Hominis errantis in Via Morum?* It is finely printed in single columns, with about two inches of margin; there are thirty-four lines in the page. The capitals throughout are printed in outline, filled in afterwards with colour. The pages are folioed in uncial letters, and the date cannot be

later than 1480. My copy has lost the last page. Is the book rare? J. C. J.

"*Marranys.*"—What is the meaning of this word in a letter written from Clerk, Bishop of Bath, to Cardinal Wolsey, A.D. 1527, and quoted in Mr. Trollope's charming sketch of the *Girlhood of Catherine de Medici*, p. 80.:

"—— agaynst pristes, and churchis they have behavyd themselfes as it doth become *Marranys* and Lutherans to do."

C. W. B.

Engraved Portraits.—Can any of your readers tell me what became of the library of the late Dr. Sleath, Master of Etwall Hospital, or more particularly of a volume or volumes of engraved portraits which he had collected?

Charles Paslam.

St. Martin's-in-the-Fields.—Churches so denominated exist in London, Liverpool, and, I believe, Chester. Can any connection in respect to causation be shown to exist between these names?

E. H. D. D.

Portrait of Godiva.—Peacham, in his *Dialogue between the Cross in Cheape and Charing Crosse*, 4to., 1642, mentions the fear that the destruction of Cheapside Crosse would lead to the destruction of all the other Eleanor Crosses. He alludes also to those of Abingdon and Coventry, Chester, &c. *Charing Crosse* then says:

"They will find friends I'll warrant you; I know Mr. Maior of Coventry will have a care of his, it being so fair an ornament of that ancient and well governed Citie, whose liberties and freedom were long since obtained by Godiva, wife as I take it, of Leofricus, a Saxon Prince, who being incensed against that Citie, she procured their privileges againe by riding (as was enjoyned by her husband) naked through the Citie at noon day; and her *picture so riding, is set up in glasse in a window in* St. Michael's *Church in the same Citie.*"

Cheap replies:

"I wonder that window is not beaten down by the Brownists in all this time! a woman's picture riding naked set up in a Church window!"

Charing Crosse replies:

"Why not as well as the Devil's in many windows?"

Can any of your readers inform me at what period this singular ornament was removed from St. Michael's church window? Peacham was a man as remarkable for his honesty of report, as for his lively sallies. Varvicensis.

"*Weep not for me,*" *&c.*—Who was the author of the following sermon, quoted by Dr. Eachard in *The Grounds and Occasions of the Contempt of the Clergy*, p. 84., 9th edit. 1685:

"St. Luke, xxiii. 28., 'Weep not for me, weep for yourselves.' Here are (says the Doctor) eight words, and eight parts. 1. Weep not. 2. But weep. 3. Weep not, but weep. 4. Weep for me. 5. For yourselves. 6. For me, for yourselves. 7. Weep not for me. 8. But weep for yourselves. That is to say, North, North and by East, North North East, North East and by North, North East, North East and by East, East North East, East and by North, East."

This is one of the passages for which Eachard was censured by good Barnabas Oley in his Preface to George Herbert's *Country Parson*, 1675. Oley says:

"Sir, how could you write that descant upon our Blessed Saviour's words ['Weep not for me,' &c.] without mingling your tears with your ink? Had you known the author you would have pitied him: he was a man of great wit, mixed with excess: of a fancy extended to his hurt."

Eachard's letter in reply to Oley was the subject of a Query in "N. & Q.," 1st S. i. 320.; but the Rev. Geo. Wyatt had mistaken the old English letters 𝔘. 𝔒. for 𝔘. 𝔇. J. Y.

Demonological Queries.—In books on demonology and witchcraft, published about the beginning of the last century, many persons and practices are mentioned without reference or explanation. Probably at that time they were notorious, but are now forgotten. I have noted a few, and shall be much obliged by being told where I can find an account of them.

"*Apparitions:* of Robert Lackman of Norwich; Mary Gough of Rochester; Robert Devine of Taunton; H. Dorien, 'the master of the ceremonies;' and Zachary, 'the Socinian lover.'"

"*Witches:* Bertha de Rosenbery, Anne Bodenham, Mary Hill Bekkington, J. Bryan of Youghall."

"The Bewitchings of John Goodman's Four Children; of Ulric Neusser; and of Maude Robertson."

"The Practice of Shooting at a Crucifix from behind to render the Shooter invulnerable."

"The Devil's Rock in the Palatinate, where he was frightened at an Old Shoe."

J. E. T.

Minor Queries with Answers.

William of Nassington.—A book called *The Myrrour of Life* (Brit. Mus. Eg. 657.) was written by a certain William of Nassyngton, and bears the date 1418. Can you or any of your correspondents inform me where I can find an account of the author, or of any family of the name of Nassyngton? Rovillus.

Norwich.

[Nassington is the name of a parish in Northamptonshire, as well as of a prebendal stall in Lincoln cathedral. The title of the work is *Speculum Vitæ, or Myrrour of Life*, and is not the Egerton MSS. 657, but Addit. MS. 8151, and the Royal MS., 17 C. viii. We learn from a note on the fly-leaf of the former copy, that it is generally, but falsely ascribed to Hampole, because in the greater number of copies the lines containing the name of Nassyngton are wanting. The finest copy existing belongs to Mr. Singer. See Warton's *History of English Poetry*, vol. ii. pp. 367—370., edit. 1840, for some account of the poem.]

"*Fondingge.*" — In a translation of the Lord's Prayer in a MS. in the library of Caius College, Cambridge (date about the thirteenth century), the word *fondingge* is used for *temptation*. What is its derivation? ROVILLUS.

Norwich.

[Dr. Richardson derives it from the Anglo-Saxon *fund-ian*, to try, attempt or endeavour, examine, search, or seek after; and, as Somner expresses it, to labour to come to a thing (*i. e.* to find), —

"The fifte, is moder of helthe,
A frend in alle *fondynges* (trials)."

See also *Promptorium Parvulorum*: "*Fondynge*, or assaynge. Attemptacio. Ang.-Sax. *fandian*, tentare." Halliwell gives the following examples:

"And of oure gyltys graunt us repentaunce,
And strenckyth us to stonde in alle *fondyng*."
MS. Cantab., Ff. ii. 38., f. 13.

"Y seyde hyt for no velanye,
But for a *fondynge*."
MS. Ibid., f. 72.]

Tyndale's New Testament. — I lately met with a copy of Tyndale's New Testament in small 8vo., printed in 1538, with numerous woodcuts. Can any of your readers inform me whether this is a scarce edition? Any particulars respecting it would greatly oblige TUNSTAL.

[According to Dr. Cotton only three copies are known of this very rare edition of Tyndale's *Testament* with his Prologues, "Imprynted at Antwerpe by Matthew Crom." They are in the Baptist Library, Bristol, St. Paul's Cathedral, and Christ Church, Oxford, the last copy being imperfect. There is, however, a perfect copy in the Grenville library. In Father Simon's *Critical History*, he first ascribes this version to Tyndale and Coverdale, and afterwards doubts whether it be not from Wickliffe's version, which was permitted by Henry VIII. during Sir T. Cromwell's life, but after his death, by the interference of the bishops, was prohibited. The prevailing opinion, however, ascribes this Testament to Tyndale and Coverdale. See note in the *Grenville Catalogue*, part i. p. 721.; also Dr. Cotton's *List of various Editions of the Bible*, pp. 5. 90. and 99.]

Replies.

SHOULD THE QUERCUS SESSILIFLORA BE CULTIVATED?

(2nd S. ii. 434.)

MR. COLLYNS states "that the Quercus robur is preferred by all workers in hard wood for houses, *ships*, wagons, machinery," &c. This preference to the Q. robur, of course implies inferiority in the Q. sessiliflora. Which, then, of the two oaks ought the Admiralty to encourage in the royal forests? To appreciate the gist of the following remarks, let it be understood that they apply to two varieties of oak growing in the New Forest, namely, the Q. robur and the Q. sessiliflora; and further that, to identify them, it must be borne in mind that the Q. robur, or common oak, bears acorns with long stalks, and leaves with short stalks; while conversely the Q. sessiliflora or "Durmast" (so called by the woodmen) bears acorns with short stalks, and leaves with long stalks.

During a visit to the New Forest in the year 1849, I found that all the workmen, whether carpenters, sawyers, or hewers, condemned the Durmast; and in a letter from Mr. Nichols, the Navy purveyor to the Earl of Chatham, First Lord of the Admiralty, dated March 1, 1791, he says that, "the Durmast is not so strong, hard, or durable," as the common oak, and he therefore deplores the fact, that in the year 1700, some of the enclosures were planted with Durmast acorns. Again, in the last edition of the *Enc. Brit.*, art. "Timber," the writer — my late respected friend, Augustin Creuze, F.R.S. — says that, "there is no doubt as to the comparative inferiority of Durmast oak. Almost all English writers on timber have asserted it; and both Buffon and Du Hamel corroborate their assertions." Lastly, in a letter of the Navy Board, dated Dec. 2, 1830, the quality of the Durmast is mistrusted.

But notwithstanding this mass of respectable evidence against the poor Q. sessiliflora, no facts were adduced to confirm such wholesale condemnation, and I conjectured whether its asserted inferiority might not be a sort of popular delusion, similar to the gratuitous notion that the durability of timber depends on the age of the moon, or on the season of the year at the time of felling.

That this conjecture was not groundless, the following remarks will prove. In the year 1832, forty pieces of the common oak and forty pieces of the Durmast oak were respectively used on the starboard and port sides of the "Vindictive." After the lapse of seventeen years, that is to say in 1849, the officers of Portsmouth yard reported that the Durmast appeared to be more durable than the common oak. Interested in this result, I followed up the investigation by an experiment, — which I will not tire you by describing, — and the result, to my astonishment, was, that the Durmast was denser, stronger, and more elastic than the common oak!

Pardon the length of this communication: the importance of the subject must plead the excuse, for, believing that the Delphic oracle is now as applicable to England, as formerly it was to Athens, and that in deed and very truth Britain's best bulwarks *are* her wooden walls, it surely cannot be a matter of indifference to determine on the best material with which to construct the same. God grant that, manned with "hearts of oak," these her walls may ever prove stronger than adamant! *Esto perpetua!* JAMES BENNETT.

H. M. Dockyard, Portsmouth,
Dec. 14, 1856.

MEDAL OF THE PRETENDER.

(1st S. xi. 84.)

Inquiries were made long since respecting a medal of the Pretender: the head on one side, and on the reverse, a young tree springing from the withered trunk, with "revirescit" above, and "1750" beneath. Your reply was to the effect that the medal is not uncommon, and that *it was struck in Italy*.

I possess medals answering to this description, and, believing them to be rare, I intended to present one to the British Museum; but on my friend calling there he was informed that the collection contained several copies.

That such a medal, or medals, as you state, was struck in Italy I do not question; but what I submit is that such a medal *was struck in England*, which cannot be inferred from your answer, and *may not* be known to the officers of the Museum. Where the die was cut I know not, nor does it affect this question.

I have papers in my possession which show that subscriptions were received in London for such medals. Here is a copy of one of them:

"1749.

Receiv'd One ~Gā for the Medal of an Oak to be deliver'd on Demand. (Seal)"

This, it may be said, proves nothing as to where the medal was struck. But I also have in my possession no less than seven bills and receipts for striking these medals, in gold, silver, and copper; and I will copy one of them as the names may be suggestive to you and your better informed correspondents:

		£	s.	d.
"1750. March 26.	To Alexr. Johnston.			
	To 22 Silver meddals W. 12oz. 12½dwt. 6s. 1d. per oz -	3	16	9
	To pd Mr. Pingo's Bill - -	5	11	5
	To pd for 14lb. 2oz. Coppar, 2s. 6d. per lib. - - -	1	15	2
	To flatting waist and attendance 6 prps. - - -	3	1	0
		£14	4	4."

I am not certain as to the last entry.

All these bills are due to Johnston, and in all payment is made to Mr. Pingo.

In addition to these, and it appears to me conclusive, I have *one of the dies* — the head of the Pretender.

As I am entirely ignorant of numismatics, I think it well to add, that some of these medals *appear* to be solid; while others are in separate pieces, bound together with a collar; and in one of the bills is a charge —

"To pd. for Collaring a meddle . . 6d."

I submit the facts without comment for your consideration, and shall be glad to receive an explanation. M. O. P.

CALENDS.

(2nd S. ii. 110. 236. 276. 419.)

It is to be desired that the exact pronunciation and meaning of this word at Bromyard and Ludlow should be verified by your former correspondents, with reference to the remark above in p. 276. The *Herefordshire Glossary*, published in 1839, contains this article:

"*Scallage* or *Scallenge*, s.: a detached covered porch at the entrance of a churchyard. Ducange in v. shows that *scalus* was sometimes used for *stallus*, in the sense of a seat. Hence, perhaps, may have been derived *Scalagium*."

There can be no doubt that in parts of Herefordshire, and neighbouring counties, the lich-gate, or covered porch at the entrance of a churchyard, under which the bearers remain with the coffin, when the clergyman comes out to meet it, is called *scallenge*, or *scalleons*. The writer of this note has had the means of verifying the fact within the last few weeks. If this word is pronounced *calends* in other parts of the same county, it is possible that the former is a corruption of the latter form. Mr. Lower states that a part of the close of Rouen Cathedral is called the *Calende*; and that the entrance to the south transept is known as the *Portail de la Calende*. It appears from Ducange, in v. *Kalendæ*, that meetings of the clergy on the calends, or first day of each month, were themselves called calends: the same name was also given to pious brotherhoods, for a similar reason. It is conceivable that a part of a church, or other sacred building, where these meetings were held, may have acquired the name of calends. One of the meanings of the word in Ducange is, "Initium cujusvis rei, ubi territorium aliquod incipit;" in which sense it might have been applied to a porch at the entrance of the churchyard. Before, however, further attempts at explanation are made, it is to be wished that your correspondents should state whether they have represented with perfect precision the sound and acceptation of the provincial term. L.

STOCK FROST.

(2nd S. i. 151. 215.)

Your correspondents, J. B. and E. G. R. express disbelief in the occurrence of "stock frosts." I apprehend the only reason they can assign for their disbelief is, that neither of them have ever seen one, and neither of them can see how such a phenomenon is "reconcileable with science and reason." The King of Bantam would not believe in ice for one or both of the same reasons. There *was* ice nevertheless; and in like manner, notwithstanding the incredulity of J. B. and E. G. R. there *are* such things as stock-frosts which have

been seen by thousands. I have lived in the Fens all my life, but have never seen a "Will o' the wisp," and cannot reconcile their peculiar behaviour and appearances with "science and reason;" but I suppose E. G. R. would not forego his belief in these Norfolk "lantern-men," because I had neither seen one nor could account for the phenomenon if I had. Now, although I have not seen a "lantern-man," I have seen "anchor frosts" (for that is the name given them in the Isle of Ely), and I do not think it at all difficult to reconcile their appearance both with "science and reason." I would first remark by the way, that the fact of their bearing names in German (*grund-eis*), in French (*glace du fond*), and in this country *stock frost*, *stock storm*, *ground gru*, *ice meers*, and in the fens of Cambridgeshire, *anchor frost*, is a point (though not a conclusive one) in their favour. Your correspondent J. W., of Cossey Gardens, Norwich(p. 216.), has hit the right nail on the head, when he says, "I have observed this curious fact *only in very severe frosts, and then only in those parts of rivers which were exposed to very cold winds lasting for several days. The water became thoroughly chilled, but it froze only below, where the water was still; the surface did not freeze because the wind kept it constantly ruffled and agitated.*" In these few words lies the whole explanation of the phenomenon. When water is cooled below 32°, if not agitated, it will become ice; if agitated, it will remain fluid at a lower temperature. Anchor frosts always (so far as my experience goes) accompany high, bitter-cold, frosty, east or north-east winds, lasting, as J. W. says, for several days. The effect of this is that the whole body of water in a river or lake is at last reduced in temperature below freezing point, and if the wind were then *suddenly* to cease, the water in the river or lake would almost instantly become a mass of ice; as it is, however, ice forms whenever the agitation is *nil*, or at a minimum, and, following the law of crystallisation, makes use of the blades of flags and weeds lying at the bottom as nuclei upon which to form. When masses have been thus formed of sufficient size, they rise by their specific buoyancy and come to the surface, often bringing up weeds with them, and presenting the appearance of pointed glaciers or icebergs in miniature. I remember on one occasion of an anchor frost at Ely, many years ago, seeing some watermen trying to impel a gang of lighters by thrusting against a long pole, armed with a forked metal-sheathed prong at the extremity, here called a "sprit" or "spread," but giving up the task in sheer despair on account of the water adhering to the sprit becoming ice every time it was lifted up out of the water, until at last the sprit became too heavy for one man to handle, from the quantity of ice surrounding it. There are scores of watermen who ply upon the Ouze that could multiply instances of anchor frosts; but surely enough has been said to satisfy most reasonable men that such phenomena are both possible and probable. It is true their *occurrence* is rare, but that is only because the *concurrence* of their causes is rare.

In order to an anchor frost, all the following conditions must be *simultaneously* present. 1st. A wind *considerably below* the freezing point. 2nd. One blowing *long enough* to cool down the whole mass of water below 32°. 3rd. One blowing *strong enough* and *continuously enough* (that is, without lulls) to prevent the formation of surface ice *at any time* during the gale. 4th. One which *initiates a frost*, because if it were to come on *during* a frost, after surface ice has formed, the requisite agitation of the water could not take place. 5th. A water *sufficiently exposed* to be agitated by the gale; and 6th. A water *sufficiently shallow* to be *wholly* cooled down below the freezing point, so as to allow of ice forming at the bottom. Now it seldom happens that we have a high wind cold enough and of sufficient duration to cool all the water of a river or lake below the freezing point. Usually, our severest frosts are accompanied by still weather, and unless the aforesaid high wind occurs at the *beginning* of the cold weather, before surface ice has formed, no anchor frost can happen, because, if the surface be first frozen, then the agitation of the water, which is another necessary condition of an anchor frost, cannot take place.

Wm. Marshall.

Ely, Cambridgeshire.

PUNCH AND JUDY.

(2nd S. ii. 430.)

The supposed origin of these puppets from Pontius Pilate and the Jews has no authority from history, nor from the kind of entertainment and dialogue of the characters. Much learning has been bestowed on this subject by Galiani in his *Vocabulary* of the Neapolitan dialect, who fixes on Puccio d' Aniello at Acerra, near Naples, as the original Punch, and after whose death a Polecenella, or young Puccio, succeeded him. Mr. MacFarlane has shown (*Popular Customs of the South of Italy, illustrated from Pinelli*, p. 127.) that Punch and the whole family of Burattini (puppets) are the delight of many countries besides Italy. He is as popular in Egypt, Syria, and Turkey, as in London or Naples. Under the name of Karaguse, or Black-Snout, he has amused and edified the grave, bearded citizens of Cairo and Constantinople for many an age. Traces of him have been found in Nubia, and far beyond the cataracts of the Nile; and it is supposed types or symbols of him have been discovered among the hieroglyphics of the ancient Egyptians. The

wandering Arabs cherish him. He is at home with the lively Persians, and beyond the Red Sea, and the Persian Gulf, and the Indian Ocean, Karaguse, or Black-Snout, is found slightly travestied in Hindustan, Siam and Pegu, Ava and Cochin-China, China Proper, and Japan. The Tartars behind the great wall of China are not unacquainted with him, nor are the Kamtchatkans; and Herculaneum and Pompeii have given up Punch after being buried sixteen centuries.

The most approved derivation of Punch is from his chicken nose, *Pullicinus* signifying a little chicken. Judy is exclusively English. The genuine Punch, as in the ancient Greek drama, only admits of two other agonistæ, the Bisceglian and the stuttering lawyer. Mr. MacFarlane concludes his entertaining description by saying (p. 134.):

"How it fares with the little theatre of San Carlino, and the in-door Punch, I know not; but I have received the mournful intelligence that the out-of-door Punch, and the Burattini in general, have been suffering a worse than heathen persecution at the hands of the present king (1846) and government; that povero Policinello is banished from his home and country, and that in consequence of these and similar improvements, all life and brio are vanishing from the streets of Naples."

T. J. Buckton.

Lichfield.

I cannot help thinking our Punch is an abbreviation of the Neapolitan Polichinello. During a long residence at Naples in 1843, I naturally frequented the theatres, and was much diverted by this personage, who answers to our English clown. One feature particularly struck me, his perpetual restlessness. If his master makes him sit down, he cannot keep his legs and arms a moment quiet, but is annoying everybody who comes within their reach. The more, therefore, the Polichinello agitates himself the better the actor is considered. In some magazine which fell into my hands at Naples, the word is derived from *πολὺ κινέω* — to move much, which seemed to me at least plausible, considering the founders of Neapolis were a Greek colony, and their descendants retain still very many features of their original country. F. W.

I am inclined to ascribe the origin of Punch and Judy to some mystery play, for the following reasons:

1. The name of Punch in Italy is Poncinello; a very easy corruption of Pontiello, or Pontianello. Judy is certainly very like Giudei (the Jews), or Giuda (Judas).

2. There are certainly two places in Europe where traditions respecting Pontius Pilate still survive — Avignon, where some say that he died; and Mount Pilatus, near Lucerne. The story at the latter place is, that he threw himself into a lake on the top of the mountain. It would appear from this that traditions respecting him were afloat during the middle ages, and nothing is more likely than their embodiment in a mystery play.

Perhaps some of your correspondents may know of other places where such traditions are to be found. I have long supposed Punch and Judy to be the relic of a mystery play, although I had never seen it proposed until I met with Mr. Godwin's Query. J. V.

These persons are probably of Italian origin, and mean *Polichinello* and *Judas*. Theobald, in one of his notes to Shakspeare, says:

"There was hardly an old play till the period of the Reformation which had not in it a devil and a droll character, who was to play upon and work the devil."

Perhaps Judas was often introduced as a fit representative, and so in our street exhibitions we generally see both characters introduced (Judas corrupted into Judy), and Punch victorious *over both*. M. A.

Replies to Minor Queries.

Biblical Epitomes (2nd S. ii. 386.) — I have two metrical abstracts of the Bible.

1. at the end of a Vulgate, Paris, 1523. "Per Magistrum Franciscum Golthi, ordinis Minorum." It begins, —

"Ante fit lux producitur
Dividens aquas congregat," &c.

The New Testament begins, —

"A quibus venit dominus
Mattheus patres exhibet," &c.

2. is in Greek, and is intituled —

"ΕΝ· ΜΙΚΡΩ ΜΕΓΑ, ἤτοι σύνοψις κεφαλαιώδης τοῦ Ἱστορικοῦ τῆς καινῆς καὶ παλαιᾶς διαθήκης διὰ μέτρων ποικίλων καὶ διαλέκτων τοῦ ταπεινοῦ μεγάλου θεολόγου τῆς ἁγίας τοῦ Χρίστου μεγάλης ἐκκλησίας καὶ τῶν ἁπανταχοῦ διδασκάλων ἐξάρχου καὶ ἱεροκηρύκος ΙΛΑΡΙΩΝΟΣ ΚΥΠΡΙΑΚΥΡΙΟΥ."

It begins, —

"Πενταβίβλον γένεσιν Μωσῆς συνεγράψατο πρώτοις
Κόσμοντ' ἀρχεγόνωντε δυώδεκα σύν πατριάρχαις."

This is manuscript. I do not know whether published. Who was this Hilarion of Cyprus?*

J. C. J.

Tothill Pedigree (2nd S. ii. 372.) — Having, like A., experienced some difficulty in respect to the descent of Tothill of Shardeloes, I send the information I possess, in hope that some of your correspondents will be enabled to throw light upon the subject.

William Tothill was born in Devonshire, as appears by his monument in Amersham Church; he was one of the Six Clerks in Chancery, and purchased Shardeloes, co. Bucks, in the time of Elizabeth, from the Cheynes. He married Katherine,

[* See Alban Butler's *Lives*, Oct. 21.]

daughter of Sir John Denham the judge, and sister of Sir John Denham the poet, and it appears by the parish register at Amersham, that she was buried June 29, 1626, and her husband the 10th of December following.

The arms of Tothill, as quartered by the Drakes on their monuments in Amersham Church, Az. on a bend, arg. cotised, or, a lion passant, sa., were granted in 1563 (by William Harvey Clarencieux) to Geoffrey Tothill, Recorder of Exeter: as it would therefore appear that William Tothill was descended from the Recorder, I send a pedigree compiled from the *Visitations* and Westcote's *Collections*.

Geoffrey Tothill, of Peamore, co. Devon, Recorder of Exeter from 1563 to 1574, in which year he probably died; by his wife Joan, daughter of Robert Dillon of Chimwell, he had three sons, Henry, Robert, and Aris. Henry, the eldest, inherited Peamore, and was Sheriff of Devon in 1623 and 1624; he married Mary, daughter and heir of Nicholas Spark of Dunsford, and had by her a son Nicholas, who died December 22nd, 1622, and was buried at Shillingford, and two daughters, Joane, the wife of Robert Norleigh of Matford, who inherited Peamore, and Grace, the wife of William Tothill of the Middle Temple (her second cousin); she died February 24, 1623, aged eighteen, and was buried at Exminster, leaving no issue.

From a comparison of dates it would appear that William Tothill, of Shardeloes, was a son of either Robert or Aris, and grandson of the Recorder; but can any reader of "N. & Q." say of which, and who his mother was? John Tuckett.

35. Hart Street, Bloomsbury.

"*Call me not pale, but fair*" (2nd S. ii. 431.) — C. S. G. T. will find the following line in the conclusion to part the first of Coleridge's *Christabel*:

"Her face, Oh call it fair, not pale."

J. K. R. W.

Grace Worthley (2nd S. i. 144.) — Mr. Steinman will find an account of this unfortunate lady in the introduction to the *Diary of the Times of Charles II.*, edited by R. W. Blencowe in 1843. In one of her letters addressed to Henry Lord Sidney, p. xxxii. she says:

"How I wish I were to accompany King William in his progress into Cheshire; that I might once before I die make a visit to the great old wooden house at Stoak, within three miles of Nantwich, where I was born and bred; and if your Lordship does attend on the king in his progress, let me beg of you to make a step to Stoak, 'tis but fourteen miles from West Chester, and I hear the king goes to Chester. You will find my Cousin, Edward Mynshull, will give you a very generous entertainment, and so will my Cousin Sir Thomas Mainwaring, of Badelly; and Stanley of Houghton, and Chemley of Vale Royal; and forty more of my relatives there; if you please to do them the honour of visiting their innocent, clownish habitations; and when you have viewed Stoak Hall, where I was born, then I must beg of your Lordship to tell me whether you don't think it was an agreeable portion for me to be attended from your door by a Constable and a Beadle. Gaysworth too will be able to entertain you, that was my great grandfather's; but my Lord Macclesfield complains that the old house is ready to fall upon his head. I love Gaysworth, because my Mother was born there. I like Stoak as well * * * I wish your Lordship would incline to do what is reasonable by me, that I might go into Cheshire and there end my days. I should enjoy more happiness in one month in Cheshire, than I have done in all the twenty-five years I have mis-spent in London."

Perhaps this extract, which I have made from one of her letters, will give Mr. Steinman all the information he wishes for. R. W. B.

Ormonde Arms on Rochford Church Tower (2nd S. ii. 418.) — The tradition that this tower was built by an Earl of Ormonde in Henry VII.'s reign is most likely correct; as Thomas, the seventh Earl of Ormonde, and also Earl of Wiltshire in England, was a complete absentee, living on his great possessions in England until his death. The tradition that he was the builder of Rochford Tower is very interesting; and should there linger other local information about him in the neighbourhood, it would be very desirable that it should be recorded. Replies to the following Queries will also be very acceptable: —

1. Where is to be found a full account of the *English possessions* of Thomas, Earl of Ormonde, which, after his death, passed to his heirs general, the Boleyns and St. Legers?

2. What is the blazon of the arms on Rochford Church tower? James Graves (Clk.)

Kilkenny.

The Boomerang (2nd S. ii. 407. 475.) — In my communication on this subject, I omitted to say that, instead of "cubitu," which is destitute of meaning, I had adopted "recubitu," as given by Lemaire, on the authority of three of the MSS., a word which is supposed to mean "by a rebound." I say *supposed* only, because it is in no other instance to be found. "Adlabi" does not of necessity mean, to move in any particular direction, but simply to move from a point where the object is at rest — in this instance the spot at which it has fallen short of the mark — towards some other point. "Propius" can hardly mean "*near the beast* aforesaid;" for a hunter would not be likely to use a weapon a second time, which by moving away from him, *without* touching the prey, would only entail additional trouble on the thrower. On the other hand, if the staff returned *nearer the thrower*, than it was at the moment that it stopped short (a thing that the boomerang really does), we can understand its utility as a hunter's weapon.

There is considerable justice in what T. P. says as to the ordinary force of "etiamsi;" still Pliny

is sometimes lax in the use of his particles, and I am inclined to think that here it means no more than "si." The Chapter *is* LXXII. according to the numeration introduced by Hardouin, and now generally used. Holland follows the old, and very inconvenient, numeration of the Chapters as given by Dalechamps. HENRY T. RILEY.

Chinese Inscriptions found in Egypt (2nd S. ii. 387.) — There is now no doubt of the genuineness of the small porcelain phials found in the tombs of Egypt by Sir G. Wilkinson, Rosellini, &c. There was a doubt at first, which arose from the fact being so startling; but that was set at rest by the discovery of several by different people. The last, I believe, were found in the Egypto-Assyrian tombs by Mr. Layard. That found by Rosellini was ascribed by him to a very early date, somewhere about the thirteenth or fourteenth century B.C. The material in all cases is of an inferior quality, and so agreeing with an early date. Eight have been discovered in the Theban tombs. There is now in the Museum a more interesting specimen from Assyria than any of the Egyptian: it is a small bowl of "crackle porcelain." This also is of quite rude material, but the cracking uncommonly like that of more modern times. I think there is little doubt but that porcelain was the *murrhina* of the ancients, introduced at Rome by Pompey. It probably came to Egypt through India. There are still some who consider these vases as forgeries, put in the tombs by the Arabs; but this is hardly likely in so many instances. Nor is there any improbability in their antiquity, for it is known that porcelain was quite *common* in China in the second century A.D. J. C. J.

Did Handel possess a Musical Library? (2nd S. i. 75.) — SALOPIENSIS, in his Query, as above, writes that "Handel, it is believed, left his music by will to his amanuensis Mr. Smith;" and then inquires, "Is there any record respecting it, and was there much besides the fair copies of his own compositions"?

Having by me Coxe's *Anecdotes of G. F. Handel and J. C. Smith* (1799), I transcribe what relates to the above points:

"To Mr. Smith he (Handel) left all his MS. music in score, his harpsichord, on which almost all that music had been composed, his portrait, painted by Denner, and his bust, by Roubiliac.

"It had been Handel's wish, that all the MS. music should be assigned to Oxford, and preserved in the University Library; and with that attention to his posthumous fame and regard to an University which had been sensible of his merits, he proposed to give Smith a legacy of three thousand pounds, if he would resign his claim to the promise which Handel had made to him. But he had too much enthusiasm for the art, and too great a veneration for the productions of so able a composer, his friend and instructor, to relinquish for any pecuniary consideration so inestimable a prize; and Handel faithfully performed his promise at his death."

It is also stated, that the Princess Dowager of Wales, having engaged Mr. Smith as her master on the harpsichord, placed him on her household, with a salary of two hundred pounds a year, which, being continued to Smith by the King on the Princess's death, the biographer says:

"In a mind so constituted as that of Mr. Smith, where liberality and disinterestedness were distinguishing features, it is easy to be supposed that gratitude would be no less conspicuous. . . . . He accordingly exprest that gratitude in a way which he thought most acceptable to his Sovereign, and in the fulness of his heartfelt acknowledgment, presented to the King the rich legacy which Handel had left him, of all his MS. music in score. The harpsichord, so remarkable for the ivory being indented by Handel's continued exertions, and on which, as has been already related, the far greater part of his MS. had been composed, and his bust by Roubiliac, he sent afterwards to Windsor Castle. Of all that his great instructor had bequeathed to him, he only retained to himself the portrait painted by Denner."

A note informs us that —

"The great Frederick, King of Prussia, offered Smith two thousand pounds for Handel's MSS., but he was unwilling to let such a treasure go out of England."

EDWIN ROFFE.

The Greek Cross (2nd S. ii. 190. 257.) — Several of our cathedrals, as, for instance, Salisbury and Worcester, have a second or eastern transept, which in ecclesiastical symbolism represented the scroll written above the cross. In the priest's Greek cross to which your correspondent alludes, the projection, I have no doubt, is the same as that which Bp. Beveridge thus describes in one of his sermons (No. xv.):

"Mount Calvary, the place of His execution. Behold there an upright piece of timber fixed in the ground, with another little piece jutting out about the middle, and a cross beam towards the top of it! Behold His body raised up and seated on the foresaid middle piece, His feet nailed one over the other towards the bottom! and His hands one to the one side, and the other to the other side of the Cross beam!"

That the good bishop may have had some sacred Greek picture before him while he wrote these words is no improbable supposition, when we recal his laborious oriental studies.

MACKENZIE WALCOTT, M.A.

James Baird of Chesterhall (2nd S. ii. 308.) — James Baird was admitted a Writer to the Signet in Edinburgh, July 19, 1697, and held the office of Clerk to the Wardrobe in Scotland at the time of his death in July, 1741. This office had a salary of 30*l.* attached to it, and must have become a sinecure. His widow, Mrs. Margaret Oswald, died at Scotstown, April 27, 1764, and as SIGMA THETA calls his wife a daughter of —— Watson of Bilton Park, he must have been twice married. He was succeeded in his estate by his son Dr.

James Baird, physician in Edinburgh, who died May 3, 1790, being then the Senior Fellow of the Royal College of Physicians there. James, the clerk, may have been of the family of Baird of Newbyth, but I have seen no evidence of his filiation. R. R.

Brabançons (2nd S. i. 393.) — The word *routier* is derived from *ruptarius*, the mediæval Latin name given to these hireling troops; and that, in its turn, most probably, from the Latin *rumpo*, *ruptum*, "to destroy with violence," in reference to their lawless character. They were called *Coterelli*, or *Cotteraux*, from their use of a large knife or *coterel:* a name first given to them, it is said, by the people of Toulouse. According to some authorities, however, they were so called from *cotarius*, a "cottager," in consequence of their habit of levying contributions on the peasantry. Henry T. Riley.

"*Trafalgar*" (1st S. x. 145.) — The anonymous drama *Trafalgar, or the Sailors' Play*, printed at Uxbridge in 1807, was written by William Perry, M.D., of Hillingdon.

For this information I am indebted to the author's son, Septimus Perry, Esq., of Hillingdon.
R. Inglis.

Erdeswick's "Staffordshire" (2nd S. ii. 403.) — The documents here printed show that Curll undertook to print Erdeswick's *Survey of Staffordshire*, but S. N. M. is incorrect in saying "a new edition;" as, up to that time, the work had been circulated only by the multiplication of manuscript copies, — of which a large number are now assembled in the Staffordshire collection of William Salt, Esq., F.S.A. The work of Erdeswick was published by Curll in 8vo., 1717; republished, *not reprinted*, by W. Mears and J. Hooke, 1723: it was re-edited by the Rev. Thomas Harwood, in 1820, 8vo.; and a second time by the same editor in 1844.

In p. 412., a similar error is committed by N. E. P. Camden's *Visitation of Huntingdonshire* was not "reprinted" by the Camden Society; but printed for the first time (under the editorship of Sir Henry Ellis) from the original MS. in the British Museum. J. G. N.

Horse Godmother (2nd S. ii. 400.) — The phrase for "a coarse masculine woman" is common both in England and Ireland. The word *horse* is a frequent prefix to signify coarseness, — *horse-laugh*, *horse-play*, *horse-chesnut*, *horse-radish*, &c.
C.

Parochial Libraries (2nd S. ii. 218.) — There is one at Tong Church, Salop, kept in the vestry. The chalice at the same church is also worthy of inspection, the bowl being formed out of a ring of crystal. Δ.

Gower Queries (2nd S. ii. 409.) — Will the following further "guesses at truth" be of any use to Mr. Daldy?

Anabulla for *ampulla*, "anything blown or puffed up, like a bottle;" used by Horace for bombast or rhodomontade.

Honochinus for *onochilus*, a word used by Pliny for a kind of herb.

Metrede for *metreta*, "a measure."

Scomer = *scummer*, "excrement." See Nares's *Glossary*.

Wowe = *wogh* (A.-S. *wag*), "any partition, whether of boards or mudwalls, or laths and lime." (Thoresby, "Letter to Ray.")
J. Eastwood.
Eckington.

Ancient Parliamentary Speech (2nd S. ii. 430.) — W. K. R. B., alluding to Sir Robert Mansel vindicating the honour of the flag, asks if "the incident referred to is to be found recorded in print?" Yes, and here it is: —

"To bring these Embassadors over, were appointed Sir Robt. Mansel, Vice Admiral of the narrow seas, and Sir Jerome Turner his Vice Admiral; the first commanded to attend at Graveling for the Spanish Embassador, the latter at Calis for the French; but the French coming first, and hearing the Vice Admiral was to attend him, the Admiral the other; in a scorn put himself in a passage boat of Calis, came forth with flag in top, instantly Sir Jerome Turner sent to know of the Admiral what he should do? Sir Robt. Mansel sent him word, to shoot, and strike him, if he would not take in the flag, this, as it made the flag be pulled in, so a great complaint, and 'twas believed it would have undone Sir Robt. Mansel the French faction put it so home; but he maintained the Act, and was the better beloved of his master ever after, to his dying days." — From *The Court and Character of King James, written and taken by Sir A. W. (Sir Anthony Weldon), being an eye and eare witness.*

I have one or two more Notes about the gallant old Admiral, but they do not bear on the present subject. J. Bennett.
H. M. Dockyard, Portsmouth.

Miscellaneous.

NOTES ON BOOKS, ETC.

If *Punch* be right in his anticipations, and the year 1999 sees "N. & Q." in full vigour, solving the doubts of the doubtful, it may then well be a question in its pages how far the Great Art Exhibition of 1857 owed its existence to John Murray of Albemarle Street, and the many excellent works illustrative of Art, and of the Collections of Art in this country, issued by that eminent bibliopole. Seriously, the knowledge of the materials for such an exhibition contained in Waagen's *Treasures of Art in Great Britain*, must have exercised no small influence in promoting it; and when we call to mind his other publications of the same character, such as Eastlake's *Schools of Painting in Italy*, Head's *Handbook of Painting from the German of Kugler*, Wornum's *Italian Painters*, &c., we can as little doubt that Murray has done much, indirectly albeit, to prepare the way for the Manchester

Exhibition, as that the books we have referred to will become Handbooks to such an Exhibition. These remarks have been called from us by another work of similar character, just issued by the same firm, *The Early Flemish Painters, their Works and Arts*, by J. A. Crowe and G. B. Cavalcaselle. The Flemish School has long been a great favourite in England; and a work devoted to its history, in which the researches of continental inquirers are combined with the results of the personal inspection by the authors of all the great pictures belonging to this School, cannot fail to be welcome to the art-loving public of this country.

Under the title of a *Library of Old Authors*, Mr. Russell Smith has commenced an extensive series of reprints of the best productions of our early literature. If all the volumes are as well selected and carefully edited as one now before us, the work will not only be creditable and profitable to Mr. Smith, but a real boon to the lovers of old English books. It is entitled *The Miscellaneous Works in Prose and Verse of Sir Thomas Overbury, Knight, now first collected; edited, with Notes, and a Biographical Account of the Author*, by Edward F. Rimbault, LL.D. It is of course unnecessary to say a word as to the propriety and advantage of collecting together the works of the accomplished author of *The Wife* — in that no mean poet — and of *The Characters* — in that a yet more excellent prose writer — for his English is English, nervous, and manly. While those who remember the care and industry with which Dr. Rimbault has always illustrated any reprints he has undertaken, will not require one word from us as to the able manner in which he has executed his task upon the present occasion.

We must dismiss with a few words two volumes of an antiquarian character which are waiting for our notice. The first, *The Northmen in Cumberland and Westmoreland*, by R. Ferguson, is the substance of a popular lecture addressed to a Cumberland audience on the leading facts contained in Worsaae's *Danes and Norwegians in England*, and a volume well calculated to interest the men of Cumberland. The next is one to interest Cornish men, more particularly at the present time, when a proposition has been advanced, and seriously entertained, of reviving their ancient bishoprick. Its object is sufficiently shown by its title, *The Anglo-Saxon Episcopate of Cornwall, with some Account of the Bishops of Crediton*, by E. H. Pedler, Esq.

Lady Wallace, to whom our youthful readers were last year indebted for the pretty tale of *Princess Ilse*, has this Christmas gathered for them a companion volume quite equal, if not superior, to *Princess Ilse*. It is entitled *Voices from the Greenwood*, and we are so pleased with their echo, as caught by Lady Wallace, that we can hardly bring ourselves to say what we ought to say. In what forests of Germany or Denmark was Lady Wallace wandering when she heard them?

Success to the Photographic Society! Success to its active and intelligent Secretary! Success to King's College! In the great hall of the latter, by the energy of the second, and the contributions of the Society itself, an exhibition was formed which, on Wednesday evening, was thronged by all the notables of literature and science in the metropolis, and graced by the presence of crowds of elegant women. When will some of our older Societies see the wisdom of following this sensible example?

Hotten, the bookseller of Piccadilly, seeing the interest just now taken in Pope, has issued a Catalogue, in which will be found a curious list of books illustrative of the life and writings of the poet; and some *Adversaria*, touching those and other points of literary interest. While on the subject of Catalogues, we may also call attention to the valuable Catalogue of Autographs lately issued by Messrs. Waller of Fleet Street.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Bacon's Novum Organum. Translated by Peter Shaw. 2 Vols. 12mo. 1802.
Willoughby's Ornithology of the County of Warwick. By Ray. Plates. 1678.
The Ruins of Leveden, with Historical Notices of the Family of Tresham and its Connexion with the Gunpowder Plot.
The Hundred and Ten Considerations of Signior Jorn Valdesso. Translated from Italian into English, with Notes. Either or both editions of 1638 and 1646.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Letters from Palmyra. Type long primer, or larger.
Portensian Index to the Bible. Smith & Elder. (Two copies.)
Post Office London Directory. A late edition. Second-hand.

Wanted by *Charles F. Blackburn*, Bookseller, Leamington.

Gaugain's Lady's Assistant in Knitting.
Hand Book of Graphic Geometry. Tyas.
Law Journal for 1849 and 1850.
Common Prayer. 12mo. 1852. Pickering.
Law Journal. Parts for Oct., Nov., Dec., 1855.
Guy's Hospital Reports. Part 2 of Vol. VII. 1850.
Young's Travels in France.
Platt's Self Interpretino New Testament.

Wanted by *Thos. Kerslake*, Bristol.

W. à Beckett's, Jr., Universal Biography: Nos. 113. to the end. Mayhew. 1834.
Oxford Almanack for 1719.
Universal Magazine for January, 1763.
Memoirs of John Martyn.
Philosophical Transactions for 1683.
Any Volumes of Notes and Queries. Old Series, in Numbers.
Gough's British Topography. Vols. I. & II.

Wanted by *H. T. Bobart*, Ashby-de-la-Zouch.

Notices to Correspondents.

We have been compelled to postpone until next week many curious articles, a number of Replies to Minor Queries, *including Douce's Notes on the Feast of Fools; Bacon and Shakspeare, &c.; and* Edward II.'s Retreat into Glamorganshire.

Can a Clergyman Marry himself?—E. W. D., *whose article on this subject appeared in our* 5th Volume, *is requested to say where a letter may be addressed to him.*

T. V. *will find much concerning* St. Thomas of Lancaster *in our* 1st S. i. 181. 234.; ii. 182. 269.; iii. 339.

A Subscriber ab initio *is thanked for his suggestion, which shall receive our best attention.*

C. R. (Oxford). *We cannot undertake the invidious task of pointing out where you can best procure photographic materials. Consult our advertising columns.*

N. *who asks respecting the quotation,* "A sunbeam passes through pollution unpolluted," *is referred to our last Volume, viz.* 2nd S. i. 114. 304. 442. 502.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street; *to whom also all* Communications for the Editor *should be addressed.*

PREPARING FOR IMMEDIATE PUBLICATION.

CHOICE NOTES
FROM
NOTES AND QUERIES.

Vol. I. — History.

It having been suggested that from the valuable materials scattered through the FIRST SERIES of NOTES AND QUERIES, a Selection of Popular Volumes, each devoted to some particular subject, might with advantage be prepared, arrangements have been made for that purpose, and the FIRST VOLUME, containing a collection of interesting HISTORICAL NOTES AND MEMORANDA, will be ready very shortly.

This will be followed by similar volumes illustrative of BIOGRAPHY, LITERATURE, FOLK LORE, PROVERBS, BALLADS, &c.

London: BELL & DALDY, 186. Fleet Street.

LONDON, SATURDAY, DECEMBER 27, 1856.

Notes.

DESCRIPTION OF A CURIOUS ILLUMINATED MANUSCRIPT RELATING TO THE PHILOSOPHER'S STONE.

(*Concluded from* p. 483.)

Then comes a large gold head of the sun, issuing from (what I presume are intended for) clouds. On either side are scrolls, on which are these lines: —

"Like thy father that phebus soe bright
That sit soe highe in Maiestie
With his beames that shineth bright
In all plases whereuer he bee
For he is father too All thinges
Maintainer of lyfe too crop and Roote
And causeth nature for too spring
Why the Viffe being sote
For he is salue too euery sore
To bringe aboute this precious worke
Take good heede into this lore
I say too lawes and too clarke
And Omogena is his name
Which God shaped with his hand
And Magnesia is his dame
Thou shalt verily vnderstand
Now I shall here Begine
For too teach the Redye waye
Or else little shalt thou weene
Take good heede what I saye."

"Divide phebus in Manye partes
With his beames that be so bright
And this with nature them coarte
The which is Mother of all lyghte
This phebus hath full Many a name
Which is Now full hard too know
And but ye take the verye same
The phōr's stone ye shall not know
Therefore I counsell ere ye begine
Know thou well what he bee
And that is thicke Make it thyn
For then it shall right well like the
Now vnderstand what I meane
And take good heede theretoo
Thy woork els shall litell seene
And turne to the full myckell wooe
As I have saide in this lore
Many a name I wisse he hath
Sum behinde and some before
As philosephers there him gaue."

From the sun are falling flakes of red and white. Beneath is a crowned and human-headed eagle biting at its wing, and standing on a globe, covered with waves, in which are stuck eight feathers, each one labelled "Aquila Spr̄ Ana." At the foot of the globe is a scroll, with these words:

"In the sea withouten lees
Stoude the Byrd of Hermes
Eating his winges variable
And maketh him selfe there full stable
When all his Virgis byre a gone
Hee stood still there as a stone
Here in sow both white and red
And allsoe the Stone too quicken the dead
All and same without an fable
Both hard and neche and malliable
Vnderstand now well a right
And thācke God of this sight."

Beneath these lines is a second scroll, on which is written: "The Red Sea, The Red Soll. The Red Elexir Vitæ." And, beneath this, a third scroll, inscribed: "THE BYRDE OF HERMES IS MY NAME EATING MY WINGS TO MAKE ME TAME."

Beneath this is a golden circle, with golden and black rays. In the circle are three balls — red, white, and black — linked together and labelled, "The white stone, the red stone, the Elixir vite." Beneath this is the crescent moon, golden and black, labelled "Luna Crescane." This is held in the mouth of a dragon, whose twisted tail is also passed through his mouth; who stands upon a winged globe, voiding over it crimson drops. On the lower part of the globe are three black balls. Beneath is a scroll, on which is written:

"I shall now tell without leesinge
How and what is my generation
Omogenie is my father
And Magnesia is my mother
And Azocke truly is my syster
And Rebirt forsooth is my brother
The serpent of Araby is my name
The which is Leader of all this Game
That sumetime was woucle and wilde
And now I am both meeke and milde
The sune and moone with their might
Hath chased me that was so light
My winges that me braughte
Hether and thether where I thought
And with their might they downe pull
And bringeth me whether they wull
The bloode of my harte I wisse
Now causeth both ioye and blisse
And desolueth the verie stone
And kniteth him or he hath done
Now maketh hard that was light
Causeth him too ben fixte
Of my bloode and water I wisse
Plentie in all the world there is
It renneth in euery place
Who him finde might haue grace
In the world he renneth ouer all
And goeth rounde as a balle
But thou vnderstand well this
Of thy worke thou shallt misse
Therfore know ere thou begine
What he is and all his kynn
Many a name he hath full suer
And all is but on nature
Thou must part him a three
And them knit as the trinitie
And make them all three but one
Loe here is the philosephers stone."

Beneath this scroll is another, on which is written, —

"In the name of the Trinitie
Harke here and ye shall see
Myne Author that formith this warke
Both first last breve and darke
Some of them I shall you tell
Both in Rime and in spell

Mallapides plat and peion
And the booke of turba philosephorum
Both Aristotle Geber and Hermes
Also Lully Morien and Rosaries
Bonelles Raymondus and Albert
Arnold and Percy the Muncke soe blacke
Aros and Rasces and allso Dessrima
The sister of Moises Mary prophitis
Baken also the Grate Clarke
Firmith I wisse all this worke
All these accordeth now in one
That here is the philosephers stone
Otherwise it may not bee
Vnderstand this I counsell the
And praye thou God of his grace
That thou maest haue tyme and space
Too haue the troth of this parrable
Thancke thou God that is so stable
For many a man desireth this
* * Pope Empror * * I wisse
Prest and Clarke and alsoe frier
And not so * but the very begger
Now Jesus * it be thy will
Kepe vs from the paine of hell
And as thou madest daies
Bring vs to the blese of heauen
All maner good men in his degree
Amen amen for Charitie."

(Towards the end of these lines are a few words that are partially obliterated by the rolling and unrolling of the manuscript.)

The scroll on which these lines are written is held by two figures (eight inches in height), a king and a beggar. The king has a scarlet robe over a blue one, white hair and long beard, a crown, and a golden staff. The beggar is in ragged grey and blue clothes, with a hood; a small bag (or purse) on his right side, a searlet belt slung over his right shoulder, supporting a bag on his left side. His legs are half naked, he has loose stockings, and black boots. Under his right arm is a long staff terminating in a horse's hoof, and having a scroll folded round its upper part. Below these figures is the following line, which would appear to be the moral of the whole, "Si Queras In Merdis Seereta Philosophorum Expensum Perdis Opera Tempus Que Laborem."

Cuthbert Bede, B.A.

EDWARD II.'S RETREAT INTO GLAMORGANSHIRE.

In the first volume of *The Lives of the Lord Chancellors and Keepers of the Great Seal of England*, by Lord Campbell, there are errors of some importance, which should be rectified in the new edition now preparing for publication. These errors are contained in the following extracts from the work*, and relate to some of the last events in the life of Edward II.

"On the 20th of October 1326, the King having gone away with Hugh le Despencer to Ireland and left the realm without any government, the prelates, earls, barons, and knights assembled at Bristol and chose Edward the King's son, Custos of the kingdom whilst his father continued absent. On the same day the Prince assumed the government and issued the necessary legal proceedings under his privy seal, 'because he had no other for the purpose.'

"When the King *returned from Ireland* he found himself already dethroned. The Queen was now in the enjoyment of supreme power. She kept her husband in close confinement, hypocritically pretending to lament his misfortunes. She pretended to associate the Prince her son with herself in the government; and she contrived to get the Great Seal into her possession, which considerably facilitated her proceedings, for less respect was paid by the multitude to the privy seal which she had hitherto used.

"The Bishop of Hereford was sent to the King at *Kenilworth*, with a deceitful message, to request that he would give such directions respecting the Great Seal as were necessary for the conservation of the peace, and the due administration of justice. The King, without friend or adviser, said he would send the Seal to his Queen and son, not only for these purposes, but likewise for matters of grace. He then handed the Great Seal to Sir William le Blount, who on the 30*th of November* delivered it to the Queen and the Prince; but the Queen had the uncontrolled dominion over it. She pretended to hand it over to Ayremyne, the Master of the Rolls, as Keeper, and she employed it to summon a parliament at Westminster, in her husband's name, for the purpose of deposing him. According to the tenour of the writs under the Great Seal, the parliament was to be held before the King, if he should be present; and if not before Isabel, the Queen-consort, and Edward, the King's son."

The errors referred to are contained in the preceding extracts, and a brief notice of the military writs issued by Edward after the hostile landing of Isabella will prove that he did not go to Ireland, but that his flight was into Glamorganshire in South Wales.

Isabella landed near Harwich on September 25, 1326, and on October 10, military writs were tested by Edward at Gloucester, calling out with the utmost expedition levies from the Marches and Borders of Wales. (Rot. Pat. 20 Edw. II. M. 12.) On October 12, the King was at Westbury, near Newnham. (See Patent Rolls, M. 12. of that date.) On the 14th and 15th he was at Tintern, where he appointed Thomas de Bradeston to the custody of Berkeley Castle. On October 16, the King was at Striguil Castle, where he remained a few days. On Monday the 20th he empowered Hugh le Despenser, Edmond Hacluit, and Bogo de Knoyville, to seize the castles of Grosmont, Skenfreth, and Whiteastle, whilst John Bennet was directed to seize the castle of Monmouth. On Monday, October 27, the King was at Cardiff, still taking measures to cover his retreat. At Cardiff the King appointed Howell ap Yorwerth ap Griffith and Howell ap David to raise the whole population of Maghay [Magor] and Wentlwg. Writs, of the same date, were addressed to Evan ap Meuric and Evan ap Morgan for Nethesland and Kilvey, and various other individuals received similar appointments for the different

* Pages 204. and 205. of the second edition.

districts of Glamorganshire. Commissions were also issued for Usk and Abergavenny and the adjoining territories of Monmouthshire. (Rot. Pat. 20 Edward II. M. 7.)

On October 28, another writ is tested by the King at Cardiff, ordering the levy of 400 foot soldiers of the land of Glamorgan. From Cardiff the King removed to Caerphilly, whence on October 29 and 30 he issued commissions giving extensive powers for raising forces in Pembrokeshire, Glamorganshire, and Monmouthshire. On Nov. 4, he arrived at Margam, granted or confirmed the manor of Kenton to the abbot, and issued a writ directing the guarding of the coast and sea-ports against his enemies and rebels. The following day, November 5, the King was at Neath, and tested at that place a writ for raising all the forces of Gower, both horse and foot. (Rot. Pat. 20 Edward II., R. 7.) On Nov. 10, the King issued at Neath a safe-conduct for the Abbot of Neath, Rees ap Griffith, Edward de Bohun, Oliver of Bourdeaux, and John de Harsik, as envoys to Isabella. This document is given in the Patent Rolls in the Tower. (*Fœdera*, p. 647. vol. ii. part 1. edit. 1818.) The seizure of the unfortunate King took place on Sunday, November 16, and he was yielded up to the charge of Henry of Lancaster. Edward was then removed to Monmouth, and there, on Nov. 20, delivered up the Great Seal to Sir Wm. le Blount, who gave it up to the Queen at *Marlley*, in Worcestershire, on Nov. 26, 1326. On the 30th of that month, Edward II. was at Ledbury, and not at Kenilworth.

In tracing the retreat of Edward after the landing of Isabella, the Public Records are unanswerable evidence, and I would briefly contrast the facts of the case with Lord Campbell's statements. Edward's flight was into Glamorganshire, *not to Ireland*; Edward gave up the Great Seal at Monmouth, *not at Kenilworth*; and Sir Wm. le Blount delivered it up to the Queen and her son on the 26th, *not on November* 30.

For the information contained in the preceding remarks I am indebted to a valuable paper read to the Neath Institution in 1849, by the Rev. H. H. Knight, B.D., Rector of Newton Nottage, Glamorganshire, "On the Retreat of Edward II. into Glamorganshire, A.D. 1326."

I offer no apology for the length of my communication, as it could not properly be curtailed. *Historic errors* should be promptly corrected; the erroneous statement of one historian is copied by his successor, and errors are thus permanently ingrafted on the historic records of a country. History should realise Plato's description of the Supreme Being, "truth is his body, and light his shadow." R.

Cae Wern, Glamorganshire.

BACON AND SHAKSPEARE.

Advancement of Learning:

"Poetry is nothing else but feigned history."

Twelfth Night, Act I. Sc. 2.:

"*Viola.* 'Tis poetical.
Olivia. It is the more likely to be feigned."

As You Like It, Act III. Sc. 7.:

"The truest poetry is the most feigning."

On Buildings:

"He that builds a fair house upon an ill seat committeth himself to prison; neither do I reckon that an ill seat only, where the air is unwholesome, but likewise where it is unequal."

Macbeth, Act I. Sc. 6.:

"This castle hath a pleasant seat — the air
Nimbly and sweetly recommends itself
Unto our gentle senses."

Advancement of Learning:

"Behaviour seemeth to me a garment of the mind, and to have the conditions of a garment. For it ought to be made in fashion, it ought not to be too curious."

Hamlet, Act I. Sc. 3.:

"Costly thy habit as thy purse can buy,
But not exprest in fancy."

Advancement of Learning:

"In the third place I set down reputation, because of the peremptory tides and currents it hath, which, if they be not taken in due time, are seldom recovered, it being extreme hard to play an after game of reputation."

Julius Cæsar, Act IV. Sc. 3.:

"There is a tide in the affairs of men
Which taken at the flood leads on to fortune:
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Advancement of Learning:

"Is not the opinion of Aristotle worthy to be regarded, where he saith that young men are not fit auditors of *moral* philosophy, because they are not settled from the boiling heat of their affections, nor attempered by time and experience."

Troilus and Cressida, Act II. Sc. 3.:

"Not much
Unlike young men, whom Aristotle thought
Unfit to hear *moral* philosophy."

Aristotle quoted incorrectly in both these passages. He says *political*, not *moral*, philosophy.

Apophthegms:

Bacon relates that a fellow named Hog impor-

tuned Sir Nicholas to save his life on account of the kindred between Hog and Bacon.

"'Aye, but,' replied the judge, 'You and I cannot be kindred except you be hanged; for Hog is not Bacon until it be well hanged.'"

Merry Wives of Windsor:

"*Evans.* Hing — Hang — Hog.
S. Quickly. Hang Hog — is the Latin for Bacon."

On Cunning:

"For there be many men that have secret hearts, but transparent countenances."

Henry IV.:

"The cheek
Is apter than the tongue to tell an errand."

Collection of Sentences:

"He that hath a satirical vein, as he maketh others afraid of his wit, so he had need be afraid of other's memories."

Henry VI.:

"An insult, when we think it is forgotten,
Is written in the book of memory,
E'en in the heart, to scourge our apprehensions."

Interpretation of Nature:

"Yet evermore it must be remembered, that the least part of knowledge passed to man by this so large a charter from God — must be subject to that use for which God hath granted it, which is the benefit and relief of the state and society of man."

Measure for Measure, Act I. Sc. 2.:

"Nature never lends
The smallest scruple of her excellence;
But, like a thrifty goddess, she determines
Herself the glory of a creditor,
Both use and thanks."

On Adversity:

"It is more pleasing to have a lively work upon a sad and solemn errand, than to have a dark and melancholy work upon a lightsome errand."

Henry IV.:

"Bright metals on a sullen errand
Will show more goodly and attract more eyes
Than that which hath no foil to set it off."

Note the peculiar use of the words *knee* and *chew*.

Life of Henry VII.:

"As his victory gave him the knee, so his purposed marriage with the Lady Elizabeth gave him the heart, so that both knee and heart did truly bow before him."

Ric. II. "Show heaven the humbled heart and not the knee."

Hamlet. "And crook the pregnant hinges of the knee."

On Studies:

"Some books are to be tasted, and some few chewed and digested."

Julius Cæsar, Act I.:

"Till then, my noble friend, chew upon this;
Brutus had rather be a villager."

Trench says "essays" was a new word in Bacon's time, and his use of it quite novel. Bacon thus writes of his *Essays:*

"Which I have called Essays. The word is late, though the thing is ancient."

Mrs. Clarke, in her *Concordance*, reports the word Essay as occurring twice in Shakspeare,— which indeed is true of Knight's Shakspeare; but it only occurs once in the Folio of 1623, in relation to Edgar's letter to Edmund, in *Lear*. Edmund says, —

"I hope, for my brother's justification, he wrote this but as an Essay or task of my nature."

I have not included the example furnished by your correspondent. The allusion to "perspectives" in *Richard II.* and the simile of Actæon in *Twelfth Night* are worthy of remark.

I send these in the hope that your correspondents will add to them. W. H. S.

Brompton, Middlesex.

Was Lord Bacon the Author of Shakspeare's Plays? — Those who hold the opinion that Lord Bacon was the author, as was suggested in a book reviewed by you some weeks since, may obtain an argument in favour of their views by referring to *Selections by Basil Montagu*, Pickering, pp. 174, 175., where are quoted passages from the *Troilus and Cressida* of the one and the *Tract on Education* of the other, which are, to say the least, very curious from their resemblance and juxtaposition. They occur as foot-notes to an extract from Dr. South's *Sermons*, and are as follows:

Troilus and Cressida:

"Paris and Troilus, you have both said well;
And on the cause and question now in hand
Have glozed, but superficially; *not much*
Unlike young men, whom Aristotle thought
Unfit to hear Moral Philosophy:
The reasons you allege do more conduce
To the hot passion of distempered blood,
Than to make up a free determination
'Twixt right and wrong;" &c.

Bacon expresses himself thus:

"Is it not a wise opinion of Aristotle, and worthy to be regarded, *that young men are no fit auditors of Moral Philosophy, because the boiling heat of their affections is not yet settled nor attempered by time and experience.* And . . . doth it not hereof come that those excellent books and discourses of ancient writers . . . are of so little effect towards honesty of life, and the reformation of corrupt manners; because they are not to be read and revolved by men mature in years and judgment, but are left and confined only to boys and beginners."

The coincidence in argument is at any rate singularly strong, and may be worthy of record in "N. & Q." among the minor "Curiosities of Literature." R. Slocombe.

MILTON'S PROSE WORKS BY SYMMONS.

In 1806 appeared the following:

"The Prose Works of John Milton, with a Life of the Author, interspersed with Translations and Critical Remarks by Charles Symmons, D.D., of Jesus College, Oxford. In Seven Volumes."

A copy of the work in the Cambridge University Library (Nn. 4. 54—60.) contains the following notes in the handwriting of Dr. Symmons:

"As from the arrangement of this title-page the Reader may be led into an error respecting the person who edited this edition of Milton's P. W., I think it right to declare that I had no concern whatever in the management of the publication, and never saw one of its sheets till the work finally issued from the press.

"Charles Symmons.

"N.B. — The *seventh* volume was constituted by my Life of the Author, which is now in a separate state.

"C. S."

Dr. Symmons was originally of Clare Hall, Cambridge, and is mentioned in the late Mr. Gunning's *Reminiscences*, i. 311.

Thompson Cooper.

Cambridge.

CORPORATE AND PAROCHIAL RECORDS.

There can be but little doubt as to the probability of what is stated in the two last paragraphs of Ina's communication (2nd S. ii. 185, 186.), that *much correct and valuable historical information might be brought to light by a careful examination and perusal of old Corporate and Parochial Records*, as Ina has found from his own experience. I also can speak from experience, and confirm what he says; for shortly after the Municipal Corporations Reform Act passed, I had to arrange, examine, and catalogue the whole of the records and other documents belonging to the corporation of Andover, Hants,—one of the most ancient corporations in the kingdom. Their existing charters extend back to 2nd John [1201]; their council books in an unbroken series from 2 Edw. III. [1327] to the present time, and many of their deeds, court books, and other documents, are equally ancient. And here I may perhaps be permitted to correct an error that generally exists in works which mention the town of Andover, viz. that the corporation is *supposed* to be as ancient as the time of King John. Now there is no need of any *supposition* at all in the case, as the corporation has two of the charters granted to it by King John. I have seen them; and more, in one of them is a confirmation of charters granted to the town by Henry II. and Richard I.!

Most people will agree with Ina, that more care should be taken of corporate and parochial records. I would suggest that the authorities of the different cities, towns, and parishes should have their records thoroughly examined and arranged, and proper catalogues made of them.

The following is an exact copy of an original letter I found in Andover town chest, written by the Earl of Leicester (Elizabeth's favourite), who was then High Steward of the Borough, to the corporation of that town: —

"After my hartie commendacons. Whereas it hath pleased her Matie to appointe a Parliament to be presentlie called: being Steward of yor Towne, I make bould hartilie to praye you that you will give me the nomination of one of yor Burgesses for the same. And yf mynding to avoyde the chardges of allowance for the other Burgesse, you meane to name anie that is not of yor towne, yf you will bestowe the nomination of the other Burgesse also upon me, I will thank you for it; and will both appointe a sufficient man, and see you discharged of all chardges in that behaulfe; and so praying yor speadie answere herein, I thus bid you right hartelie farewell, from the Courte the xijth of October, 1584.

"Yor Loving Frende

"R. Leycester.

"If you will send me yor election
with a blanck, I will putt in
the names.

"To my very loving frends the Bayliefes, Aldermen, and the rest of the Town of Andover."

This letter needs no comment.

In the 41st Elizabeth [1599], the last and governing charter was granted to Andover. After confirming previous charters, it proceeds to confer many great and ample privileges on the town, and, amongst others, a weekly Court of Record for the recovery of debt and damage to the amount of *forty pounds!* This, at a time when the highest sum recoverable in local courts was generally *forty shillings*. W. H. W. T.

Somerset House.

Minor Notes.

Curious Misprint in Sparrow's "Collection of the Articles," &c. — In reading, a few days since, the *Denison Judgment*, I was led to refer to Sparrow's *Collection of the Articles, Canons, Ordinances, &c., of the Church of England.*

Mine is "4th edition, A.D. 1684," and contains perhaps as perverse and curious a misprint in one of the Articles bearing on this case as could well be devised. The *apropos* blunders of printers are sometimes amusing. The blunder of the printer in 1684 might have been supposed a providential slip to give the defendant in 1856 a peg whereon to hang a defensive plea.

The 28th Article in English contains a declara-

tion, that "the Sacrament was not by Christ's ordinance *worshipped*" (p. 101.). Referring to the Latin original of the same Article, I find the passage runs thus:

"Sacramentum Eucharistiæ ex institutione Christi nec *odorabatur*."

A much less perverse mode of interpretation than has been applied to the Articles on other points might here raise an argument on behalf of Archdeacon Denison, that it was "incensing" or "smelling" to the elements, and not *adoring* them, that the Article prohibited. A. B. R.

Belmont.

Dagger Money.—The corporation of Newcastle-upon-Tyne are bound to entertain the Judges of Assize, and to protect them to Carlisle. The latter duty they perform by presenting each of the judges with a gold twenty-shilling piece of Charles I. to buy a dagger, and the money so given is called "dagger-money." They always present it in the coinage of Charles I., for which they sometimes have to pay high prices, when it happens to be scarce in the numismatic market. This ceremony of payment was duly performed at the autumn assizes of this present year, A.D. 1856. F. S.

Inedited Poetry by Burns.—When Burns was in Edinburgh, he was introduced by a friend to the studio of a well-known painter, whom he found engaged on a representation of "Jacob's dream." After minutely examining the work, he wrote the following verse on the back of a little sketch, which is still preserved in the painter's family. The verse is so very characteristic of the man, that I venture to send it to "N. & Q." for embalment.

"Dear —— I'll gie ye some advice,
You'll tak it no uncivil;
You shouldna paint at Angels man,
But try and paint the Divil.
To paint an Angel's kittle wark,
Wi' auld Nick there's less danger;
You'll easy paint a weel-kent face,
But no sa weel a stranger."

W.

The Origin of Stained Glass.—My dressing-room has a window towards the east, much covered by foliage, at this season gay with autumnal tints. Viewed from the adjoining chamber these brilliant mornings, the golden rays of the sun falling on the faded and transparent leaves sparkling with dew, the general appearance is as if the window were glazed with painted glass. C. T.

Norwood.

Meaning of "Unkempt."—I am sorry to appear as an opponent to any statement of Dr. Johnson's; but might I not suggest that the word *unkempt* (which he takes from the old word to *kem*, now to *comb*,) is really taken from the fact of one John Kemp having brought the art of weaving into England in the year 1331: and thus the word means "unwoven," and so "uncombed,"—in the same manner as the term "macadamise" or "burke," &c., are derived? K.

On a Bastard Child murdered by its Mother.—Epitaph from *The Student*, vol. i. p. 118.:—

"Love, spite of Honor's dictates, gave thee breath;
Honor, in spite of Love, pronounced thy death."

Idem Latine.

"Spretâ jussit Amor Famâ te, parvule, nasci;
Famaque te, spreto jussit Amore, mori."

Y. B. N. J.

Omissions of the "Biographie Universelle," and the "Supplément."—In reading history one is often induced to refer to biographical dictionaries for fuller details, or for memoirs of the persons introduced *sur le tapis*. We have of these works very good specimens, as far as they go, in the *Biog. Brit.*, Chalmers and Gorton; but the very copious French *Biographie Universelle*, with its *Supplément*, leaves very far behind all other works of that description. Having this presentiment, I must declare I have lately been singularly disappointed. The year 1759 was distinguished by two as gallant English naval victories as have ever been recorded; and both within the space of three months of each other. On Monday, August 20, 1759, Admiral Boscawen defeated M. de la Clue, who in L'Océan of 80 guns commanded the grand fleet of France; and on Tuesday, Nov. 20, of the same year, Hawke gained his superb victory over M. de Conflans, who in Le Soleil Royal of 80 guns commanded the fleet of Louis XV. M. de la Clue, on the 20th August, behaved as a brave high-spirited admiral, was wounded in the action, and died in consequence of those wounds. The conduct of M. de Conflans was diametrically opposite to that of M. de la Clue, and so dastardly was it considered, that in France it was derisively called "La Bataille de M. Conflans," according to Charles Lacretelle.* But to return to my subject, from which I have, in explanation, digressed, I would observe that neither in the *Biographie Universelle* or *Le Supplément*, can I find any *mémoires* of either De la Clue or Le Maréchal de Conflans, as he was styled. Φ.

Richmond, Surrey.

"*Bantering*," "*buffooning*," "*alarum'd*," "*cabinet*."—In accordance with Dr. Trench's suggestion, I send a contribution towards ascertaining the period of the introduction of particular words into

* See *Histoire de France pendant le dix-huitième Siècle, par* Charles Lacretelle, 14 tomes, 4ième édition, Paris, 1819—1826, tome 3ième, pp. 365—367.

our language. In Anthony à Wood's *Life* (under A.D. 1649), he speaks of a certain Mr. Anthony Hodges, who, "delighting himself in mirth, and in that which was afterwards called *buffooning* and *bantering*, could never be brought to set pen to paper," &c. (p. 43., edit. Bliss, Eccles. Hist. Soc.).

Again, A.D. 1652:

"Thomas was a good soldier, stout and ventrous, and having an art of merriment called *buffooning*." — *Ibid.*, p. 53.

Again, A.D. 1678:

"The *banterers* of Oxford (a set of scholars so called, some M.A.), who make it their employment to talk at a venture, lye, and prate what nonsense they please; if they see a man talk seriously, they talk floridly nonsense, and care not what he says; this is like throwing a cushion at a man's head, that pretends to be grave and wise." — *Ibid.* p. 204.

Poor Anthony evidently spoke from a personal experience of such *bantering*. Of these new words we have retained one, and dispensed with the other.

In the same work, A.D. 1645, we have the early form of another common word:

"The next great disturbance, whereby A. W. and his fellow sojourners were *alarum'd* at Thame, was this." — *Ibid.*, p. 23.

Again, in Wood Freshman's speech, made A.D. 1647, which plays on the new phrases and humours of the day, we have:

"Neither was I ever admitted into the *cabinet councils* of the Pyerian dames." — *Ibid.*, p. 37.

— the same word of which the original introduction seven years before is indicated by Clarendon, who says (*Hist. Rebell.*, book ii.), in speaking of the ministry of Charles I., in 1640:

"These persons made up the Committee of State, which was reproachfully after called the *junto*, and enviously then in the Court the *cabinet council*."

A. S. E. P.

Queries.

"SUICERI THESAURUS."

I should wish to ascertain, from some gentleman who has had an opportunity of comparing the two editions of this valuable work, whether there be any real and important superiority in the second edition of 1728, over the first edition of 1682? There is, I know, a considerable difference made between them in the booksellers' catalogues, — the second edition being generally double the price of the first. And yet I cannot help thinking that there is no great difference between them. A bookseller once showed me a copy of the second edition, which he had marked 4*l.* 10*s.*; and when I inquired what could occasion so great a difference of value between the two editions, he pointed out two or three printed leaves at the end, which appeared to me to be corrections, or *curæ posteriores*, certainly of no great bulk, and perhaps of no very great importance. Now this is the point which it is desirable to know, from some one who has had an opportunity and leisure carefully to compare and examine the two editions. One would suppose from the statement of Moreri, that such important additions had been made to the second edition, in 1728, and the whole so remodelled, as to give it the character of a new work. His words are:

"Il a été réimprimé à Amsterdam en 1728, avec beaucoup de corrections, et un plus grand Nombre d'Augmentations qui en font un ouvrage tout nouveau, et l'un des plus utiles qui ait paru depuis long-temps."

But when I consider that the first edition was the result of twenty years' assiduous labour, and that it was afterwards retained in his study, under his revision and correction, for ten years longer before it was sent to press, and that he died within four years after its publication, it does not appear probable this great work could undergo such important change as the words of Moreri would seem to indicate. And it would be desirable to learn the opinion of some careful examiner.

Ignatius.

Minor Queries.

Daniel Bellamy. — Could you give me any information regarding Daniel Bellamy, of St. John's College, Oxford, author of a volume containing Original Poems and Translations: London, 8vo., 1722; *The Young Ladies' Miscellany*, &c.. 1723. He also published, in conjunction with his son, *Miscellanies in Prose and Verse*, 2 vols., 12mo., 1746. By Messrs. D. Bellamy, sen. and jun.

Mr. B.'s son, the Rev. Daniel Bellamy, was minister of Kew and Petersham, in Surrey, and vicar of St. Stephen's, near St. Alban's, Herts. The inscription on his tombstone (which I saw not long since in Kew churchyard) records his death in his seventy-first year, on February 15, 1788.

R. Inglis.

Blood Royal. — I dare say many will convict me an *ignoramus* for the following Queries; but I cannot help it, and freely confess that I am an *ignoramus*.

I want to know what it is that constitutes "blood royal?" How far does it ascend and descend the genealogical tree?

If the present Duke of Cambridge, for instance, should have any children (legitimate), would they be considered "blood royal?"

Is Napoleon III. reckoned among the royal blood? If so, on what principle?

Does a mere title constitute Aristocracy? If so, to what class do the untitled *beau monde* belong?

I have heard that Prince Albert was made "royal" by an Act of Parliament, or the Queen in Council." Could the Queen in Council, or an Act of Parliament, make you or me, or one of the *ignobile vulgus*, blood royal? George Lloyd.

Indian War Medal.—I have a silver war medal, the size of half-a-crown, but thicker. The obverse: Britannia seated, with emblems of war; in her left hand the hasta, in her right an olive or laurel crown, with the arm extended towards a fortress in the distance. The reverse: legend and inscription on field, in Indian characters. The execution is not that of a Wyon. There is a loop, or eye, clumsily attached, for a cord or ribbon. When was this medal distributed? and for what action or service? R. H. B.

Bath.

"Terentianus Christianus."—I should be glad to have some information respecting the author, and the comparative value and estimation of the following work:

"Terentianus Christianus, seu Comœdiæ Sacræ Sex, Terentiano Stylo a Cornelio Schonæo Goudano, conscriptæ. Coloniæ, apud Gerardum Greuenbruch. Anno M.D.XCIX. . . ."

S. S. S.

Defoe Queries.—In the dedication and preface of Defoe's *Jure Divino*, I find a difficulty or two, which, perhaps, some one of your correspondents can resolve.

The satire is dedicated "to the most serene, most invincible, most illustrious Lady, Reason," whom he styles "governess of the *fifteen provinces* of speech." What can this mean?

Again, in the preface he writes,—

"What would a king of any policy answer? I know not, indeed, but if I were to make an answer for him, it should be, *Salisbury for that, I'll not venture you.*"

Who or what is Salisbury? Lethrediensis.

"Ivar," a Tragedy.—Who is the author of *Ivar*, a tragedy, printed at Exeter in 1785?

R. Inglis.

Family of Newton, of Cheshire and Sussex, and Erneley, of Sussex and Wilts.—William Newton of Southover married the daughter (who ob. 1590) and coheiress of —— Erneley of Erneley, according to the pedigree in the Visitation of Sussex.* And it appears by the Fine Rolls that Nicholas and George Newton, his grandsons, sold the manor of Erneley to Abraham Edwards in 1630. (Mich. 7 Car. I.)

I have been unable to discover whose daughter this heiress was. Is there any pedigree of the Erneley family which will supply the information?

Memor.

Sugar-Loaf Mountains, co. Wicklow: "The Golden Spears."—Will any of your antiquarian readers in Ireland state on what authority it has been frequently asserted that the Sugar-loaf Mountains, co. Wicklow, were called in Irish "The Golden Spears," and also give the Irish name itself? In a descriptive article published a few years ago in the *Dublin University Magazine*, I recollect having seen this name, but am not now able to find the passage. It would be pleasant to have some authentic foundation for an appellation so fanciful, and, as far as the greater Sugar-loaf Mountain at least is concerned, so well merited.

Anon.

The Diamond Rock.—When the French captured this in 1805, there was a court-martial held on the officer in command for the loss of H. M.'s late sloop "Diamond Rock;" yet I have been led to think that the rock in question was a small island fort. Can any of your correspondents explain this matter? E. H. D. D.

Irish High Sheriffs.—Can you guide me to any list, printed or in manuscript, of the high sheriffs of counties in Ireland during the seventeenth and eighteenth centuries? Abhba.

Madame de Fontevrault.—In *Un Sermon sous Louis XIV.*, by Bungener, at the close of the eighth chapter, Madame de Fontevrault, a sister of Madame Montespan, is introduced; and a footnote, a quotation from Saint Simon, says:

"Quoiqu'elle eût été faite religieuse plus que très cavalièrement, sa régularité était exacte dans son abbaye."

What were the circumstances that seem to have forced her to become a nun? G. R. B.

Boston, Mass.

Skating.—

"Sur un mince chrystal l'hiver conduit leur pas
Le précipice est sous la glace:
Telle est de nos plaisirs la légère surface!
Glissez mortels; n'appuyez pas."

Thus translated (I believe) by Dr. Johnson:

"O'er the ice the rapid skater flies,
With sport above and death below,
Where mischief lurks in gay disguise,
Thus lightly touch, and quickly go."

The original lines were, I find, from a Commonplace Book, written under an old print; but I have no means of discovering who the author was. Could any of your contributors kindly tell me?

J. B. Wilkinson.

Weston Rectory.

* In 1573 there was a fine between Nicholas Newton (son of William Newton), plaintiff, and Francis Cotton and Mary his wife, and Galfrid Poole and Katherine his wife, deforciants, of 4th part of the manor, with thirty messuages, land, &c. in Brighton, Lewes, and Alberton. Did these deforciants represent the other coheiresses?

Wagessum. — Vice Chancellor Wood, in giving judgment in Alston *v.* Tilbury Railway Co., last week, stated that he had made search, but could not find any means of ascertaining what was the correct interpretation of this word. It was used in an old grant produced, of right to the seashore and oyster grounds, &c. Can any readers of "N. & Q." throw light on it?

A. Holt White.

Ruffhead's "Pope," with Warburton's Notes. — Will the present possessor of Ruffhead's *Life of Pope*, with Bp. Warburton's MS. Notes, kindly communicate his name and address to the Rev. F. Kilvert, Claverton Lodge, Bath?

Minor Queries with Answers.

St. Vedast alias *Foster.* — Can any of your numerous readers inform me what connexion there is between the word *Vedast*, or a saint of that name, and the more modern cognomen of Foster? In old deeds they are used as synonymous.

T. B. S.

Bridport.

[We may as well give the conjecture quoted by Newcourt in his *Repertorium*, although it is not very satisfactory: "The parish church of St. Vedast is sometimes called St. Foster's, though by the way Mr. R. Smith, in his fore-cited manuscript, saith, that he finds not in any author the name of St. Foster given to any saint, therefore rather conceives that it was first given, either from the street where situate, or from some eminent man there dwelling, perhaps, if not the founder, yet some special benefactor to this church or place." Alban Butler, in his *Lives of the Saints*, comes nearer the mark. "Our ancestors," he says, "had a particular devotion to St. Vedast, whom they called St. Foster, whence descends the family name of Foster, as Camden takes notice in his *Remains*."]

Baker's "Chronicle." — Can any of your numerous readers tell me the value of this as a work of historical reference? and whether the abridged and amended edition of 1730 is superior to those that preceded it?

Herbert.

[No writer, perhaps, has received a greater amount of ridicule than this worthy knight; and that, too, in spite of the panegyric of his own *Chronicle*, "that it is collected with so great care and diligence, that if all other of our Chronicles were lost, this only would be sufficient to inform posterity of all passages memorable, or worthy to be known." Sir Roger de Coverley, as is well known, so highly estimated it, that it formed part of the furniture in the hall of his country-seat; and his visit to Westminster Abbey afforded him an opportunity of doing justice to Sir Richard, although he observed with some surprise, that "he had a great many kings in him whose monuments he had not seen in the Abbey!" Addison's humour was not forgotten by Fielding when writing his *Joseph Andrews*. "Joey told Mr. Abraham Adams that ever since he was in Sir Thomas Booby's family, he had employed all his hours of leisure in reading good books; and that as often as he could, without being perceived, he had studied a great good book which lay open in the hall window, where he had read as how the devil had carried away half a church in sermon time, without hurting one of the congregation; and as how a field of corn run down a hill with all the trees upon it, and covered another man's meadow. This sufficiently assured Mr. Adams that the great book meant could be no other than Baker's *Chronicle!*" Anthony à Wood, however, "to save the bacon" of this pious knight, styles him "a noted writer," and endeavours to inspire his readers with a reverence for his character. The late Daines Barrington, too, is found among his apologists. "Baker," says he, "is by no means so contemptible a writer as he is generally supposed to be; it is believed that the ridicule on this *Chronicle* arises from its being part of the furniture of Sir Roger de Coverley's hall." On the other hand, those matter-of-fact bibliopolists, Bishop Nicolson and Dr. Dibdin, condemn it as "a flimsy performance," and "fit only to please the rabble." The edition of 1730 and 1733, which seem to be one and the same, excepting a fresh title to the latter, was edited by Edward Phillips, the nephew of Milton, and is considered by the booksellers as the *editio princeps*; though the earlier ones, particularly that of 1641, contain many curious documents omitted by Phillips.]

Singular Tenure. — I was whiling a leisure hour the other evening in looking over Camden's *Britannia*, when I met with the following curious paragraph under "Suffolk:"

"Hemingston in qua tenuit terras Baldwinus, le Péteur (notato mihi nomen), per Seriantiam (loquor ex antiquo libello), pro qua debuit facere die natali Domini singulis annis, coram Domino Rege Angliæ, unum saltum, unum suffletum, et unum bumbulum; vel ut alibi legitur, per saltum, sufflum, et pettum," &c. — *Britannia*, Gulielmo Camdeno, Londini, 1607, p. 337., folio.

Camden is so grave a writer that, extraordinary as such a custom appears to be, he had, I have no doubt, his authority for what he states. Σ.

[This ludicrous tenure is quoted from *Placita Coronæ*, 17 Edward I. rot. 6., dorso Suffolk. See also Blount's *Ancient Tenures*, by Beckwith, p. 60.]

Replies.

SWIFT, PORTRAIT OF, AND EDIT. OF 1734.

(2nd S. ii. 21. 96. 158. 199. 254.)

Absence from home has prevented me replying sooner to the communications of C. and P. O. S.

The volume of Dean Swift's *Works* noticed by me does not appear to coincide with the page references given me by P. O. S., nor with the book-plate in the "name Vert" being found on it; but as further discussion is not likely to settle this question, at the request of P. O. S. (p. 199.), the volume is transmitted to the Editor of "N. & Q." for his examination, who, I have no doubt, will be so kind as to pass his opinion on the whole subject. I may be permitted to say to C., that, whether in error or not, I had no design to blow "bubbles," nor of imposing in any way on the contributors to "N. & Q.," in such statements as I made, my object having been entirely to elicit a

little literary information through its able correspondents; which has been so far obtained, and for which I feel obliged. G. N.

Your correspondent G. N. has set us all an example of plain dealing, for which I personally thank him. I have examined the volume he has so obligingly forwarded, and acknowledge at once that my conjectures were erroneous: that his copy is *not*, as I presumed, a mutilated copy of the 4th vol. of the 8vo. edit. of 1735, and that the plate has *not* "Vert" engraved on it. It is, in fact, an edit. in 12mo., with the plate re-engraved, and better engraved.

Now comes the only question of interest: did the publication precede or follow the edit. of 1735?

I think it was published after, and for these reasons: —

It is, with one trifling exception, which I shall presently notice, an exact reprint of the 4th vol. of the edit. of 1735. And an edition in 12mo. is usually cheaper, and therefore usually follows an edition in 8vo. In this instance it must have been very much cheaper; for the 8vo. edition is a remarkably handsome library edition, whereas the 12mo. is on inferior paper, and so compressed that, while the 8vo. extends to 388 pages, the 12mo. contains the same matter in 318.

Again: — The title-pages of the several tracts in the 12mo. edition are, without exception I believe, set forth as "printed in the year 1734;" whereas in the 8vo. they are, with one exception, stated to have been "printed in the year 1733."

There is one other point of difference on which we can only speculate, until we have an opportunity of examining the 2nd vol. of the 12mo., which, no doubt, contained the Poems. Both volumes end with "Verses written by Dr. Swift;" but the 8vo. is followed by "Prometheus," thus introduced:

> "After these works were printed off, upon examining the poetical Volume, we found the following Poem omitted, which we have thought proper to insert here."

There is no such insertion in the 12mo. copy, and I, conjecturally, assume that, the omission having been discovered, it was, on republication, inserted in its proper place, "the poetical Volume."

With these facts for guidance, no doubt some of your readers will be able to refer to a perfect copy of the edit. in 12mo.; and thus, perhaps, determine the question. P. O. S.

NOTES ON THE FLEUR-DE-LIS.

(2nd S. i. *passim*; ii. 41.)

P. S. — Since these Notes were written, some very interesting facts relating to the fleur-de-lis have been discovered: see the 2nd edit. of *Nineveh and its Palaces*, by Bonomi (London, Ingram, 1853.) At p. 138., the head-dress of the divinity Ilus is an egg-shaped cap, terminating at the top in a fleur-de-lis. At p. 149. (fig. 54.), the Dagon of Scripture has the same. At p. 201. (fig. 98.), the same ornament appears. At p. 202. (fig. 99.), a bearded figure has "the usual fleur-de-lis." In the same page, the tiaras of two bearded figures are surmounted with fleurs-de-lis. At p. 332. (fig. 211.), the Assyrian helmet is surmounted with a fleur-de-lis. At p. 334. (fig. 217.), the head-dress of the figure on the Assyrian standard has a fleur-de-lis. At p. 340. (fig. 245.), the bronze resembles a fleur-de-lis. At p. 350. (fig. 254.), an Egyptian example of the god Nilus, as on the thrones of Pharaoh Necho, exhibits the fleur-de-lis.

Bernard Quaritch's *Catalogue* (No. 109.) for May, 1856, at No. 5. "Manuscripts Armorials," notices a work, *Récherches sur les Fleurs-de-Lis*, &c., which should supply all our requirements on this disputed subject. C. H. P.

In reply to C. H. P.'s inquiry after the special causes for which this cognizance may have been granted (2nd S. ii. 42.), and with reference to a former Note of his own (2nd S. i. 388.), in which he states that the "3 fleurs-de-lis" in a drinking-cup are the crest of "Croker of *Ballinagard*," I would observe to him that it was, properly speaking, the crest of "Croker of *Lineham*" in Devonshire; and was granted to Sir John Croker of Lineham, who accompanied Edward IV. *as cup-bearer* in his ostentatious expedition into France in 1475; and amongst the flatteries bestowed by the politic Louis XI. on several of the English courtiers were the 3 fleurs-de-lis surmounting the implement of Sir John's office. The Crokers of *Ballinagard*, in Ireland, are a junior branch of the Lineham, settled there a couple of centuries later than the grant of the crest to the original family. There are several other families of Croker in Ireland, all of which bear the drinking-cup; but, through the mistake of engravers, it has with some degenerated into a *flower-pot*.

C.

I enclose impression of a seal —

> "✠ S Thome le Gallendier,"

showing a fleur-de-lis, with two birds perched on the side leaves, and pecking the central division of the *flower*. The date any real studier, I think, will unhesitatingly pronounce the middle of the twelfth century, certainly not later. This is contemporary with the signet of Louis VII., which Montagu (*Heraldry*, p. 18.) cites as perhaps the earliest example of a fleur-de-lis, and my seal is an additional argument in favour of the flower ori-

ginal; were it not for the arms of Canteloupe, I think the long disputed point would now be settled. I believe it is not known how the family acquired these arms. If honey came out of a lion, why might not a fabulous lily grow out of a leopard's head? A legend to this effect *may* have existed, and many heraldic bearings arose from such fables.

Would C. H. P. oblige me by saying where the lists of arms to which he refers, as being borne during the Crusades, are to be found? The information would, no doubt, be gratefully received by other readers of "N. & Q." A good list of old rolls of arms, stating where they may be found in print and MSS., would be acceptable to many.

XL.

The two following may be added: 1. Laurence Sheriff, founder of Rugby School; Az. on a fess engrailed between 3 griffins' heads erased, or, a F.-d.-L. of the first between 2 roses, gu. 2. Mortlock (Cambridge): Ermine, a fret, sa. on a chief, azure, 3 F.-d.-L., argent.

Δ.

"CARMINA QUADRAGESIMALIA," ETC.

(2nd S. ii. 312. 355.)

I find the following particulars with reference to one or two of the authors of the *Carmina Quadragesimalia*, in an edition of the Latin Poems of Vincent Bourne, published by Pickering in 1840, and edited by the Rev. John Mitford:

"John Wigan" (Wigan, jun., I conjecture, in B. N. C.'s list of the authors of the 1st vol.) "a physician, editor of *Aretæus*, and of Dr. Freind's *Works*, died in Jamaica, 1739. There are several copies of verses by J. and G. Wigan in the *Carmina Quadragesimalia*. David Gregory" (Gregory in B. N. C.'s list of 1st vol.), "Professor of Modern History and Languages, Canon of Christ Church, 1736; Canon of Carlisle, 1736; Dean, 1756; Master of Sherborne (or Sherburn) Hospital, 1759; son in the law to the late Duke of Kent, died 1797."

These two, with Salusbury Cade (author of poems 8. 52. 165.) and George Toblett, were elected to Ch. Ch. from Westminster in 1714, the same year that Vincent Bourne went to Trinity College, Cambridge.

I have carefully looked over the notes appended to this edition of V. Bourne's *Poems*, expecting to be able to find the names of *some authors, of those contributions which we have not yet been able to assign*, but fruitlessly. However, Mr. Gunner's and B. N. C.'s lists are corroborated, for I find there "Thomas" named as the author of No. 151. in vol. i., and of No. 20. in vol. ii. — Adams (and Smith) of No. 43., vol. i.; Prescott of No. 168., vol. i., and Freind of No. 58., vol. ii. (Query, Is this name Freind or Friend?)

But copies must be in existence, as Mr. Gunner observes, containing the names of all the contributors. I may here remark that the eminent Lord Mansfield, — "Murray once so long his country's pride," — is supposed to have written several. I quite coincide in his desire that some publisher would bring out a new edition of these delightful poems (*e. g.* in a form like the *Sabrinæ Corolla*, or *Arundines Cami*, illustrated with notes); it is indeed surprising how few people have read them at the present day. Not only are they beautiful as regards elegance of composition, but interesting from their numerous references to the events, manners, and customs of the times when they were written, carrying one back to the days of the *Spectator* and *Tatler*. I transcribe one, as a comment on the Note, — "Hoops *v.* Crinoline," (2nd S. ii. 426.):

"*An viventia habeant certum terminum Magnitudinis?*
Affr.

"Ut simili socias exæquet mole puellas,
Mille dolos versat pectore macra Cloe.
Multiplicem vario tumidam subtemine vestem,
Expansamque habili comparat orbe stolam.
Stant terno ceti ossa gradu, terno ordine funes,
Staminaque undantes explicitura sinus
Hâc sub veste Cloe, et tanto circundata gyro,
Exultat grandi pinguior ire Lyce.
Magna quidem incedis, magnæ virgo incola pallæ,
At spatiosa exis veste pusilla Chloe."

Vol. i. p. 129.

There is again another beautiful collection of Latin poetry published in the last century, viz. the *Selecta Poemata Anglorum*, in 3 vols, printed in 1774 and 1776, containing effusions by many eminent men, amongst whom may be enumerated Bp. Lowth*, Christopher Smart, Gray, Vincent Bourne, and numerous others. This work, too, is becoming very scarce. Names are not, however, appended to all the compositions, though doubtless their authors were well known at the time. In the second vol. is "Muscipula auctore E. Holdsworth, Coll. Magd., Oxon.," originally, I suppose, published by Edmund Curll in 1709, "ad insigne Pavonis extra Temple Bar." (See "N. & Q.," 2nd S. ii. 303.)

Oxoniensis.

I am now enabled to furnish Mr. Gunner with the following variations taken from another copy of vol. ii., which has come under my notice. I will call Mr. Gunner's copy A, my own B, and the third copy C.

3, Markham, A, B; Gibson, C.
21, Impey, A; Keith, C.
63, Keith, B; Affleck, C.
69, Keith, A; Bissett, C.
71, Keith, A, B; Cliffe, C.
79, Bedingfield, A, B; Markham, C.

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* Some of Lowth's contributions to this work may again be found in his celebrated work, *Prælectiones Academicæ*, Oxon.

95, Bedingfield, A, B; Gibson, C.
96, Shields, A; Shiel, C.
114, Bedingfield, B; Shiel, C.
142, Tubb, A; Rivers, C.

The following names are also supplied: 60, Gibson; 61, Foulkes; 70, Bissett; 126, Tayleur; 144, Wilcocks; 148, Nash.

I have no doubt that the Tubb of A, is the Jubb of B and C, elected to Oxford from Westminster, 1735; as also Shields of A is the Shiel of C, elected 1741 with Impey and Markham. I cannot verify the name 135, Varnan, in any way, either in the *Alumni Westmonasteriensis*, or in the List of Oxford Graduates: it may be a mistake for Amyand, elected 1736. B. N. C.

THE JUMPING DANCE, ETC.

(2nd S. ii. 188.)

Evans, in his *Sketch of the Denominations of the Christian World* (15th ed., 1827), gives an account of a somewhat singular sect called the "Jumpers." I am not certain that any of this fraternity *now* exist in England. The author of the work named was present at one of the "Jumpers'" meetings, which was held in the open air, near Newport, in 1785. The preacher concluded his sermon with the recommendation of *jumping*, and immediately got down from his chair, and commenced, with many others, jumping with frantic fury for the space of three hours, after which the meeting terminated.

As an additional instance of *jumping* as an accompaniment of religious worship, I may mention that it is a common practice among the congregations of coloured Methodists in New York, and other parts of the United States. Being told of this practice, I attended one of their meetings in New York in 1850. During the sermon much excitement prevailed, and loud shouts arose at intervals from all parts of the building. The sermon ended, one of the usual tunes was sung, accompanied, almost universally, with stamping of the feet, keeping tolerably good time with the measure of the strain. After a prayer, which could hardly be heard amid the surrounding confusion, a short interval of silence followed. Then I was somewhat startled by seeing a venerable "coloured sister," in one of the front pews, *jumping* up and down with great rapidity for some minutes. Shortly after, amid loud stamping of the feet, I distinctly saw her *jump over the front of the pew*, and commencing from the pew she had left, she made a series of tremendous jumps up and down the aisle, shouting the whole time with a loud voice, and presenting a spectacle which I shall not easily forget. She was soon joined by others, and not knowing what might be the next part of the programme, I made a rapid exit, feeling, when fairly outside, not a little thankful to have effected my escape. I may add that it is a well-known fact that at the same chapel I refer to, during their revival meetings, these zealous worshippers often protract their services from 8 p.m. to 7 or 8 o'clock next morning, singing, shouting, praying, *jumping*, &c., the whole time.

Much curious information as to the connection between the jumping processions existing on the Continent and the *Dance of Death*, may be found in F. Douce's valuable *Dissertation, &c., on the Dance of Death*, 8vo., London, 1833, Pickering.

Vox.

The dance of the Jumpers, like the comic dances and comic festivals of the Church, is the corruption of that which is found in Holy Writ. Two kinds of dances are distinctly pointed out in the Bible, the Worship Dance and the Phallus Dance. The first is described in Exodus, ch. xv. v. 20. Miriam the conductor takes a tambourine, and so also all the women, and dance, whilst Moses and the Children of Israel answer them in song. The second in Exodus, ch. xxxii. vv. 18. 25.: Moses, drawing near the camp, hears the noise of singing, sees the bull, and the dancing; and the people were naked, for Aaron had made them naked to their shame. In the Psalms allusion is repeatedly made to the Church dance, and in the Prophecies to the Phallus dance. In 2 Sam. c. vi. it is written that David girded himself with a linen ephod, and danced with all his might before the Lord. This Michal, his wife, chose to mis-describe, for which she suffered the penalty, taunting him with being uncovered, as one of the vain fellows shamelessly uncovereth himself. Those who now dance in worship found their practice on the promises for the restoration of the religious dance. H. J. Gauntlett.

PRIDEAUX FAMILY.

(2nd S. ii. 468.)

Préaux, *Prideaux*, and *Pratellis*, may be synon. From *pratum*, a meadow (Sp. *prádo*, G. *prater*), dimin. *pratulum*, is Low Lat. *pratellum*, whence De Pratellis; from *pratellum*, by contrac. *prateau*, and then *preteau*, pl. *preteaux*, may come Priteaux and Prideaux; and from *preteau*, *preteaux*, by contrac. *préau*, *préaux* (little meadows), Préaux, also *pré*. If *Preus* refers to the same family, it may be a corruption of *Préaux*; if otherwise, it might come from *Preux* (from *probus*), courageous, brave: "Les neuf preux;" "Preux chevalier et ferme-catholique;" "Les douze preux de Charlemagne." (*Hist. Fab.*) If one of the Prideaux family had been in the Holy Wars, it might ac-

count for the Saracen's head on their crest. Speaking of Préaux in Normandy (situate about two leagues from Rouen), Lamartiniere says:

"Paroisse de France dans la Normandie, avec titre de Baronie, et Haute Justice. L'an 1200 Jean de Préaux, Chevalier, Sieur Châtelain de Préaux, fonda le Prieuré de Beaulieu en presence de Gautier, Archevêque de Rouen, et cette fondation se fit en la fôret de Préaux."

Further, —

"Préaux est aussi le nom de deux paroisses et de deux Abbayes, d'une de Bénédictins et l'autre de Bénédictines, située dans la Diocese de Lisieux, à une grande lieue de Pont Eaude-mer, dans un Vallon, et *pres de la source d'un ruisseau* qui y fait tourner plusieurs moulins. L'abbaye de Saint Pierre de Préaux, *Sancti Petri Pratellensis*, est possédée par les Bénédictins de la Congregation de Saint Maur, et fut bâtie vers l'an 1055. Elle reconnoît pour Fondateur Oufroy de Vieilles, Baron de Préaux, Seigneur de Pont Eaudemer, Comte de Meulan et de Beaumont-le-Roger. L'Eglise," &c.

The *French* words (written in Italics by myself) in the last paragraph, and the following extract from Pryce (*Corn. Dict.*, "Villages in Cornwall"), would seem to throw some doubt on the correctness of my etymology of *Prideaux*:

"*Pri-D'eaux, Près-d'eaux*, near the waters; also *nom. fam.*"

This was my first idea as to the etymology of the word, but I do not think it is the correct one. An Old Subscriber should consult Dufresne, who not only gives *Pratellum* and *Prateau*, and numerous authorities, but also the following from *La Roman de la Rose, MS.*:

"Ains alez chantant et balant
Par ces jardins, par ces *Proians*
Avec ces garcons desloians."

See also *Mémoires dressez sur les Lieux en* 1704, cited by Lamartiniere. R. S. Charnock.

Gray's Inn.

Lives of Eminent Lawyers.

(2nd S. ii. 451.)

I have for many years possessed a copy of Kearsley's publication, dated 1790, to which J. Mt. refers, *Strictures on the Lives and Characters of the most Eminent Lawyers of the present Day, &c.* At the top of the title-page there is the following name in MS., "L. Thos. Rede." The title-page has also two mottoes. The first is, —

"I, bone, quo Virtus tua te vocat, I pede fausto."
Hor.

By the side of those mottoes there is written, in the same hand which inscribed "L. Thos. Rede," the following note, "I was then in the Fleet Prison." The second motto is:

". . . . Sine me, liber, ibis in urbem.
Hei mihi! quod Domino non licet ire tuo."
Ovid.

With respect to the authorship of the volume, and especially of a passage respecting Lord Thurlow, on a leaf preceding the title the following MS. note appears:

"Lemon Thos. Rede, whose signature I find on the top of the title-page, and by whom it appeared from certain circumstances, the bookseller I purchased of had this book in exchange, was in reality *the ostensible author*. But a very large part of this volume was furnished by me, especially of the latter characters, from Pepper Arden, &c. The first three or four characters were printed before I knew anything of the work or the undertaker, who was then, as he has stated in the margin, in the Fleet, yet" [the MS. adds, without giving any authority beyond the writer's own] "carrying on the business of a money lender by advertisement."

The note continues:

"He was bred to the law, followed the profession of a ———, and is now, I believe, a reviewer."

This manuscript illustration is signed "J. Thelwall," a political celebrity, and afterwards a very successful professor of elocution, of whom further description is not requisite. Mr. T. here states that "the first three or four characters" were printed before he knew anything of the work. The first character in the volume is that of "The Right Honorable Edward Lord Thurlow, Lord High Chancellor of England;" therefore if the manuscript illustrations of my volume, which I have adduced above, are to be relied on, I assume it must be considered that "L. Thos. Rede," existing in 1790, "was, in reality, the ostensible author."

Your correspondent quotes a passage from the notice of "Thurlow," and intimates that it would be gratifying to know who in 1790, "upwards of sixty years ago, ventured *to speak out so boldly*." I venture to surmise that your correspondent is not very conversant with the *boldness* of the writings and proceedings of 1790 to 1794, &c., or he would not have made any such remark. At all events, a preceding page (p. 14.) of the article from which he makes the excellent quotation, also shows quite as much boldness, and is not unworthy of being extracted. It is as follows: —

"His [Thurlow's] unrivalled excellence is an iron countenance, an inflexible hardihood of feature, an invulnerable, impenetrable aspect, that nothing can abash, no crimson tinge; that stares humanity from the justice-seat, and defies the tear of pity. Charity, it is said, covers a multitude of sins, and *inhumanity* implies a depravity of heart that gives the owner credit for the possession of *untold* crimes."

The *Italics* are the author's.

A Hermit at Hampstead.

Replies to Minor Queries.

Wotton's "Courtlie Controversie of Cupid's Cautels" (2nd S. ii. 428.) — The following extract from Blomfield's *History of Norfolk* (London,

1775, vol. i. p. 205.) may perhaps assist Mr. Corser in his inquiry for information respecting Lady Dacre of the South:—

"John Wooton, of North Tudenham, was son of John Wooton of Tudenham, and Elizabeth his wife, sister of Sir Thomas, and daughter of Sir Robert L'Estrange. In 1536 his wife died; after which he married a daughter of Nevill, Lord Abergavenny, widow of *Lord D'Acre*."

Should Mr. Corser obtain any further information on this subject, or ascertain any particulars respecting *Henry Wotton*, who, I presume, must have been a brother of the above named John Wooton, he will much oblige by communicating it through your columns. W. (Bombay).

Henry Justice (2nd S. ii. 413.) — From some notes which I have taken from deeds, &c., I have the pleasure to be able to inform Mr. Riley that Henry Justice, about whom he inquires, was a son of William Justice, of York, gent, who was living in 1703. The wife of Henry was Elizabeth . . . . . and she died March 15, 1752. She was the authoress of *Amelia, or the Distressed Wife*. His sister Anne was wife of Jonas Thompson, of York, who served the office of Lord Mayor of that city. The eldest son of Henry Justice was William Justice, of Wymondham, co. Norfolk, Esq.; and he dying unmarried, at Hingham, was there buried, Oct. 15, 1779. He left a sister, the wife of Dr. Hayes, of Ipswich, who died about 1799, and his widow then went to reside at Bath, where she died about 1815. I have no notice of the time and place of the death of Henry Justice. The books of Trinity College, Cambridge, and the Middle Temple, where his admissions would be recorded, will probably, if necessary, confirm the above statement as to his paternity. The family at York furnished a Lord Mayor in the person of Emmanuel Justice, who was buried Feb. 6, 1716. The parish register at Doncaster contains numerrous entries of that name. C. J.

The *Cambridge Chronicle* of Oct. 22, 1763, contains the following paragraph:

"Lately died at the Hague, one Mr. Justice, who was some years ago transported for stealing of books belonging to the Public Library of this University."

My attention had not been directed to this paragraph when I published my account of Justice's case in *Annals of Cambridge*, iv. 223.

C. H. Cooper.

Cambridge.

Munich Tune (2nd S. ii. 410.) — G. W. is informed that Luther is the composer of this melody, being the choral to his Christmas Hymn "Vom Himmel hoch da Komm ich her." It appeared in 1535, and will be found in Klug's *Gesangbuch*, 1543, and in almost every Lutheran collection after that period. Sebastian Bach selected the melody for a display of some extraordinary variations as an organ exercise. The choral used by Meyerbeer in the *Hugonots* is also the composition of Luther, to his version of the forty-sixth Psalm, "Eine feste Burg ist unser Gott." The two melodies are quite distinct, with the exception of the last line. H. J. Gauntlett.

Powis Place.

Order of St. Michael (2nd S. ii. 229.) — Among the Additional MSS. in the British Museum, No. 17,436, is a collection of arms of the knights of this order, drawn by the late Rev. D. T. Powell of Tottenham, and purchased at his sale in 1848, Lot 434. μ.

Visiting Cards (1st S. iv. 133.) — It may be considered very doubtful whether Sir Isaac Newton used old playing cards, by writing his name on the back of them, for the purpose of using them as visiting cards. I have noticed in my *Habits and Men* (p. 121. of the 3rd edit.), that —

"It was in Paris, about the year 1770, that was introduced the custom of visiting *en blanc*, as it was called, that is, by leaving a card. The old ladies and gentlemen, who loved to show their costume, called this fashion fantastic," &c.

I have an impression that Mercier, in his *Tableau de Paris*, alludes to this custom; but my especial authority was the Baroness Oberkirch, who treats of this subject in her *Memoirs*.

J. Doran.

Scipio's Shield (2nd S. ii. 352.) — The shield of Scipio, alluded to by Mr. Riley, appears to be the circular silver plate, apparently of Carthaginian work, with a lion and palm-tree in the centre, which was found in 1714 in the village of Passage, a little to the south of La Tour du Pin, near the road from Lyons to Chambery. This spot lies on the probable route by which Hannibal and other Carthaginian generals crossed the Alps. The plate is described in Wickham and Cramer's *Dissertation on the Passage of Hannibal over the Alps*, (p. 57., edit. 2nd); and an engraving of it is given at p. 63. In 1819 it was seen by the authors of this excellent treatise in the King's Library at Paris, where it is probably now preserved. L.

Derivation of "Pamphlet" (2nd S. ii. 460.) — Your correspondent C. says, "If it (*pamphlet*) were French, would not the French have more probably retained it?" and he proceeds to show that the French *have* retained it, by quoting the definition of it from the *Dict. de l'Acad. Fr.*

Will C. be so kind as to inform me why the French have not retained these five words, *kickshaws*, *lampoon*, *malapert*, *paramount*, and *paramour?* And why they have substituted for them, *ragoûts*, *chanson satirique*, *impudent*, *souverain*, and *mignon?*

Perchance, because some of these words acquired the same bad odour as has *pamphlet:* if we may believe the following words from the *Fr. Dict.* by J. Ch. Laveaux, which describes it as "un môt Anglais: on le prend souvent *en mauvaise part.*"

Of the Fr. word *lampons*, from which our lampoon is derived, the same *Dict.* adds:

"Expression populaire. Sorte de chanson à boire, où l'on répète à la fin de chaque couplet, *lampons*, pour dire, buvons. Cette chanson *n'est plus d'usage, même parmi la populace.*"

In a short time, I dare say, the *word* will drop out of future French dictionaries, and should our word *lampoon* ever be revived in France, it will doubtless figure in new dictionaries as "un môt Anglais."

Brochure very probably was the fashionable word in France, and jostled *pamphlet* out of its place: as it bids fair to do here.

If *pamphlet* were an English word, would it have been adopted into the French language without a change in spelling, indicative of a Frenchman's effort to pronounce our word *pamphlet* as we do? Is not this the case with *biftec*, *boule-dogue*, and *rosbif?* the only three English words naturalised in France which occur to me at the moment.

But one word more in defence of *par un filet. Brochure* is derived more probably from the Low Latin *broca*, a spit, than from the A.-S. *breccan*, to break. In either case its relation to *brochure* is the same, and it indicates — by the *needle* or piercing instrument used in carrying the thread through the pages of a pamphlet — what *we* signify by the *thread itself*, *par un filet.* Does this "tell" against the French derivation of the word, as C. argues? S. Singleton.

Greenwich.

Interchange of "a" and "i" (2nd S. i. 236.; ii. 437. 457.) — Though I believe that E. C. H. is right in saying that long *i* is but seldom converted into *a*, allow me to remind him of the following statement in Matthiæ's *Greek Grammar*:

"A, or ᾳ, and ει are interchanged by the Dorians, *e.g.* κλάξ, ἀπόκλαξον, for κλείς, ἀπόκλεισον. See Valck. *ad Theocr. Id.* vi. 22."

Since the Greek ει represents the long *i*, I consider the above as a fair example. Rovillus.

Norwich.

Dream Testimony (2nd S. ii. 458.) — The Red Barn murder occurred in the summer of 1827. I passed through the field where the Red Barn stood, soon after the body of the murdered woman, Maria Martin, had been buried within it; but of course wholly unconscious of being so near the poor creature's remains. Shortly after the discovery of the body, and the execution of William Corder for the murder, I visited the Red Barn, and saw the place where the remains were found. It was the bin on the right side of the barn, as you entered by the front doorway. The barn was of wood, and had been painted red, though very little colour then remained. It has since been pulled down. It stood high up in a field, near the few houses which compose the village of Polstead in Suffolk.

When Corder had murdered his unhappy victim, he dug a shallow grave for her in the Red Barn; and when the harvest was got in, he took care to have the bin filled with corn, and was present himself to see it carefully stacked. The men complained of a bad smell in the barn, for the corpse of his victim was but thinly covered with earth; but Corder said it proceeded from dead rats, and no further notice was then taken of the circumstance. He was observed always to leave the barn the last, and to take the keys in his pocket. What led to the discovery of the murder was the circumstance of the father of the poor murdered young woman dreaming for three nights that his daughter had been murdered, and buried in the Red Barn. In consequence of this the corn was removed, and the body discovered a slight depth underground. But the three dreams I never considered so extraordinary or important as they were represented. The father would naturally be anxious and constantly thinking of his lost child; and suspicion had already rested on the murderer. Moreover, the Red Barn was the very place to deposit the body, and hints had been frequently dropped as to the probability of her being there. These circumstances I think quite sufficient to cause the father's dreams, and to take away much of the mysterious significancy which was at the time attached to them. F. C. H.

Precentor of the Province of Canterbury (2nd S. ii. 389. 459.) —

"It may be mentioned here, that, by the regulations of the Province of Canterbury, *the Bishops are considered as forming a Cathedral Chapter*, of which the Primate is the Bishop, the Bishop of London Dean, *the Bishop of Salisbury Precentor*, the Bishop of Lincoln Chancellor, and the Bishop of Winchester Sub-dean." — *First Report of Her Majesty's Commissioners for Inquiring into the State of Cathedral and Collegiate Churches, &c., appointed Nov.* 10, 1852 (Report printed 1854), p. ix. *Marg.;* Lyndwood's *Provinciale;* Wilkins, ii. 115.

J. Sansom.

Organ Tuning (2nd S. ii. 457.)—With reference to Mr. Dixon's observations on the above subject, I am most happy in stating, that it is an error to speak of the *late* Col. Perronet Thompson, for that gentleman is still living, and now holds the rank of Major-General.

General Perronet Thompson has written several works relative to tuning; among others, are *Instructions to my Daughter for playing on the*

Enharmonic Guitar, folio, Goulding, 1830. Also, articles on the same subject in the *Westminster Review*, under the following titles, "Enharmonic of the Ancients," "Harmonics of the Violin," "Enharmonic Organ," "Woolhouse's Essay on Musical Intervals," &c., &c. The above were published in the *Westminster Review* between the years 1832 and 1835; but the whole of Major-Gen. Thompson's articles in that periodical, with other works by him, were republished in 1842, in 6 vols. small 8vo., by Effingham Wilson, Royal Exchange.

An enharmonic organ that had been constructed under Major-Gen. Thompson's superintendence was exhibited among the musical instruments at the Great Exhibition in Hyde Park in 1851. R. H.

Kensington.

Clergymen wearing Cassocks (2nd S. ii. 412.) — If any proof were wanting that clergymen, in the last century, were in the habit of wearing their cassocks in some cases as their every-day costume, that proof is to be found in *Joseph Andrews*. Parson Adams travelled about the country in it. "Is the gentleman a clergyman then?" says Barnabas, "for his *cassock* had been tied up when he first arrived." "Yes, Sir," said the footman, "and one there be but few like." And when the hounds attacked him, cheered on by their master, to the infinite disgust of the huntsman, who said, "That it was the surest way to spoil them to make them follow vermin, instead of sticking to a hare," he escaped with the loss of a third part of it.

It is clear that Fielding would not have clothed parsons in a mere fancy dress. R. W. B.

"*Knowledge is Power*" (2nd S. ii. 352.) — The original idea is King Solomon's, Proverbs, xxiv. 5., "A wise man is strong." P. P.

"*Drowned*" *in the sense of* "*Buried*" (2nd S. ii. 221.) — Mr. James Gairdner has supplied you with an ingenious and elaborate article on the use and abuse of the word *drown*. His theory goes to prove that *drown* is analogous to *bury*, and that so far as the Duke of Clarence is concerned, he was not drowned in a butt of malmsey, but simply buried, or his body consigned to the deep in a vessel of that description.

On reading Kennett's *History of England* the other day, I met with a passage in which the word *drown* is certainly not applied in its usual signification:

"But the princes drew their cannon up another hill on the right hand of the enemy, there being a large bottom, and a hill of vineyards, betwixt the two armies, which were not visible but from thence; for the one hill *drowned* the other to them in the bottom."—Vol. ii. p. 723.

S. D. S.

Double Christian Names (2nd S. i. 253.) — Your correspondent Y. S. M. being anxious to collect instances of double christian names previous to 1730, I annex a memorandum from the register book of St. Augustine the Less, Bristol:

"1714. *William Calford*, son of John and Mary Wootton, baptized 11th October."

Anon.

Duc de Lauragnois (1st S. ix. 538.) — Your correspondent appears to doubt the truth of the assertion that the duke wore the remains of his wife's body in a ring. I believe that it is the truth; and I have always understood that the *chemical process* to which E. H. A. alludes was *repeated combustion*; till at length all that remained of the body was reduced to a *caput mortuum* in the crucible, the size of a small pebble, and of a glassy, green, appearance.

I should think that this ring is still in existence, and probably treasured as an invaluable relic by the representatives of the duke.

Henry T. Riley.

Sayings about the Weather (2nd S. ii. 227.) — The "saying" recorded by Cuthbert Bede is not confined to Worcestershire. It extends to Norfolk, where it is worded thus: —

"Saturday's change, and Sunday's full,
Never brought good, and never *will!*"

I suspect the first line in the Worcestershire saying ought to run thus, to rhyme with the second:

"Saturday's change, and Sunday's full moon."

F. C. H.

In the county of Dorset the lines run thus:

"A Saturday's change and a Sunday's full
Comes too soon whenever it wool."

Clericus Rusticus.

Custom at Dunchurch Church (2nd S. ii. 266.) — I remember reading (in an old book of anecdotes, I believe) that at a certain church the beadle was accustomed to go round the edifice, during service, carrying a long staff, at one end of which was a fox's brush, at the other a knob; with the former he gently tickled the faces of those sleepers who were of the female sex, while on the heads of their male compeers he bestowed with the knob a sensible rap. And often in country churches, where the children of the national schools sit in the aisles, the beadle may be seen rapping those who fall asleep (as well as those who are disorderly) with a cane. I have seen it done at Little Hampton Church, Sussex. I should think such work would seldom be performed by the churchwarden. Threlkeld.

Cambridge.

Sir Thomas More (2nd S. ii. 455.) — The knight of this name, who was sheriff of Dorset and So-

merset, A.D. 1533, seems to have been a very different person from the ex-Lord Chancellor. According to Hutchins, he was descended from the second son of a family who took their name of More, or Attemore, from a manor in the parish of Marnhull, co. Dorset, still called More, or More-side. His ancestor obtained the estate of Melplaish, in the same county, by marrying an heiress of that name. It is just possible that the document to which Mr. Gairdner refers may have some connexion with a somewhat remarkable *frolic* of which the sheriff was himself guilty, viz. setting open the prison doors at Dorchester, by which the prisoners escaped. For this misdemeanour, we are told, he was obliged to solicit a pardon, which was obtained by means of Wm. Lord Paulet, afterwards Marquess of Winton, then Lord Treasurer, on condition that he should marry one of his daughters and co-heiresses to his second son, Lord Thomas Paulet, of Corsington, co. Somerset; by which the estates of Melplaish came to that family.

It is just possible that there may have been some kindred between the frolicsome sheriff and his far more famous namesake. Both of their families bore three moor cocks, it would appear, though with a difference in their arms; and, as is well known, the chancellor was bred up in the household of a Dorsetshire Archbishop of Canterbury, Cardinal Morton. I fear, however, that his origin has been too long unascertained to make this inquiry a very hopeful one.

C. W. Bingham.

Furious Cocks (2nd S. ii. 411.) — Some game cocks have a fancy for attacking human beings; such birds are said to be "man keen." I have known a game cock attack a child just in the way Mr. Bingham describes.

A still more curious case was that of a cock pheasant, wild in a game cover. Females were his especial aversion, and as the plantation he frequented was skirted by a footpath, he was much dreaded by them. Surely this must be a species of insanity in birds. P. P.

Spiders' Webs (2nd S. ii. 450.) — Arachne will find, in the *Penny Magazine* (vol. iii. p. 131.), a very interesting article on "Spiders and their Webs;" and in the volume, *Insect Architecture*, there are some curious details relating to the contrivances of Mason Spiders. Rennie's *Alphabet of Insects* also contains some valuable information.

Job.

Horse Chestnut and Chestnut Horse (2nd S. ii. 370.) — Not Queen Anne, but George III., unless Colonel Matthew was quoting an old joke. Colonel Matthew was a Foxite, and Mr. Matthew Montague was a friend of Hannah More and Wilberforce. See the whole anecdote in Roberts's *Life of Hannah More*. P. P.

The Cuckoo (2nd S. i. 386. 523.) — Some time ago, I copied the following from a Dublin newspaper (*Saunders*, Aug. 23, 1839), which perhaps you may consider worthy of a nook in "N. & Q.?"

"Natural sounds have seldom been so felicitous, and so generally imitated, as the word 'cuckoo.' In the Greek language, the bird is called κόκκυξ.

The Latin	*cuculus.*
The Italian	*cuculo.*
The French	*coucou.*
The English	*cuckoo.*
The German	*kukkuk.*
The Vandal-Sclavonic	*kukuliza, kukoviza.*
The Polish	*kukutha.*
The Illyrian	*kukutha, kukuvacsa.*"

It appears to be an extract from Morgenblatt, and winds up with an apparent contradiction:

"The Poles and the Illyrians have, however, quite different names for the bird; and the Swedish abbreviation of '*gock*" is very infelicitous."

The analogy of sound is very apparent; but in turning to my Greek *Lexicon*, I find —

"Κόκκυξ, -ῡγος, -ὁ, a cuckoo; a sort of fish; a green fig; a bone at the bottom of the *os sacrum*; a tuft, crest; a hill or cliff!"

Οἴμοι! Geo. Lloyd.

Pre-Existence (2nd S. ii. 329. 453.) — Akin to this opinion, if not an argument in favour of it, is the feeling which many persons have at some moment experienced, that what they are then seeing or hearing, apparently for the first time, has been seen or heard by them before, though their reason assures them of the contrary.

This kind of day-dream is noticed in one of Sir E. B. Lytton's novels: —

"How strange it is, that at times a feeling comes over us, as we gaze upon certain places, which associates the scene either with some dim-remembered and dream-like images of the Past, or with a prophetic and fearful omen of the Future. . . . . Every one has known a similar strange, indistinct feeling at certain times and places, and with a similar inability to trace the cause." — *Godolphin*, chap. xv.

My own experience, and that of some of my friends, confirm this last assertion.

Sir Walter Scott, a man of sound mind, if ever man was so, made the following entry in his diary, under date of Feb. 17, 1828: —

"I cannot, I am sure, tell if it is worth marking down, that yesterday, at dinner time, I was strangely haunted by what I would call the sense of pre-existence, viz. a confused idea, that nothing that passed was said for the first time; that the same topics had been discussed, and the same persons had stated the same opinions on them. . . . . The sensation was so strong as to resemble what is called a *mirage* in the desert, or a calenture on board of ship. . . . It was very distressing yesterday, and brought to my mind the fancies of Bishop Berkeley about an ideal world. There was a vile sense of want of reality in all I did and said." — Lockhart's *Life of Scott* (1st edit.), vol. vii. p. 114.

F.

Gelsthrop Arms (2nd S. ii. 211. 377.) — In reply to C. T., I have *no* authority to state whether there was either an individual or a family entitled to armorial bearings of this name. My desire for information on this point arose from finding the name in connexion with the ancient, but now extinct, family of Pendock, formerly of Pendock and Gotherton, co. Worcester. Richard Pendock, of this family, married the heiress of the feudal family of Barry of Tollerton, co. Notts; and in the pedigree before me, their great grand-son, Richard Pendock of Tollerton, married Anne (Elizabeth), daughter of William Gelsthorpe of Wharton. The connexion of the Gelsthorpes with Fishlake, co. York, is not mentioned in this pedigree; but in Burke's *Commoners* (vide Barry of Roclaveston), there is a short notice of the Pendocks, in which William Gelsthorpe is stated to have been of Wharton and Fishlake.

I have not been able to ascertain any bearings ascribed to the name of Gelsthorpe, and have only concluded they might be entitled to arms from their alliance with the Pendocks. T. B.

Naked Boy Court (2nd S. ii. 387. 460.)—Pannier Alley and Naked Boy Court were not one and the same place, as suggested by Mr. Taylor: the former running from Blow-bladder Street (so called from the bladders formerly sold there, when the shambles were in Newgate Street,) to Paternoster Row, while the latter was situated on Ludgate Hill. It is probable the name of Naked Boy Court took its origin from a sign at some time affixed to one of the houses situated therein, and was not peculiar to Ludgate Hill; as there were other places of the same name, in Little Elbow Lane, Thames Street, and the Strand, while Naked Boy Alleys were situated in Piccadilly and Southwark; and Naked Boy Yards in Back Street, Lambeth, and Deadman's Place; whilst Pannier Alley, more probably, derived its name from being the standing-place of bakers with their panniers, when bread was sold, not in shops as at the present day, but in markets only.

Everard Home Coleman.

79. Wood Street, Cheapside.

Names of Streets (2nd S. ii. 387.) — The two Queries in "N. & Q." on "Public House Signs," "The Naked Man" and "Naked Boy Court," remind me of a very remarkable name of a street in Amiens, some thirty-five years since, which gave strong reminiscence of the revolutionary period of 1792. The street bore the ominous name of *Rue Corps nu sans tête*. Our neighbours have, to English ears at least, some very strange names for their streets: few places perhaps more than Boulogne-sur-Mer, which rejoices, among others, in the following: *Rue des Vieillards*, *Rue Fiel de Bœuf*, *Rue Puits d'Amour*, *Rue tant perde tant paye* — possibly formerly the location of a gambling house. But under what circumstances the following singular appellation was given has always been a puzzle to me, *Rue écoute si pluie*. I should be glad if any of your intelligent correspondents could give the origin of these odd phrases, particularly the last two? R. H.

Kensington.

Races on Foot by naked Men (2nd S. ii. 329.) — In reply to a Query by your correspondent, Henry T. Riley on this subject, such races as he describes are now in vogue in South Staffordshire; and were, until within the last few years, very common: in fact, all the foot-races I have heard of in this vicinity have come off in the same manner as the first race described by Mr. Riley on Whitworth Moor. One Whitmonday, about four years ago, I saw a race "against time" run on a public turnpike road in Westbromwich, by a man whose only clothing was a *very small* pair of drawers; this race was witnessed by some hundreds of people of both sexes. In the summer season, I have often come upon a batch of "runners" practising in a secluded spot for some forthcoming race, and they were invariably divested of all clothing, save the drawers; their object being to carry as little weight as possible. E. P.

Dudley.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Peter Cunningham is a very lucky fellow. He has been entrusted, and his peculiar knowledge justifies the selection, with the editorship of the first collected edition of an English Classic; and as this will no doubt hereafter be the standard one, Cunningham's *Walpole* will henceforward be as regularly quoted as Tyrwhitt's *Chaucer*. That Walpole is an English classic, who will gainsay? With the exception of James Howel, he was in point of time the first of English letter-writers. That he is first in literary rank the majority of readers will readily admit. With fancy and imagination enough for a poet, learning sufficient to have established his reputation as a scholar, wit equal to both, and a social position which put him in possession of all the gossip and scandal of the day, what wonder is it that Horace Walpole should shine pre-eminent as a letter-writer? His style, modelled upon those sparkling French writers whom he so delighted in, is perfect in its ease and simplicity; and his pictures of society combine at once the truth of Hogarth and the grace of Watteau. When we add that in his delightful correspondence one may read the political and social history of England from the middle of the reign of George the Second to the breaking out of the first French Revolution, we do not risk damaging our reputation as prophets, when we predict that, great as has been the success of former publications of these Letters, yet greater success will attend the present edition. For be it remembered, this edition contains not only all the letters hitherto published, arranged in chronological order, and many now first collected or first made public, but also the notes of all previous editors, among whom are Lord

Dover, Mr. Croker, the Misses Berry, and the Rev. John Mitford. Mr. Cunningham has come to his task, therefore, under very fortunate circumstances. He has been preceded by men familiar with the events and persons of whom Walpole writes, and one less practised in the duties of an editor, less intimate with the literature and history of Walpole's period, than Mr. Cunningham, could scarcely have failed in making a good book; no wonder, then, that with such materials and such resources he has produced the work by which he is destined to be remembered hereafter.

Among other books suited to the season, under its graver aspect, we may mention two which have just reached us. The first, by the Warden of Sackville College, is on a branch of ecclesiastical literature too little known and valued, viz. Mediæval Preaching. There can be little doubt, therefore, that the volume, which is entitled *Mediæval Preachers and Mediæval Preaching, a Series of Extracts translated from the Sermons of the Middle Ages, chronologically arranged, with Notes and an Introduction, by the* Rev. J. M. Neale, will be welcome to a large class of readers. The same may be said of the second, which bears at the close of the historical notice which is prefixed to it the initials "E. B. P." It is a work of a highly devotional character, and is entitled *Meditations and Prayers to the Holy Trinity and Our Lord Jesus Christ, by* S. Anselm, *sometime Archbishop of Canterbury.*

The Publishers of "N. & Q." have in the press a new edition of *The Complete Works of George Herbert*, and would feel obliged by the loan of any annotated copies of his Poems, &c., or separate notes illustrative of obscure passages.

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Parody on Tennyson's Charge at Balaclava. It is supposed to have been published in some periodical about two years ago.

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INDEX.

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[For classified articles, see ANONYMOUS WORKS, BOOKS RECENTLY PUBLISHED, EPITAPHS, FOLK LORE, INSCRIPTIONS, MACAULAY ILLUSTRATIONS, PHOTOGRAPHY, POPIANA, PROVERBS, QUOTATIONS, SHAKSPEARE, and SONGS AND BALLADS.]

A.

A. on Penrith Castle, 70.
Abbey libraries, 349.
Abbot (Mordecai), his family, 411.
Abhba, on Crab's English, Irish, and Latin Dictionary, 372.
Cromwell in Ireland, 352.
Danish forts in Ireland, 353.
Deluge, its universality, 191.
Dinner hour, *temp.* Elizabeth, 187.
Groves's Irish Historical Library, 411.
Irish ecclesiastical benefices, 469.
Irish high sheriffs, 508.
"Knowledge is Power," 352.
Marazion in Cornwall, 432.
Mystery, on the pope's tiara, 248.
Ouzel galley, 419.
Petty (Sir Wm.) "Briefe of Proceedings," 449.
Plague of mice in 1581, 186.
Plunkett's Light to the Blind, 118.
Ringsend, a local name, 149.
Russian dynasty, 468.
Saracen, its derivation, 229.
Sleep protracted, 227.
South Sea schemes, 386.
Symond's Court Castle, 353.
Wolves in Ireland, 120.
A. (C.) on Sir Edmund Andros, 279.
Acatery, its derivation, 270. 317.
Accession service, author of Prayer for Unity, 109. 199.
Acoustic query, 410.
Addison (Joseph) and his Hymns, 49. 314.
Adrian IV., bull conferring Ireland on Henry II., 84.
Adulteration of food in Shakspeare's day, 283.
Advertisement, curious, 46.
A. (E. H.) on almshouses recently founded, 439.
English words ending in "-il," 277.
Horse-talk, 337.
"Instructions for Lent," 329.
Mortuaries, 279.
"Political Caricatures," 329.
"Standing in another's shoes," 339.
A. (E. H.) on sun-dial inscription, 299.
Uthwatt family, 230.
Aerolite worship, 19.
Ætites, or eagle-stone, 250.
Affinis on Sir Ferdinando Gorges, 158.
A. (F. S.) on jumping dance of Echternach, 188.
Torch dance at Berlin, 405.
Agincourt, ballad on, 349.
Agricultural suicides, 129.
Ague, remarkable cure for it, 326.
Airam on elephants in India, 371.
Akenside (Mark), "Pleasures of the Imagination," 407.
"Alarm, or alarum'd," its early use, 507.
Alasco's liturgy, 67.
Alban's (St.), Boke of, 130.
Alberoni (Card.) on the partition of Turkey, 447.
Alderman of London fined 50*l.*, 349.
Aler (Paul), author of "Gradus ad Parnassum," 230.
Alfred's Boethius, by Wright, on a passage, 408.
Ἀλιεύς on biographical queries, 53.
Commons' Report of 1719, 18.
Dublin names of places, 377.
St. Richard, king of the West Saxons, 16.
"World Unmasked," its author, 476.
Allegiance, works on, 22.
Allingham (John Till), dramatist, 65.
Allman (T. J.) on James II.'s proclamation, 284.
Longevity, 258.
"Allow," its meaning in the Baptismal Service, 10. 97.
Almshouses recently founded, 189. 300. 439.
Alpaca introduced into England, 167. 319.
A. (M.) on Gually's dragoons, 458.
Punch and Judy, 496.
Rubrical query, 118.
Amalfitan table, 307.
America, connection of the ancients with, 309.
America, its name faulty, 306.
American Christian names, 339.
American-German English, 246.
American States, their nicknames, 309. 475.
Amherst (Nicholas), "Protestant Popery," 422.
Amphibious animal in Scotland, 409.
Amusements, popular, in 1683, 286.
"An," its frequent misuse, 229.

André (Major), his remains, 396.
Andros (Sir Edmund), 209. 279.
Aneroïd, its etymology, 98. 158. 337. 417.
Anglesey (James Annesley, Earl of) sold into slavery, 373.
Anglo-Saxon charters, republication of, 401.
Animals, their responsibility to man, 69.
Anitrebor on "The Vine," a parable, 68.
Anne (Queen), her foster-father, 86. 154. 276.
Anon on Reginald Bligh, 97.
Bath Characters, 253.
Crépin (Jean de), 491.
Double christian names, 516.
Draught, a provincialism, 388.
Gamage family, 48.
Henley-on-Thames, 18.
Monastic libraries, 258.
O'Kelly the Irish bard, 239.
Prester John, 48.
Quotation, 250.
"Rebukes for Sin," its author, 30.
Simon the medallist, 115.
Sugar-Loaf mountains, 508.

Anonymous Works:—

Adventures of a Black Coat, 467.
Alfred, or the Magic of Nature, 87.
Antiquity, a farce, 67.
Antonio Foscarini, a drama, 109.
Art of Complaisance, by S. C., 351.
Bath Characters, 172. 253. 397.
Blister, or a Little Piece to Draw, 307.
Book of Knowledge, 90.
Carmina Quadragesimalia, 130. 197. 312. 355. 435. 511.
De Rayo, or the Haunted Priory, 148.
Destruction of Small Vices, 190.
Don Juan, Stanzas in Continuation of, 229. 439.
Earl Harold, 171.
Edinburgh Plays, 11.
Essay on the Oxford Tracts, 269.
First of March, a poem, 410.
Garden of Florence, 274.
General Review, 491.
Gisela, a tragedy, by J. J. H., 269.
Gradus ad Parnassum, 230.
History of a French Louse, 467.
History of the Sevarites, 455.
Hookwell (Doctor), a novel, 231.
Horace, the Lyric Works of, 490.
Ingrate's Gift, a dramatic poem, 269.
Innocents, a sacred drama, 438.
Instructions for Lent, 329. 399.
Ivar, a tragedy, 508.
Jokeby, a burlesque imitation of Rokeby, 49.
Law and Lawyers laid Open, 371. 513.
Maurice and Berghetta, 450.
Memoirs of a Deist, 488.
Moschus, the Poetical Works of, 449.
Night's Adventures, or the Road to Bath, 269.
Olden Times: or the Rising of the Session, 430.
Parliamentary Debate for admitting Ladies to the Commons, 229.
Pedestrian Tour through Wales and England, 269.
Peep at the Wiltshire Assizes, 229. 277.
Philistines, or the Scotch Tocsin sounded, 49.

Anonymous Works:—

Poem on a Skull, 430.
Present for an Apprentice, 11.
Prison Amusements, by Paul Positive, 60.
Prometheus Britannicus, 229.
Proverbs, Commentary on the Book of, 1596, 132.
Rebellion in Bath, 397.
Rebukes for Sin, by T. D., 30. 99.
Remedy against Superstition, 132.
Rights of Boys and Girls, 210.
Romance of the Pyrenees, 459.
Rufus, or the Red King, 269. 358.
Sisters' Tragedy, 129.
Strictures on the Lives of Eminent Lawyers, 451.
Tarantula, or Dance of Fools, 310.
Trafalgar, or the Sailors' Play, 499.
Unknown, a drama, 437.
Violet, or the Danseuse, 99.
Voice of the Rod, 110.
"Weep not for me," a Sermon, 492.
Wife, or Women as they Are, 289.
Woolgatherer, 410.
World Unmasked; or, the Philosopher the Greatest Cheat, 390. 476.

Antiquaries' Society, its printing department, 440.
"Antiquités du Bosphore Cimmérien," 47.
Antony's (St.) fire, called erysipelas, 191.
Antwerp, master masons of, 249.
Apostle spoons, 112. 139.
A. (R. A.) on Ayreys of Westmorland, 309.
Arachne on German Concordance, 432.
Spiders' webs, 450.
Archer, an English surname, 350. 417.
Architecture, English and Foreign, 447.
Argens (Mrs.), her letters, 352.
Ariosto's Orlando Furioso, early illustrated editions, 173. 279.
Aristotle, means of reading his Logic, 81. 118. 139.
Aristotle's Organon, English translation, 12. 39; Proverbs, 48. 118.
Armorial bearings, origin of grants, 354; queries, 229. 269.
Armorial on Mark Strother of Kirknewton, 352.
Arms in a church in Leicestershire, 430.
Arncliffe, co. York, deed relating to, 347.
Arne (Dr.), Oratorio of Abel, author of the words, 490.
Arnold of Westminster, 110. 160. 218.
Art Curius on Ibbetson and Smith, artists, 172.
Arterus on Glasgow city arms, 13.
Nolo episcopari, 197.
Premature interments, 233.
Artificers' hours of work, *temp.* Henry VIII., 267.
Artillery, royal regiment of, 51.
Artillery used in 17th century, 328. 414.
Ashford (Mary) murdered by Abel Thornton, 241. 433.
Aspasia's wart, 130. 199.
Aspland (R. B.) on Lord Halifax and Mrs. Barton, 390.
Premature interments, 232.
Atkynson (Wm.) of Haytefeld Woodhouse, his inventory, 204.
Attachiatio, its meaning, 212.
Atterbury (Bp.) and Thomas Gent, 301.
Augustine (St.), his mission to England, 232.
Australian colonist, the oldest, 307. 378.

Axmouth, house inscriptions, 26.
Ayliff (Mr.) of the Duchy Court, 210.

B.

B. on Butler possessions in Wiltshire, &c., 10.
" Care vale; sed non æternum," 417.
Roman days of the week, 133.
Songs on tobacco, 471.
β. on " Maurice and Berghetta," 450.
Pre-existence, 454.
B. 1. on Mrs. Gwynne, 377.
Sidney Montagu, 256.
B. (A.) on crooked naves, 276.
Marrement in Gower, 391.
β. (α.) on Miss Edgeworth, 36.
Spelling of names, 36.
Tale wanted, 11.
Baalbec, temple of the Sun, 49. 114. 179.
Bac, on premature interments, 278.
Bacon (Lord) and the authorship of Shakspeare's Plays, 267. 320. 369. 503, 504; were claret and coffee known to him? 371. 458.
Baesh (Sir Edward), noticed, 189.
Baird (James) of Chesterhall, 308. 498.
Baker (Sir Richard), character of his " Chronicle," 509.
Bakers, punishment of dishonest, 20.
Ballads, their importance, 211. 477.
Ballard (Mrs.) epitaph at Ryde, 408. 457.
Balloons in which Marshal Jourdan ascended, 307.
Bamboozle, its derivation, 390.
Bandalore: Robespierre, 350. 416.
" Bantering," its early use, 506.
Barbadoes, its mysterious vault, 103.
Barber (John), captain of the Westminster-school, 361.
Barker, the sophister of King's College, 491.
Barker (J. N.), American writer, 430.
Barker (Thomas), an early English printer, 467.
Barmby (G.) on modern Judaism, 278.
Barnfield and Shakspeare, 8.
Bar-Point on great events from little causes, 336.
Barrett (Eaton Stannard), his anonymous works, 310; death, 36.
Barrios (Le Célèbre), 468.
Barton (Catherine) and Lord Halifax, 161. 265. 390.
Bashett family, 416.
Basseville (Hugo), biographical notice, 12.
Bastard child murdered, epitaph on, 506.
Bastards spanning their wrists, 173.
Bates (Wm.) on Ode attributed to Lord Byron, 48.
Cooper's portrait of Cromwell, 33.
Fellow, its etymology, 285.
Mankind and their destroyers, 280.
Nature and her mould for man, 225.
Premature interments, 103.
Regiments, notes on, 213.
Songs on tobacco, 471.
Tale wanted, 75.
Time and his pen or ploughshare, 326.
Vestris (Madame), her parentage, 270.
" Bath Characters, or Sketches from Life," 172. 253. 295. 397.
Bathurst (Mr.), his disappearance, 48. 95. 137.
Battel, wager of, 241. 433.
Battens, or sheaves of straw, 409.
Bavens, why faggots so called, 270.
Bay windows, their origin, 174. 337.
B. (C. M.) on Queen Anne's foster-father, 86.
B. (C. W.) on Dr. George Campbell, 432.
Marranys, its meaning, 492.
B. (D.) on Major-General Stanwix, 37.
B. (E.) on Raffaelle's pictures in England, 192.
Beans, white and black, used for voting, 408.
Beauchamp family arms, 112. 159. 234.
Beaufort House, Chelsea, 324.
B. (E. C.) on Bradshaws of D'Arcy Lever, 249.
Becket (Thomas à), grace-cup, 31; his sister's portion, 386.
Beckingham (E.) on dry collodion processes, 473.
B. (E. D.) on Bishop Butts, 17.
Gamage family, 136.
Bede (Cuthbert) on execution of a prisoner, 85.
Illuminated MS. at the White House, 481. 501.
Lord of Burleigh, 457.
Merry England, 277.
Pale, North Malvern, 66.
Partridges scented by dogs, 350.
Poems in praise of tobacco, 332.
Priests' hiding-places, 337.
Song, " Hallow my fancie," 57.
Temperature at the Incarnation, 466.
Weather sayings, 227.
Behmen (Jacob) and Sir Isaac Newton, 38. 92.
Bellamy (Daniel), noticed, 507.
" Bell bastard," a term of reproach, 487.
Bellerophon, not mentioned in Ovid, 410.
Bell-founder in 1722, 467.
Bell gable for three bells, 467.
Bellisarius on near-sightedness, 149.
Belphos on elephants and blood of mulberries, 388.
Bennet family, 229.
Bennett (G. W.) on Spring Gardens, Greenwich, 456.
Bennett (James) on Sir Robert Mansel, 499.
" Obnoxious," its various senses, 111.
Quercus sessiliflora, 493.
Bensley (Robert), the actor, 356.
Bentley (Richard) on Letters of Horace Walpole, 66.
Bergholt (East), extracts from its parish books, 121.
B. (F.) on showers of wheat, 289.
B. (F. C.) on lawn billiards, 10.
Releat, a provincialism, 12.
Rose of Jericho, 437.
B. (G. R.) on Madame de Fontevrault, 508.
Quotations wanted, 452.
Vallière (La Duchesse de la), 491.
B. (H.) on " The Ladies Cabinet Opened," &c., 333.
Premature interments, 358.
Bible forgery: " Paul a knave," 389.
Bible, omission of *f* in marginal references, 331.
Biblical epitomes, 386. 496.
Bibliographical scrap-book, mottoes for, 408.
Bibliothecar. Chetham. on Apologie of Jack Ketch, 5.
Cavaliers' Complaint, 63.
Common-Place books, 94.
Dutch Guards' farewell to England, 461.
Literary General Index, 22. 141. 303. 445.
Plotting Levite, a satire, 164.
Trees and flowers, 72.
Biddenham maids, 404.
Bildestone, Suffolk, arms in the church, 450.
Billiards, lawn, called Troco, 10. 75.

" Billy-boy," or sailing barge, 270.
Binford family arms, 268.
Bingham (C. W.) on burial in unconsecrated ground, 337.
Cocks, furious, 411.
Folly, its derivation, 349.
Jeu d'esprit, 348.
More (Sir Thomas), sheriff of Dorset, 516.
Tschlin, its locality, 371.
" Biographie Universelle," its omissions, 506.
Birch (Edward), serjeant-at-law, 229.
Birch (Dr. Thomas), editions of his " Lives of Illustrious Men," 28.
Birch (Lieut-Gen. John), grant of arms, 42.
Births extraordinary, 226. 307.
Bishops, list of suffragan, 1.
Bishops' aprons, 411.
Bisse (Dr. Philip) noticed, 53, 54.
Bisselius (John) noticed, 173.
B. (J.) on attachiatio, 212.
Binford family arms, 268.
Birch (Edw.), serjeant-at-law, 229.
Epitaph on Passive Obedience, 143.
Indefinite article " an," 229.
Jessopp (Judge), 249.
New oath examined, and found guilty, 183.
Poor Layman's resolution in difficult times, 184.
Raymond (Sir Charles), Bart., 268.
Black letter writing, 19.
" Black Prince," a tragedy, 491.
" Black Watch," notes on, 266.
Blackmore (Sir Richard), his knighthood, 345.
Blawn-sheres explained, 65. 137. 237. 278.
Blencowe (G.) on East Bergholt registers, 121.
Bligh (Reginald) of Queen's College, Cambridge, 10.
Bligh (Lieut. Wm.), his family, 411. 472.
Blood royal, what constitutes it, 507.
Blood which will not wash out, 20. 57. 97. 334.
Blood (Wm.) on gypsum, bones, guano, 99.
Vessels' approach foreseen, 96.
Bloxam (Dr.) noticed, 249.
Blue and buff as party badges, 159.
B. (P.) *Dublin*, on Ring's End, Dublin, 315.
Boarding-schools at Hackney and Bow, 351.
Boase (John J. A.) on acatry, 270.
Mincio river, 228.
Sources d'Eaux at Buda, 338.
Bockett (Julia R.) on funeral expenses, 1751-57, 26.
St. Lawrence Church, Reading, 411.
Bœoticus on Bible marginal reference letter *f*, 331.
Boles (Richard), epitaph, 65. 195.
Bolingbroke (Lord), letter to Alex. Pope, 127.
Bonac (Marquis de), his family, 352.
Bonaparte family, 266.
Bonaparte (Napoleon), English letter by, 385.
Bond (Mr.) and the " Progress of Dulness," 203.
Bone (J. H. A.) on the habits of the coot, 307.
Proverb: " Like lucky John Toy," 327.
Stone at Hoyle, Cornwall, 351.
Wolves eating earth, 328.
Bones as a manure, 99. 399.
Booker (John) on mankind and their destroyers, 459.
" Book of Knowledge," its author, 90.
Books burnt, 19. 77; at Prague, 287.
Books to public libraries, 332.
Books, varnishing old, 69. 155.

Books recently published: —

Andrews's Eighteenth Century, 440.
Arden's Scripture Breviates, 340.
Bell's Early Ballads, Illustrative of History, 320.
Bible divided into Paragraphs, 40.
Black's Picturesque Tourist of Scotland, 100.
Buckler's Churches of Essex, 340.
Cambridge Catalogue of Manuscripts, 140.
Chanter's Ferny Combes, 160.
Chappell's Popular Music of Olden Time, 140.
Croker's Boswell's Johnson, new edition, 80.
Crowe's Early Flemish Painters, 500.
De la Rue's Indelible Diary and Memorandum Book, 379.
Dobson's Parliamentary Representation of Preston, 40.
Ferguson's Northmen in Cumberland and Westmoreland, 500.
Fox (Lieut.-Gen.), Engravings of Greek Coins, 379.
Gainsborough (Thomas), his Life, 100.
Gibson's Marvels of the Globe, 340.
Gosse's Manual of Marine Zoology, 479.
Greenwood's History of the Latin Patriarchate, 259.
Hamlet: the Queen an Accessory to the Murder of her Husband, 320.
Hearne's Remains, edited by Dr. Bliss, 379.
Herd Boy, from the Swedish of Upland, 40.
Horne's Introduction to the Scriptures, 10th edit., 439.
Hotten's Catalogue and Adversaria, 500.
Humphrey's Ocean Gardens, 479.
Hunt's Treatise on Stammering, 200.
Ingleby's Outlines of Theoretical Logic, 259.
London and Middlesex Archæological Society's Transactions, 440.
Maunder's Treasury of Geography, 379.
Morley's Life of Cornelius Agrippa, 379.
Murray's Handbook for Wiltshire, Dorsetshire, &c., 140.
Neale's Farm of Aplonga, 340.
Neale's Mediæval Preachers, 519.
North British Review, 100.
Overbury (Sir Thomas), his Works by Dr. Rimbault, 500.
Palmer's History of Great Yarmouth, 340.
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—— Lord of the Isles, 479.
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Shakspeare's Plays, by Singer, 40.
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Somersetshire Archæological Society's Proceedings, 440.
Southey (Robert), Selections from his Letters, 79.

Books recently published: —
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Walpole's Letters, edited by Cunningham, 518.
Walton's Angler, by Jesse, 80.
White's Lecture, "The Boundaries of Man's Knowledge," 40.
Wilson (John), "The lost Solar System of the Ancients," 359.

Bookworm on Mr. Bathurst's disappearance, 48.
Curll's publications, 384.
Pretended dauphins, 84.
Boomerang, early allusion to it, 407. 475. 497.
Boruwlaski (Count), 157.
Bothwell (Francis Stuart, Earl of), last place of confinement, 141. 219.
Botiller family arms, 419.
Bottles filled by pressure of the sea, 59. 114. 220.
Boxing-day in law courts and theatres, 68.
Boyd (E. Lennox) on Ouzel galley, 456.
Brabançons, mercenary soldiers, 499.
Bradshaws of D'Arcy Lever, 249. 294.
Brady and Tate's Psalms, authorship, 309.
Brahe (Tycho), his genius, 264.
Brasses, monumental, 425.
Brawn, a celebrated cook, 196. 235.
Bray (Dr. Thomas), libraries in America, 109.
Brewer's bequest, 249. 339.
B. (R. H.) on "Bath Characters," 397.
"A Peep at Wiltshire Assizes," 229.
Brittox, a street in Devizes, 431.
Indian war medal, 508.
Bridgewater (Duke of) and canal locks, 387.
Briefs collected in Ormesby St. Margaret, 222.
Brilley church and funeral stone, Herefordshire, 307.
British Museum new reading-room, 379.
Brittox, a street in Devizes, 431.
Brockie (Wm.) on the last gibbet, 296.
Bromley (Thomas), his Works, 488.
Bromyard, the calends at, 110. 236. 276. 419. 494.
Brooke (Richard) on ducking-stool, 99.
Brookshaw (Edw.) on last gibbet in England, 439.
Brown (C. P.) on Armelle Nicolas's confession, 413.
Brown (Douglas), on deed relating to Arncliffe, 347.
Brown (James), his "London Directory," 308.
Browne (Capt. R.), of Gually's dragoons, 288. 458.
Browne (Hawkins), "A Pipe of Tobacco," 332.
Bruce (John) on Letters of Gustavus Adolphus, &c., 261.
Brunnanburh battle, 229. 277. 295.
Brunswick dynasty, casting vote, 43. 97. 153. 198. 280.
Brute Chronicles, their publication, 128.
B. (R. W.) on bell inscription, 299.
Bitter beverages, 392.
Chewing the cud, 190.
Clergymen wearing cassocks, 516.
Gibbet, the last in England, 216.
Green rose, 300.
Guano, as a manure, 194.
"Hair of the dog that bit you," 239.
B. (R. W.) on juries laying their heads together, 265.
Knowledge is power, 487.
Naves, crooked, 297.
Worthley (Grace), 497.
Bryant (Charles) of Norwich, 430.
Brydges family, 249.
Brydges (Sir Sam. Egerton), a military officer, 464.
B. (S.) on obnoxious, 111.
B. (T.) on armorial queries, 269.
Gelsthorp family arms, 211. 518.
St. Frideswide, 270.
Sir Robert Sale's arms, 350.
B. (T. B.) on the Pope and Blount Letters, 344.
Buchanan (Mr.), president of the United States, 451.
Buck-basket, its derivation, 373.
Buckton (T. J.) on Baalbec temple, 114.
Calvary, its locality, 97.
Candide and the Quarterly Review, 398.
Deluge, its universality, 240.
Dismissal of non-communicants, 205.
General Epistles, 276.
Göthe on the Antigone of Sophocles, 123.
Greek cross, 257.
Gypsies, or Romees, 193.
Hebrew Scriptures, authorised version, 474.
"Par ternis suppar," 239.
Punch and Judy, 495.
Saracen, its derivation, 298.
Bud, its etymology, 144.
Buda, Turkish inscription at, 218.; sources d'eaux, 218. 338. 419.
"Buffooning," its early use, 506.
Building, the oldest in Britain, 449.
Bulgaria, the Christian bell heard at, 326.
Burge (Geo.) on Chatterton's portrait, 231.
Burial in unconsecrated ground, 337.
Burial with coffins, 454.
Buriensis on Lepell's regiment, 416.
Burke (Edmund), "Literary Remains," 372.
Burke (Wm.), the murderer, dissected, 251.
Burleigh (the Lord of), 457.
Burn (J. S.) on parish registers, 118.
Simon (Thomas), medallist, 276.
Burnet (Bp. Gilbert), letter on the landing of the Prince of Orange, 244.; Treatises on Polygamy and Divorce, 131.
Burnet (Dr. Thomas), "Archæologia," 321.
Burns (Robert), inedited poetry, 506.
Burrett (W. A.) on the rites of gypsies, 11.
Buslingthorpe family arms, 328.
Bass, or Butt (Mrs.), Queen Anne's nurse, 155.
Butler possessions in Wiltshire, &c., 10.
Butler (Rev. Richard) on harp in arms of Ireland, 13.
Butts (Dr. Robert), bishop of Ely, 17. 478.
B. (W. K. R.) on ancient parliamentary speech, 430.
Byfield (Nicolas), his "Pattern of Wholesome Words," 211. 338.
Byrom (Dr. John), his Jacobite toast, 292.; paraphrase on the motto of "N. & Q.," *ib.*
Byron (Lord), Ode attributed to him, 48.
Byng (E. E.) on ancient British saints, 68.
Hengist and Horsa, 76.
Memorials of former greatness, 99.
"Pence a piece," 118.
Rand, its derivation, 138.
Tobacco drinking, 95.

Byng (E. E.) on umbrella, or parasol, 76.
Weather in 1856, 139.

C.

C. on Archer, the English surname, 417.
Bandalore and Robespièrre, 416.
Carmagnoles, 394.
Contributors' names, 457.
Fleur-de-lis, 510.
Folly, its derivation, 436.
Hayne, its meaning, 78.
Henderson (John), 458.
Horse-godmother, 499.
Irish round towers, 79.
Jacobite song, 79.
Leaning towers, 456.
Lines quoted by Sir Robert Peel, 75.
Pamphlet, its derivation, 460.
Pope and Warburton, 242.
Port Jackson, 77.
Richmond Park, verses in, 395.
Spanish proverbs, 456.
Striking in the king's court, 75.
Swift's inedited letter, 256.
Swift's portraits, 96. 254.
Ventre St. Gris, 476.
C. de D. on Lady Selby's epitaph, 314.
C. (A. B.) on Brawn, 196.
Cabinet, mosaic, at Crystal Palace, 411.
Cabinet councils, their origin, 427. 507.
Caçadore on Sahagun sword-blades, 172.
Cælius of Rhodes, his Commentaries, 487.
Cair guin truis, its locality, 451.
Calends, its meaning, 110. 236. 276. 419. 494.
Calonne (M. de), eulogium on the English nation, 83.
Calvary, its locality, 34. 97.
Calvin's Genevan liturgy, 67.
Camb. on Pope at Cambridge, 182.
Cambridge clods, 170.
Cambridge jeu d'esprit, 408.
Camoens, translator of the "Island," 37.
Campbell (Dr. Archibald) noticed, 432.
Campbell (Duncan), and the "Progress of Dulness," 203.
Campbell (Dr. George) noticed, 432.
Canada, derivation of the name, 428.; longevity of the inhabitants, 37.
Canal locks, their inventor, 387.
Canard, origin of the word, 370.
Candler or Chaudler family, 150.
Canina (Luigi), architect, 370.
Canonicals worn in public, 479.
Canute (King) noticed, 303.
Capitaines, the advoydyng of, *temp.* Edw. VI., 287.
Captious on prisoners of war, 191.
Carey (Henry), his parentage, 413.
Carey (Walter) noticed, 372.
Caricatures, 1755—1760, 329. 413.
Carleton Curlieu, pronunciation of its people, 469.
Carmagnoles, music of, 269. 335. 394.
Carmes, unobliterated blood in the convent, 57.
"Carmina Quadragesimalia," its authors, 130. 197. 312. 355. 435. 511.
Carrington (F. A.) on armorial queries, 300.
Artillery in the 17th century, 414.
Carrington (F. A.) on churching place, 382.
Human skin tanned, 299.
Carrington (H. E.) on Illustrations of the Simplon, 280.
"Think on me," 219.
Cassock, long and short, 412. 516.
Castell (Dr.), his trouble with his diocesan, 228.
Cat worship, 46.
Caterer, its derivation, 270.
Cathedral stalls, parliamentary returns, 89.
Catholicus on "Tantum ergo," 59.
Cats, tailless, at Cambridge, 385.
Caulfield (Mrs. Edwin Toby), dramatic writer, 438.
"Cavalier's Complaint," 63.
C. (B. H.) on fish being tamed, 235.
Rand, a provincialism, 237.
Saracens, 314.
C. (B. N.) on "Carmina Quadragesimalia," 355. 511.
C. (C.) on Enstammt, or Erstourt, 330.
Gamage family, 336.
Rue in criminal courts, 351.
C. (C. H.) on Charles Cotton, 228.
C. (C. O.) on Charles I. and Cromwell, 111.
C. (C. Y.) on "Chara valeto," &c., 289.
C. (E.) on remote traditions through few links, 29.
Roger de Wakenfelde, 387.
Celtic element in the English language, 308. 395. 439.
Celts in Europe, 55.
Centurion on bavens and billy-boy, 270.
Notes on regiments, 36.
Cervus on arms in Severn Stoke church, 112.
Cestriensis on McTurk and Williams, 197.
Ceyrep on curious epitaphs, 306.
C. (F. A.) on arms in Severn Stoke church, 234.
Carmagnoles, music of, 395.
C. (G. H.) on medal of Charles I. and Henrietta Maria, 29.
C. (G. R.) on Arnold of Westminster, 218.
Little Burgundy, 86.
Rawsons of Fryston, Yorkshire, 27.
C. (H. A.) on Aristotle's logic, 118.
Poem on a mummy, 137.
Chadwick (J. N.) on William Cooper, 357.
Channel Islands, its heraldry, 270. 319.
Chanvallon (Francois de) on the fall of Namur, 364.
Charles I. and Henrietta Maria, medal, 29. 59. 120.
Charles I.'s letter to the Wells corporation, 185.
Charles I., relationship to Oliver Cromwell, 111. 239.
Charles II., letter to Queen of Bohemia, 111.
Charlotte (Queen), her drinking-glasses, 109.
Charnock (R. S.) on humulus and lupulus, 392.
Prideaux family, 512.
Queries on a tour, 16.
Regatta, 477.
Rue, the herb of grace, 479.
Saguntum sword-blades, 417.
Satellite, its derivation, 134.
Turkish inscription at Buda, 218.
Chateau (J. H.) on American Christian names, 339.
Chatterton (Thomas), portrait, 171. 231.
C. (H. B.) on claret and coffee known to Bacon, 371.
De Witts' murder, 64.
George the Fourth's boots, 465.
Mollerus' Poems, 116.
Pagan Philosopher: Rabiger, 416.
Sybil, lines on the, 473.
Voltaire's Candide, its continuation, 398.
Check, or cheque, its orthography, 191. 377. 459.

"Cheer," or "good cheer," its derivation, 4.
Cheshire games, *circ.* 1630, 487.
Chesnut-horse and horse-chesnut, 370.
Chester, King's School, 249.
Chetwood (Wm. Rufus), 321.
Cheverells on armorial query, 229.
Biddenden maids, 404.
Chewing the cud, 190.
Cheyne (Dr. George), 147. 254.
Chilcombe churches, near Winchester, 165. 256.
"Chimæra," a poem, its author, 30.
Chimney, the first in England, 410.
China Independence, 327.
Chinese acquaintance with classic history, 329.
Chinese inscriptions found in Egypt, 387. 498.
Christian and surnames in America, 29. 197.
Christian names, double, 197. 299. 516.
"Christian Sodality: or Catholic Hive of Bees," 339.
Chubb (J.) on Egyptian locks, 147.
Churchill (John) and the Duchess of Cleveland, 463.; his Satires, 466.
Churching place in early times, 382.
Cibber (Colley), turned out of the House of Lords, 21.
Circumnavigator on oldest Australian colonist, 378.
Quercus robur, 358.
Civil wars, memorials of, 185.
C. (L.) on lightning conductors to ships, 87.
Clapperton (William) noticed, 17.
Clarence (George Plantagenet, 3rd Duke of), his death, 221. 297. 335. 516.
Clarke (Hyde) on Simon the medallist, 77.
Wyld's great globe, 348.
Clayton (Dr. John), and coal gas, 224.
Cleland (Col.), his "Memoirs of a Woman of Pleasure," 351. 376. 418.
Clergy buried with face towards the west, 112.
Clerical county magistrates, 297.
Clericus on geraniums, their significations, 38.
Germination of seeds, 117.
Clericus D., on painting of siege of Namur, 149.
Pope Urban VI., 451.
Clericus Rusticus on horse-chesnut and chesnut-horse, 370.
"Paul a knave," 389.
Precentor of province of Canterbury, 389.
Weather rhymes, 516.
Clerk of the Wardrobe, 308.
Clerkenwell, ministers of St. James's, 1722—1757, 309. 417.
Cleveland (Barbara Villiers, Duchess of), and John Churchill, 463.
Clue (M. de la) noticed, 506.
C. (M.) on epitaph in Plumstead churchyard, 305.
Leaning towers, 478.
Proverb on Rome, 129.
C. (Mc.) on eggs in heraldry, 353.
Coach miseries in olden time, 126. 313. 432.
Cobbett (Wm.), his tomb, 317.
Cocker (Edmund) and his Works, 252. 310.
Cock-fighting, its origin, 8.
Cocks, furious ones, 411. 459. 517.
"Codex Diplomaticus," new edition, 401.
Coffer, its ancient meaning, 69. 117. 219.
Coin collectors, caution to, 300.
Coins, forgeries of Roman, 406; imitations of, 465; scriptural legends on, 436.
Coke (Sir Edward), spelling of his name, 19. 58. 159.
Coleman (E. H.) on Apostle spoons, 139.
Naked-boy court, 518.
Coleridge (S. T.) on reason and understanding, 255.; the common soldier in the "Friend," 267.; unpublished lines, 369.
Collerne (Elizabeth), her baptismal entry, 306.
Collier (J. Payne) on ballad on Agincourt, 349.
His reply to an attack upon him, 340.
Shakspeare and Barnfield, 8.
Collins (Wm.) Ode, "How sleep the brave," 489.
Collyns (Wm.) on common-place books, 219.
"Dissenters Dissected," 68.
Forensic wit, 168.
Kenton bells, 348.
Quercus robur, 434.
Colman (Geo.), preface to his "Iron Chest," 70. 178.
Colombo (Fernando) and Henry VIII., 170. 437.
Colville (Sam.), author of "The Great Imposture," 351.
Comenius (John Amos) and education, 170.
Comet of 1556, its return, 105; of December, 1680, 269. 316.
Commons Committee, Special Report, 1719, 18.
Common-place books, 38, 94. 219; mottoes for, 327. 399.
Common-Place Books for the Bible, 304.
Common Prayer-book, the Occasional Services, 88. 109.; Thanks after reading the Gospel, and reverence in the Venite, 467.
Commonwealth, "Commission for Public Preachers," 373. 438.
Compensativeness, or anti-monastic philosophy, 348.
Concordance to Luther's Bible, 432. 475.
Conflans (Le Maréchal de) noticed, 506.
Congrelaticosualists, 110.
Connecticut charter oak, 226. 386.
Constantina, superstition at, 145.
Contributors' names to "N. & Q.," 382. 457.
Conway papers, 468.
Cook, a noble Scotch one, 87. 137.
Cooper (C. H.) on Henry Justice, 514.
Cooper (C. H. and Thompson) on Barker, the sophister of King's, 491.
Bligh (Reginald), 10.
Hood (Thomas), M.D., 10.
Hotham (Rev. Charles), 10.
Ordinaries of arms, 293.
Ormston (Sir Roger), 409.
Stapylton (Sir Robert and Philip), 468.
Cooper (Samuel), portrait of Cromwell, 33.
Cooper (Thompson) on Milton's Works by Symmons, 505.
Cooper (Wm.), author of "The Student of Jena," 307. 357.
Cooper (Wm. Durrant) on the Cromwells and Oliver St. John, 381.
Coot, its habits, 307. 477.
Cope (Sir John), descendants, 68.
Copernican system and the papal condemnation, 248.
Corder (Wm.), the murderer, 458. 515.
Corkscrews and bottlescrews, 466.
Corn measures, 131. 196.
Corporate and parochial records, 505.
Corser (Thomas) on Wotton's "Courtlic Controversie," 428.
Corsican brothers: Nicholas and Andrew Tremaine, 10.

Cotswolds, Gloucestershire, horse-racing on, 418.
Cotton (Archdeacon) on Richard Lingard's will, 175.
Cotton (Charles), poet, 228.
Couch (Jonathan) on political poem, 45.
" Conntry Parson's Honest Advice," 69.
Courier newspaper bribed, 18.
" Court Poems," their literary history, 341.
Courtney family, discrepancies in the Peerage, 404.
Coutereaux, mercenary soldiers, 499.
Coventry god-cakes, 229.
Coverdale (Bp. Miles), " New Testament," 30.
Cowper (B. H.) on Cocker and his works, 311.
Old house at Poplar, 231.
Oriental literature, 364.
Cowper (Bp. Wm.), his " Holy Alphabet," 298.
Cowper (Lord Chancellor), accused of bigamy, 150.
Cowper (Spencer) and Sarah Stout, 151.
Cows, cheap travelling on, 46.
C. (P.) on meaning of Leckerstone, 247.
C. (P. L.) on Pope's letters to Cromwell, 242.
C. (R.) on Brydges family, 249.
Crab's English, Irish, and Latin Dictionary, 372.
Crane (Rev. Thomas), noticed, 124. 233. 257.
Cranmer (Abp.), his recantation, 268.
Credence table, 75.
Crépin (Jean de), his arrest, 491.
Crests and mottoes, 28.
Cricket played by public schools, 410.
Crivellus (Johannes Franciscus), painter, 88.
Crocus (Cornelius) " Comœdia Sacra," 331.
Croker (Right Hon. J. W.) on Eton Montem, 146.; lines on a tree, 346. 395.
Croker (Sir John) of Lineham, his crest, 510.
Crompton (Wm.), his " Remedy against Superstition," 132.
Cromwell (Oliver), his intended emigration, 152.; in Ireland, 352.; his portraits, 468.; portrait by Cooper, 33. 97.
Cromwell family and Oliver St. John, 381.
Cromwell House, Old Brompton, 208. 291. 396.
Crookes (St. John) on nicknames of American states, 475.
Crosby (James) on Duchess of Fitz-James, 256.
Cross' (St.) hospital, Winchester, 450.
Crossley (Francis) on Baalbec, 179.
"Hey Johnny Cope," 180.
Crowe (J. O. B.), note on Xenophon, 267.
Crusade, the fifth, 149. 218.
Crux, *Oxon*, on arms of Sparrow families, 431.
Crystal Palace and the monuments of Templars and Freemasons, 25.
C. (T.) on coach miseries, 432.
" Par ternis suppar," 336.
Cuckoo, its name in different languages, 517.
Culme family of Devonshire, 330. 377.
Culpeper (Judith), noticed, 130. 177.
Cumberland (Richard), his " John de Lancaster," 247.; oration at his grave, 468.
Cumnor, inscriptions on church bells, 438.
Cunningham (Peter) on Marriot, the great eater, 6.

Curll (Edmund,) his life and publications, 301. 321. 341. 361. 401. 421. 441.
" Charitable Surgeon," 321.
Copyrights purchased by Curll, 403.
" Court Poems," 341.
Curll (Edmund), Erdeswick's Staffordshire, 403. 499.
Francklin (Richard), Curll's apprentice, 321. 383.
Kennett (Bp.), correspondence with Curll, 441.
Mist's Journal on Curll's indecent Works, 421. 441.
" Moore Worms," a broadside, 343.
" Neck or Nothing," 361.
Poisoning by Alex. Pope, 342. 383.
Pope (Alex.) and Curll, 204. 302. 321. 341—343. 364. 424.
Robinson (Bishop) and Curll, 424.
Rochester (Earl of), his Poems, 424.
Thoresby's correspondence with Curll, 403.
Walpole (Sir Robert), Curll's letter to him, 443.
Westminster scholars' punishment of Curll, 21. 361.
Wintoun (Earl of), his Trial printed, 401.
Works published by him, 302. 321—324. 341—343. 383, 384. 401. 403. 423. 441.
Cuthbert (St.) in Wells, its altar, 485.
C. (W.) on acatry, 317.
Bow and bay windows, 337.
Dodsley's Collection of Poems, 315.

D.

D. on Chatterton's portrait, 231.
Ghost walks in theatres, 431.
Montgomery (Rev. Robert), 37.
Quotation, " How commentators," &c., 31.
Singular plant, 236.
Waller (Robert), M.P. for Chipping Wycombe, 490.
Δ. on fleur-de-lis, 511.
Tong parochial library, 499.
Tothill pedigrees, 372.
Δ., *Richmond*, on leaning towers, 388.
D. (A. A.) on ballads, 211.
Bastards, 173.
Daily service, 148.
Dismissal of non-communicants, 68.
Dreams true after midnight, 77.
Erysipelas, or St. Antony's fire, 191.
Fish being tamed, 173.
Great events from small causes, 232.
Litany suffrages, 171.
Mormonite males and females, 268.
Ornamental hermits, 119.
Poem on a Mummy, 87.
Prayer for Unity, 109.
Satellite, its derivation, 69.
Synodals, 151.
Vaughan and Rogers, 126.
Zooks, its derivation, 147.
Dactyliotheca Smythiana, 130.
Dagger money, 506.
Dagmot on shaking in a sheet, 352.
Daily service, 148. 212.
Daldy (F. R.) on Gower queries, 327. 409.
D. (A. N.) on " Par ternis suppar," 239.
Dance of Death, 188. 512.
Dancing over a husband's grave, 146.
Danish forts in Ireland, 353.
Danvers (Sir John), noticed, 449.
Darien Company and Equivalent Company, 330. 419.
Dauphins, pretended, 84.

Daveney (Henry) on crests and mottoes, 28.
Crooked naves, 38.
Epitaph at Norwich, 305.
Michaelmas goose dinner, 426.
Military dinners, 174.
Public preachers during the Commonwealth, 438.
Vilain IV. (Count), 398.
Davenport (William), noticed, 174.
Davies of the Marsh, co. Salop, 468.
Davies (F. R.) on Davies of the Marsh, 468.
Merchant's mark, 409.
Voelgrwn (Llewellyn), his arms, 490.
Davies (Lieut.-Col.), his family, 190.
Davis (Benj.) on C. U., organist, 389.
Davis (H. G.) on Cromwell House, Old Brompton, 208.
Shaftesbury House, Little Chelsea, 286.
Davis (Richard), almanac maker, 30.
Days of the week in ancient deeds, 133. 220.
δ. (β. γ.) on Rev. R. Montgomery, 78.
Ten Commandments in Roman catechisms, 79.
Validity of English orders, 78.
D. (E.) on Sir Edward Coke, 159.
Posies on gold rings, 219.
Dead, origin of burning the, 296.
Dead resuscitated, 248. 376.
Deaneries, rural, their extent and jurisdiction, 89. 120.
Death, presentiments of, 149.
Death at will, 147. 254. 358.
Decalogue in Roman Catholic catechisms, 79. 116.; its division in the Roman church, 175.
Decimal coinage, 71. 112.
Deck (Norris) on copying encaustic tiles, 317.
Glasgow arms, 14.
Image of Diana at Ephesus, 19.
Pikemonger, his avocation, 308.
St. Richard, bishop of Chichester, 16.
"Deep-mouthed," as used by poets, 105.
Defoe (Dan.), his "Jure Divino," 508.
D. (E. H. D.) on the Diamond Rock, 508.
St. Martin's-in-the-Fields, 492.
Deities who preside over the days of the weeks, 133. 220.; and the fingers, 298.
De la Pryme (C.) on fagot, ficatum, 437.
"Della Opinione, Regina del Mondo," 431.
Delta on blue and buff, 159.
Jewish versions of Hebrew Scriptures, 429.
John Knox's prophecy, 159.
Modern Judaism, 148.
Montgomery (Rev. Robert), 133.
Nolo episcopari, 258.
Pre-existence, 454.
Shakspeare and Charles Lamb, 284.
Songs on tobacco, 471.
Standing in another's shoes, 278.
Stars in the East, 207.
Thanksgiving Day in United States, 258.
Deluge, its universality, 191. 240.
Demonological queries, 492.
Denton (Wm.) on hops, early notices, 391.
Mankind and their destroyers, 475.
Whitsunday, origin of the name, 99.
Derwentwater family, 336.
Descents reckoned by Christian names, 269.
Desultory Reader on "deep-mouthed," 105.
Shakspeare and his printers, 127.
Devonshire saying, 246.
D. (G.) on John Cleland, 376.
Song by old Dr. Wilde, 138.
D. (G. H.) on Bishop Butts, 478.
Double Christian names, 197.
Mayor of London in 1335, 258.
D. (H. G.) on John Till Allingham, 65.
Hundredth Psalm tune, 70.
Knaggs (Thomas), lecturer of St. Giles', 70.
Parochial libraries, 78.
Shakspeare at Paddington, 87.
Diabology, by Professor Vilmar, 268.
Dialects of England and Scotland *temp.* Elizabeth, 431. 476.
"Dialogues of Creatures," its various editions, 150.
Diamond Rock, 508.
Diana image at Ephesus, 19.
Diboll (J. W.) on Radish boy's cry at Great Yarmouth, 405.
Dickison (Dicky) of Scarborough Spa, 189. 273.
Dictionaries, modern standard English, 191. 377.
Digby (Sir Kenelm), his "True Spirit and Practice of Chivalry," 130.
Dinner hour *temp.* Elizabeth, 187.
Dinton Church, Bucks, inscription on the door, 238.
Diocese, or Diocess, its orthography, 269.
Dissection of murderers, 64. 98.
"Dissenters Dissected," a poem, 68.
Dixon (R. W.) on Langhorne family, 149.
Organ tuning, 457.
Port Jackson, 50.
Tale wanted, 218.
D. (J.) on Bothwell's last place of confinement, 141.
D. (K. H.) on "Love and Sorrow," &c., 89.
D. (M.) on aneroid, 158. 417.
Climate of Hastings, 149.
Dr. Cheyne, 254.
Dover Castle road, 150.
Dobson (Wm.) on Peter Newby, 315.
Dod (Dr. Thomas), Dean of Ripon, portrait, 387.
Dodd (Wm.) on Sir Guy the Secker, 337.
Dodsley's Collection of Poems, 274. 315.
Dogs, how to frighten, 278. 337. 460.
Dogs in churches, 187.
Doily, a small cloth, origin of the name, 387. 476.
Doleman, origin of the name, 98.
Doran (Dr. J.) on Aspasia's wart, 199.
Cheap travelling on cows, 46.
"Cow and the snuffers," song, 60.
Deities who presided over the fingers, 298.
Hamilton (Emma) and Dr. Graham, 316.
Human leather, 119.
Jourdan (Marshal), his balloons, 307.
Leckerstone, 291.
Numerous families, 78.
Shakspeare: "All the world's a stage," 207.
Visiting cards, 514.
Douce (Francis), his book notes, 22. 225.; requests to be decapitated, 103.
Douglas (C. J.) on Bolingbroke's letter to Pope, 127.
Hogarth's crest, 249.
Noble cook, 87.
Prologues and epilogues to Westminster Plays, 68.
Rhyming Dictionary, 250.
Sandys's Ovid, 255.
Severn Stoke church, arms in, 234.
Siddons (Mrs.), her birth-place, 89.

Dover Castle, origin of its road, 150.
Downeman (Rev. Geo.), prays for the Earl of Essex, 61.
Doxology: "Praise God from whom all blessings flow," its author, 309. 474.
D. (P.) on epigram on the Dunciad frontispiece, 182.
Drachsholm, Bothwell confined in its castle, 141.
Draper (H.) on "pence a picce," 118.
Draught, a provincialism, 388.
Dream-books, 109.
Dream superstitions, 325.
Dream testimony, the Red Barn murder, 458. 515.
Dreams, morning, 77.
Dredge (John I.) on Eaton's Sermons, 138.
Marriot the great eater, 33.
"Rebukes for Sin," its author, 99.
Remote tradition through few links, 74.
Rolle (Samuel), 139.
Dress in 1780, 227.
"Drowned," in the sense of "buried," 221. 297. 335. 516.
Drum, words adapted to its beats, 339.
Dryden (John), his funeral, 345.
D. (S. N.) on "allow," 139.
"It," an old English idiom, 139.
D. (T. H.) on New York murder, 110.
Dublin, origin of names of places in, 315. 377.
Ducking-stool for women, 38. 98. 295.
Duke (Richard), the poet, 4.
Duncan (Lord), lines on his victory, 146.
Dunchurch, custom during Divine service, 266. 336. 516.
Duncombe (Col. John), noticed, 157. 217.
Duncumb (John), his legal fees, 173.
Dun-da-lethglas on Southwell MSS., 310.
Dunelmensis on Durham University, 412.
Dunlap (Wm.), American author, 129. 339.
Dunois (Madame), "Court of England," 400.
Dunton (John), his "Summer Ramble," 132.
Durham Castle, ancient drum at, 148.
Durham University projected by Cromwell, 412. 475.
Durmast oak, its durability, 493.
Dutch Guards' farewell to England, 461.
D. (W. S.) on Aristotle's Proverbs, 48.

E.

E. on Dicky Dickison, 273.
St. Pancras church, Middlesex, 490.
Eachard (Dr. John) and Barnabas Oley, 492.
Early rising and night watching, 388.
Eastwood (J.) on "allow" in baptismal service, 97.
Artillery in seventeenth century, 414.
Epitaph at Barnwell Priory, 478.
Gower queries, 420. 499.
Lawn billiards, 75.
Scotch Darien Company, 419.
Thanks after reading the Gospel, 467.
Eaton (Samuel), his Sermon, 93. 138.
Eber on glycerine for naturalists, 38.
Ebff. (J. Q.) on parochial library at Maldon, 218.
Echternach, the jumping dance of, 188. 512.
E. (C. P.) on almshouses recently founded, 439.
Eddystone lighthouse, inscription on, 238.
Edgar Atheling, 484.
Edgeworth (Miss), parentage, 36. 396.
Edinburgh Review, the first, 227.
Edward II.'s retreat into Glamorganshire, 502.
Edwards (Henry) on deans and prebendaries, 120.
Effigies on curious inn signs, 299.
Index mottoes, 357.
Leeming's picture at Hereford Cathedral, 277.
Eggs in heraldry, 353. 419.
Egyptian locks, 147.
E. (H.) on Thomas Barker, a printer, 467.
Newcourt's Repertorium, 396.
Passports, 60.
Eirionnach on Common-Place books for the Bible, 304.
Mottoes for a bibliographical scrap-book, 408.
Mottoes for a Common-Place book, 327.
Theosophists and Mystics, 487.
E. (J.) on Hayne, a local termination, 49.
Physiology, 229.
E. (K. P. D.) on death at will, 254.
Early inventory, 204.
Longevity in Canada, 37.
Organ submerged, 420.
Parish registers, 378.
Scotch Darien Company, 419.
Selden's birth-place, 469.
Superstition at Constantina, 145.
Superstition of the present day, 128.
Elephants exasperated by the blood of mulberries, 388. 435.
Elephants in India, 371.
Elham, Kent, parochial library, 39.
Elizabeth (Queen) and the study of Greek, 29.; epitaphs on, 246.
Ellis (John), miscellaneous writer, 316.
Ellis (Sir Henry) on Newcourt's "Repertorium," 374.
E. (M.) on the blue frock coat, 370.
Encaustic tiles, how copied, 270. 317.
England (New), documents relating to, 108. 335.
Enlightenment, an unpopular word, 210. 336.
Enquirer on Minerva of Sanctius, 132.
Wray (Daniel), Junius claimant, 164.
Enstammt, or Erstourt, 330.
Entitled, or intituled, 288.
Epergne, surtout do table, 260.
Epigrams: Bless'd be the Sunday, 66.
Dunciad frontispiece, 182.
Knowledge is power, 487.
Epistles, General, why so called, 209. 276. 399.

Epitaphs: —

Adkins (William) of Winchester College, 195.
Ballard (Mrs.) at St. Thomas, Ryde, 408. 457.
Bastard child murdered by its mother, 506.
Bell-ringer, James Barham, 8.
Boles (Richard), in Winchester Cathedral, 65. 195.
Crawsley (Eliza) at Kinver Church, 305.
Crewe (Phœbe) in Norwich, 305.
Davies (Madam Mary) in Winchester Cathedral, 190.
Davison (Tho.) in Winchester College, 195.
Expence (Martin) in Clewer Church, 432.
Fitz-Pen als Phippen, Truro, 305.
Flower (George) of Winchester College, 196.
Geffres (Thomas) of Winchester College, 195.
Gislenus Romanus (J. B.) at Rome, 306.
Green (Sir William), Bart. at Plumstead, 305.

Epitaphs:—
Hill (John) at Bradford, Yorkshire. 397.
Hodson (Edmund) of Winchester College, 195.
Hubbard (Henry), Abinger Churchyard, 306. 397. 478.
Jones (Thomas) of Winchester College, 195.
Larke (Thomas) of Winchester College, 195.
Maria (S.) del Popolo, Rome, 306.
Palavacini (Sir Horatio), 13.
Selby (Dorothy) at Ightham, 248. 314. 415.
Shine (Daniel) in Mucross Abbey, 258.
Stirling (Sir Wm. Alexander, 1st Earl of), 449.
Thetcher (Thomas) in Winchester Cathedral, 64.
Turner (Wm.) of Winchester College, 196.
Walton (Robert) of Winchester College, 196.
Equivalent Company, 330. 419.
E. (R.) on Lees of Alt Hill, 37.
Era, a new, foretold, 8.
Erdeswick's Survey of Staffordshire, its republication, 403. 499.
Eremite on a Trafalgar veteran, 445.
Erica on quotation, "Sleep, the friend of woe," 11.
Receipt or recipe, 439.
Erskine (Thomas), advocate, his "Christian Evidences," 85.
Erysipelas, why called St. Antony's fire, 191.
Essex (Earl of), prayers for him, 61.
Estconrt (Sir William), killed in a duel, 372.
Ethergingis, its meaning, 289. 395.
E. (T. J.) on words ending in -il, 119.
Quotation: "Where is thy land," 130.
Eton Montem, picture of the ceremony, 146.
Eucharist: dismissal of non-communicants, 68. 205.
European history known to barbarous nations, 146. 316.
Events, great, from slender causes, 43. 152. 232. 336. 452.
Evershed (S.) on Calvary, its locality, 34.
Execution, revival after, 73.
Expence (Martin), epitaph in Clewer Church, 432.

F.

F. on Le Célèbre Barrios, 468.
Bull of Adrian IV., 84.
Christian names in America, 29.
Death at will, 358.
European history known to barbarous nations, 316.
Pre-existence, 517.
Real Skimpole, 106.
Smethell's Hall chapel burnt, 448.
Wagers, curious, 427.
Fagot, in the sense of food, 339. 378. 457. 515.
Fain, or feign, play, 388.
Fairies, 83. 119. 338.
Fakeers, interment and resuscitation of, 248. 376.
Falconer (Dr. R. W.) on resuscitation of the Fakeers, 376.
Falstaff (Sir John), noticed, 283. 369.
Families, large, 39. 78.
Farinelli, his two favourite songs, 146.
Farmer and his landlord, 165.
Farrer (J. W.) on forensic wit, 257.
Mincio, 295.
Talleyrand and Shakspeare, 369.
Fast in the year 1640, 331.
Faulkner (Geo.), portrait of Dean Swift, 21. 96. 139. 158 199. 254. 509.
F. (C.) on engraved portraits, 278.
Feather: "Showing the white feather" 79.
Fellow, its etymology, 285. 358.
Felo-de-se and manorial rights, 57.
Felton the assassin, his portrait, 146.
Fenton of Milnearne, Perthshire, 171.
"Ferriol," on an old pipe case, 189.
Fig-pie wake, 320.
Filazer, his duties, 354.
"Finetti Philoxensis," MS. of, 491.
Firrey (Benj.) on Melrose Abbey, 39.
Fish, can they be tamed? 173. 235. 296. 339.
Fitton (Francis), monument and portrait, 47.
Fitzgerald (Preston), noticed, 429.
Fitz-James (Duchess of), her husband, 210. 256. 296.
Fitz-Patrick (Wm. John) on Eaton Barrett, 36.
Grafton (Duke of), biographical sketch, 462.
Literary remains of Burke and Duke of Grafton, 372.
Sneyd (Honora) and Major André, 396.
Writers bribed to silence, 18.
F. (J.) on Duke of Grafton's "Vindication," 456.
F. (J. M.) on Titan's goblet, 111.
Flambeaux in Grosvenor Square, 8.
Fleming (Robert), "Rise and Fall of the Papacy," 52.
Fleur-de-lis, 41. 510.
Flora on colouring natural flowers, 371.
Flowers, on colouring natural, 371. 438.

Folk Lore:—
Ague cure, 326.
Biddenham maids, 404.
Dream superstitions, 325.
Fairies in Hertfordshire, &c., 83. 338.
Hair, superstition about human, 277.
Moor-Park legend, 405.
New-Year superstition, 325.
Oak-apple day, 405.
Radish boy's cry at Great Yarmouth, 405.
Railway custom, 83.
Raven superstition, 325.
Stag beetle, 83.
Torch dance, 405.

Folly, its derivation, 349. 436.
Fondingge used for temptation, 493.
Fontevrault (Madame de), a nun, 508.
Foreign-English, 238.
Foreigners admitted to corporation honours, 28.
Forensic wit, 168. 238. 257.
Forster (Dr. T.) on periodical meteors, 106.
Foss (Edward) on Charles I. cousin to Oliver Cromwell, 239.
Culpeper (Judith), 177.
Nolo episcopari, 155.
Parochial libraries, 39.
Rowe, serjeant-at-law, 337.
Fossil human skeleton near Fondel, 49.
Fowlers of Staffordshire, 307. 378.
Fox (George) and Durham University, 413.
Foxton (Thomas), his works, 321. 454.
F. (P. H.) on Nolo episcopari, 258.
Frager (Ein) on American Christian names, 197.

Frager (Ein) on drum at Durham Castle, 148.
Hieroglyphic Bible, 89.
Tantum Ergo, 13.
Francis (Dr. Philip), his Horace, 156.
Francklin (Richard), bookseller, 321. 383.
Franklin (Dr. Benj.), noticed, 76. 118.
Fransham (Isaac) of Norwich, 467.
Fraser (Wm.) on Devonshire saying, 246.
Mortuary fees, 172.
Freke (William), noticed, 467.
French author and Rabbinical writer, 410.
French called a general language, 427.
Frere (Geo. E.) on clerical county magistrates, 297.
Hayne, a provincialism, 157.
Holly as an evergreen, 56.
Leckerstone, 291.
Quercus robur, 358.
Frideswide (St.), noticed, 270.
Frysley, Halsende, Sheytye, their locality, 211.
F. (S.) on Lord Northwick's motto, 189.
F. (T.) on Gamage family, 98.
"Springers," or 62nd regiment, 36.
Fuit on derivation of Muggy, 310.
Funeral expenses in 1751-57, 26.
F. (W. H.) on Phœnicians and Celts, 54.

G.

G. on harp in arms of Ireland, 13.
Montgomery (Rev. Robert), 134.
Poetical wills, 303.
G. (1.) on holly an indigenous evergreen, 158.
Hospital out-patients, 156.
G. on Dr. Griffiths and the "Monthly Review," 377.
G. (A.), *Edinburgh*, on Tranent Book of Discipline, 427.
Gaguin (R.), Douce's notes on his Works, 22.
Gairdner (James) on the death of the Duke of Clarence, 221.
More (Sir Thomas), his house at Chelsea, 455.
St. Margaret's and St. Martin's, Westminster, 144.
Galilee, or nave, 119.
Galloway bishops, 211. 298.
Gamage family, 48. 98. 135. 336. 473.
Gantillon (P. J. F.) on Continuation of Don Juan, 439.
Hospital out-paticnts, 378.
O'Kelly the Irish bard, 339.
G. (A. P. G.) on the Greek cross, 190.
Garden (Peter), his longevity, 483.
Garne (Col. Thomas) king designate of Bucharia, 62.
Gas from coal, its inventor, 224.
Gatta Melata, 15.
Gauntlett (Dr. H. J.) on "God save the King," 96. 334.
Musical notation, 72. 90.
Old Hundredth tune, 354.
G. (C.) on Kemeys family, 416.
G. (D.) on quotation in Sir R. Peel's Memoirs, 48.
Gelsthrop family arms, 211. 377. 518.
Genevan liturgy, 67.
Gent (Thomas) and Bishop Atterbury, 301.
Gentleman's Magazine, new proprietorship, 40.
George I., satirical poem on, 423.
George III.'s letter to Lord Temple, 7.
George IV., his boots satirised, 465.
Geranium, its emblematical meaning, 38.
G. (H. J.) on Old Hundredth tune, 35.
"Ghost walks," theatrical slang phrase, 431.
Gibbet, the last in England, 216. 296. 439.
Gibbon (Edward), a military officer, 464.
Gibson (W. S.) on longevity, &c., 483.
Gifford (Richard), noticed, 74.
Gillet family, 150.
Gipsies, their rites and ceremonies, 11.
Girle (Rev. S.) on premature interments, 232.
Gites, origin of the term, 309.
G. (J. F.) on Lieut. William Bligh, 472.
G. (J. M.) on Calends, 236.
Chatterton's portrait, 171.
Irish round towers, 44. 155.
Lamb (Charles), album verses, 285.
G. (L.) on climate of Hastings, 296.
Glasgow city arms, 13. 92.
Glass, origin of stained, 506.
Glass manufacture, works on, 290.
Glwysig on William Andrew Price, 466.
Glycerine for naturalists, 38.
Goddard family arms, 269. 300.
Godiva's portrait in St. Michael's, Coventry, 492.
Golden Spears, co. Wicklow, 508.
Gomery (Mr.). See *Montgomery*.
Goose, its watchfulness, 134.
Gordon of Auchluchries, 344.
Gordon (Geo. Huntly), on the Waverley Novels, 462.
Gordon (Lord George), his riots, 156. 216.
Gore (Thomas), noticed, 53, 54.
Gorges (Sir Ferdinando), notices of, 108. 158.
Göthe (J. W. von), his antichristianism, 489.; on the Antigone of Sophocles, 123.
Götz von Berlichingen with the iron hand, 281.
Gower's "Confessio Amantis," queries in, 327. 391. 409. 420. 499.
G. (R.) on Birch's Lives of Illustrious Men, 28.
G. (R.) jun. on "Sir Guy the Secker," 289.
Grace cups, their history, 31.
Grafton (Augustus Henry, 3rd duke of), biographical sketch, 462.
Grafton (Duke of), "Vindication of his Administration," 372. 456.
Graham (Dr.) and Emma Hamilton, 233. 278. 316.; his bath of warm earth, 159. 233. 358.
Grain crops, 88. 180.
Grant (A. T.) on Alfred's Boethius, 408.
Epitaph on Earl of Stirling, 449.
Graves (James) on American-German English, 246.
Comet of December, 1680, 269.
Device on ecclesiastical seals, 89.
Dunton's Summer Ramble, 132.
Henry IV.'s nurse, 130.
Jumping dance, 512.
Missing records, 169.
Munich tune, 514.
Ormonde arms on Rochford church tower, 497.
Pisayn explained, 255.
Strabo on Ireland, 159.
Great men, their last words, 105. 192.
Greaves (C. S.) on bell inscriptions, 438.
Partridges scented by dogs, 435.
Greek and English New Testament, 1715-18, 171.
Greek cross, 190. 257. 498.
Greek dentists, 178.
Greenhill (Mrs.), her large family, 39.

Grenville Papers, correction of, 7.
Greyhound, the silver, badge of the king's messenger, 19.
Griffiths (Dr.), his review of "Memoirs of a Woman of Pleasure," 351. 376, 377. 458.
Grose (Francis), a military officer, 464.
Groves (Edw.), his "Irish Historical Library," 411.
Growse (F. S.) on arms in Bildestone church, 450.
Monumental brasses, 425.
Gründonnerstag, or Maundy Thursday, 193.
Guano as a manure, 99. 157. 194.
Gunner (W. H.) on "Carmina Quadragesimalia," 197. 312. 435.
Epitaphs at Winchester, 195. 319.
Gustavus Adolphus' letter on behalf of Patrick Ruthven, 101. 261.
Gwinne (Dr. Matthew), his works, 189. 259.
Gwynn (Mrs.), noticed, 330. 377.
Gypsies, and their name, Romees, 143. 193.
Gypsum as a manure, 99.

H.

Hackwood (R. W.) on oldest Australian colonist, 307.
Concert for horses, 26.
Corsican brothers, N. & A. Tremaine, 10.
Dancing on an husband's grave, 146.
Death at will, 147.
Figure of the horse in hieroglyphics, 87.
Hobson's choice, 57.
Isle of Man, origin of name, 20.
Leather of human skin, 68.
Letters of the alphabet in four languages, 208.
Oysters, large, 247.
Poetical will, 386.
Solicitors, *temp.* Charles I., 385.
Song on the Income Tax, 57.
Spontaneous plants, 117.
Whistle tankards, 247.
Winds in different countries, 370.
Women's entrances in churches, 168.
Haddon Hall, its present state, 65.
H. (A. G.) on St. Tudno, 230.
Hale House, Old Brompton, 208. 291. 396.
Halifax (Lord) and Mrs. Catherine Barton, 161. 265. 390.
Hall (John), "Observations in Desperate Diseases," 334.
Hall (Spencer) on lines on Warburton, 96.
Hamburgh gold mark, 411.
Hamilton (Capt.) *alias* Morgan O'Doherty, 58.
Hamilton (Emma) and Dr. Graham, 233. 278. 316.
Hampshire topography, 328.
Hanbury (Benj.) on Eaton's Sermon, 93.
Systems of Short-hand, 393.
Handel's musical library, 498.
Handel out of tune! 85.
Hardwick Hall, its present state, 65.
Hare in representations of the Last Supper, 490.
Harington (E. C.) on Cranmer's recantation, 268.
Harp in the arms of Ireland, 13.
Harrison (J. H.) on Rubens' Judgment of Paris, 275.
Harrison (Robert) on Haydon's notes on Waterloo, 166.
Harrod (Henry) on hops, 392.
Hart (Wm. Henry) on Brute Chronicles, 128.
Oates (Dr. Titus), his petitions, 281.
Harvey (J. B.) on punishment for refusing to plead, 94.
Hastings, its climate, 149. 296.
Haughmond on Alpaca introduced into England, 167.
Hawadji on temple at Baalbec, 49.
Hawkins (Edw.) on book of caricatures, 413.
Medal of Charles I., 59.
Haydon (B. R.), notes on battle of Waterloo, 166.
Hayes (Geo.) on Greek dentists, 178.
Hayle, Cornwall, ancient stone at, 351.
Hayne, a local termination, 49. 78. 156.
Hayward (Sir John), parentage, 450.
H. (C.) on Tothill pedigree, 437.
H. (D. D.) on epitaph at Abinger, 306.
Heat in the summer of 1856, 131. 180. 238.
Heber (Richard), portrait, 387.
Hebrew Scriptures, authorised versions, 429. 474.
H. (E. C.) on English words ending in -il, 46. 178.
Interchange of *a* and *i*, 457.
Hedges (John), his poetical will, 303.
Hemingston, singular tenure at, 509.
Henderson (John), noticed, 408. 458.
Hendriks (F.) on Mercator and the pound and mil scheme, 71.
Mortuaries, 290.
Hengist and Horsa, 76.
Henley (John), letter to Sir Robert Walpole, 443.
Henley on Thames, works on, 18. 138.
Henry IV., his nurse, 130.
Henry IV.'s oath, "Ventre St. Gris," 382. 476.
Heraldic queries, 249. 293.
Heralds' visitations printed, 412.
Herbert on Sir Richard Baker's Chronicle, 509.
Herbert family, 168.
Herbert (Geo.), letter to Bp. Andrewes, 350.; his sinecure, 450.
Hermit of Hampstead on "Candide," and the Quarterly Review, 349.
Forensic wit, 238.
"Lives of Eminent Lawyers," 513.
Hermits, ornamental, 119.
Hereford cathedral, Leeming's picture at, 277.
Hertfordshire kindness, 270.
Hervagault, the pretended dauphin, 85.
Heywood (John) on taverns in 1608, 491.
H. (F. C.) on ague cure, 326.
Black letter writing, 19.
Blood which will not wash out, 97
Burning of books, 77.
Common-place books, 38.
Dogs, how to frighten, 337.
Doily, a small cloth, 387.
Dream testimony, 515.
Duke of Fitz-James, 296.
Fish being tamed, 296.
Huddlestone (John), 458.
Illustrations of the Simplon, 336. 419.
Inscription on door of Dinton Church, 238.
"Instructions for Lent," its author, 399.
John of Jerusalem Order, 19.
Leaning towers, 456.
Lima council, 119.
Marriage first solemnised in churches, 459.
Martin the French peasant prophet, 58.
Olovensis bishopric, 139.
"Pence a piece," 118.
Proverb: "Cum Romæ fuerit," &c., 178.

H. (F. C.) on Rogue's March, 191.
St. Peter with a closed book, 319. 399.
St. Peter's tribe, 338.
Singular plant, 173.
Symbols of saints, 339. 419.
Ten Commandments in the Roman Catechisms, 116.
Trafalgar, note on Nelson's death, 384.
Weather sayings, 516.
Whitsunday, 77.
Wolfe (Rev. C.), words to the air "Gramachree," 327.
H. (G.) on almshouses recently founded, 189.
Hieroglyphic Bible, 89.
Hill (Cooper) on arms in Severn Stoke church, 159.
Gamage family, 135.
Welsh custom, 159.
Hillier, or Hellyer family, 359.
H. (J. C.) on St. Michael's Order in France, 420.
H. (J. H.) on the music of Les Carmagnolles, 269.
H. (J. R.) on the ducking-stool, 38.
Hobson's choice, 57.
Hodgins (Thomas) on the name of Canada, 428.
Hoe, local name, explained, 56.
Hogarth (Wm.), his "Country-Inn Yard," 387.; crest, 249.; family pedigree, 149. 198.; house and tomb, 406.; painting of "Folly," 110.
Holland (Rev. Henry), prays for the Earl of Essex, 61.
Holly, an indigenous English evergreen, 56. 113. 158. 215.
Hollybushe (John), his Works, 30.
Holmes (G. K.) on Nicholas Byfield, 338.
Honeycomb (Will) and "Memoirs of a Woman of Pleasure," 351. 376. 418.
Hood (Dr. Thomas), mathematician, 10.
Hoops *ver.* Crinoline, 426.
Hopper (Cl.) on Sir Edward Andros, 209.
Bacon (Lord) and Shakspeare's Plays, 267.
Gwyn (Nell), 330.
Marriage custom in Wales, 207.
Mountagu (Sidney), 211.
Pancras (St.), loyalty of the parish in 1649, 287.
Picture cleaning, 464.
Shakspeare and Sir John Falstaff, 369.
Hops first cultivated in England, 243. 276. 314. 335. 391.
Horace on architecture, 151.
Horace, the Lyric Works of, its author, 490.
Horbling, Lincoln, church furniture *temp.* Elizabeth, 185.
Horse in hieroglyphics, 87. 235.
Horse-chesnut and chesnut-horse, 370. 517.
"Horse-godmother," origin of the name, 410. 499.
Horse-talk, its different terms, 57. 337. 478.
Horses, concert for, 26.
Horwood (John), his body dissected, 251.
Hospital out-patients, 69. 156. 378.
Hotham (Charles), Fellow of Peterhouse, 10. 100. 278.
Hour-glass in pulpits, 339.
Howard (Frank) on musical notation, 294.
Howland family, 297.
H. (P.) on William III. and De Witts, 6.
H. (P. R.) on rose-leaves used for black beads, 387.
H. (R.) on alpaca, 319.
Organ tuning, 516.
Singular plant, 236.
Smith's History of Kerry, 27.
Street nomenclature, 518.
H. (S.) on Rufus, or the Red King, 358.
H. (T.) on check, or cheque, 191.
H. (T.) on "Nulla fides regni sociis," 191.
Rustigen on mill wheels and magnetism, 269.
Huddleston (John), Roman Catholic priest, 57. 395. 458.
Hughes (T.) on extraordinary births, 307.
Culme family of Devonshire, 377.
King's school, Chester, 249.
Portraits wanted, 387.
Hulse (John), portrait, 387.
Human skin tanned, 68. 119. 157. 250. 299. 419.
Humilis on brewer's will, 249.
Hundredth tune, the old, its composer, 34. 70. 316. 354.
Hunter (George M.), noticed, 171.
Husband (John) on bottles filled by the sea, 220.
Husbands authorised to beat their wives, 108. 219. 297. 359. 478.
H. (X.) on "Adding sunshine to daylight," 89.
Irish round towers, 79.
Lines quoted by Sir Robert Peel, 75.
Quotation: "Think of me," 109.

I.

Ibbetson (Julius Cæsar), artist, 172.
Ideational, a new word, 464.
Ightham church, Lady Selby's monument, 248. 314. 415.
Ignatius on "Suiceri Thesaurus," 507.
-Il, pronunciation of words ending in, 46. 119. 178. 277. 287.
Imp, used for progeny, 238. 459.
Impey (Sir Elijah), noticed, 355.
Ina on Jesse altar in St. Cuthbert's, Wells, 485.
Memorials of the civil wars, 185.
Prince of Orange's circular, 125.
Wells cathedral east window, 476.
Index, a General Literary one suggested, 22. 141. 445.
Index, motto for one, 357. 476.
Indian war medal, 508.
Ingleby (C. Mansfield) on adulteration of food in Shakspeare's day, 283.
Agricultural suicides, 129.
Aristotle's Organon, English translation, 12.
Behmen (Jacob) and Sir Isaac Newton, 38.
Cheque, or check, 459.
Comet of 1680, 316.
Dream testimony, 458.
Extraordinary births, 226.
Falstaff's death, 283.
Hamlet readings, 206.
"Horse-meat and man's-meat," 209.
Maws of kites, 372.
"Mortal coil," 207. 368.
Premature interments, 159.
Raphael as a phœnix, 146.
Reason and understanding, 255.
Shelley's poems, 388.
Ingledew (C. J. D.) on Dr. Palliser, 373.
Inglis (Bp. Charles), certificate relating to Dr. Walker's niece, 461.
Inglis (R.) on J. N. Barker, 430.
Bellamy (Daniel), 507.
Black Prince, a tragedy, 491.
Dr. Arne's Oratorio, 490.
Fitzgerald (Preston), 429.
General Review, 491.
"Innocents," by Mrs. Caulfield, 438.

Inglis (R.) on Ivar, a tragedy, 508.
Lyric Works of Horace, 490.
"Olden Times," 430.
Poetical Works of Moschus, 449.
"Romance of the Pyrenees," 459.
Terence's Adrian, its translator, 466.
Trafalgar, or the Sailors' Play, 489.
"Unknown," by Rev. Dr. Vardell, 437.
Initials and finals, dictionary of, 287.
Inn signs, 299.
Inquirer on gold at Hamburgh, 411.
Hebrew Scriptures, authorised version, 429.
Inquirer, *Charleston*, on bishops' aprons, 411.

Inscriptions:—

Atchievement of a lady at Stanmore, 26.
Bell, 299. 348. 438.
Door, 238.
Font, 307.
Houses, 26. 283.
Sun-dials, 299. 464.
Watch, 109. 291.

Interchange of *a* and *i*, 339. 378. 457. 513.
Interments, premature, 103. 159. 232. 278. 358.
Investigator on M'Turk and Williams families, 149.
Ireland, The Distribution Books missing, 169.
Ireton (Henry), his burial-place, 289.
Irish benefices, their value, &c., 469.
Irish Celts, 54.
Irish Church, anno 1695, 11.
Irish high sheriffs, 508.
Irish Lords Justices, 1693—95, 12.
Irish Prayer-book, Service for Oct. 23rd, 88.
Irish round towers, 44. 79. 155.
Irish sailors from Tunis, 54.
Irish tithes, 89.
Isdell (Sarah), noticed, 288. 356.
Its, as a provincialism, 139.

J.

J. on Voltaire's "Candide," 229.
J. de W. on silver greyhound badge, 19.
Jacket (Wm.), his poetical will, 303.
Jackson (J. C.) on Greek cross, 257.
Jacobite song: "When Jemmy comes o'er," 430.
Jacob's post, corner of Ditchling Common, 216. 296.
James I., letter to Shakspeare, 369.
James II.'s proclamation of pardon, 284.
Jasper on the word "Jolly," 326.
Jaytee on armorial bearings in Leicestershire, 430.
Drawings in the Vatican, 350.
J. (C.) on Gelsthrop arms, 377.
Justice (Henry), 514.
Rand, a local name, 97. 237.
Rawson pedigree, 96.
Swang, wong, wang, 79.
J. (E.) on Pagan philosopher: Sir Simon League, &c., 150.
Rose of Jericho, 296.
Jebb (Bishop), "Practical Theology," 68. 205.
Jebb (John) on dismissal of non-communicants and suffrages in Litany, 205.
Jeffryes (Jndge), his unpublished letter, 25.
Jennens or Jennings family, co. Warwick and Berks, 466.
Jericho: "Gone to Jericho," its origin, 330. 395.
Jersey, heraldry of, 450.
Jesse altar in St. Cuthbert's church, Wells, 485.
Jesse (John Heneage), lines on Richmond Park, 346.
Jessopp (Judge), 249. 294.
Jesuits: "Imago Primi sæculi Societatis Jesu," 191.
Jeu d'esprit by T. Erskine, 348.
Jewish persuasion, 78.
Jewitt (Llewellynn) on poem on a mummy, 137.
Jews' bread, 47.
J. (G. W.) on Ethergingis, its meaning, 289.
Hop poles, 315.
John Hollybushe, 30.
Jack West, or stye in the eye, 289.
J. (H.) on Haddon Hall, 65.
Holly as an evergreen, 56.
Illustration of the Simplon, 211.
J. (J.) on device and motto, 130.
J. (J. C.) on biblical epitomes, 496.
Canticle substituted for Te Deum, 370.
Chinese inscriptions in Egypt, 498.
Coin imitations, 465.
Crivellus (J. F.), painter, 88.
Gentleman's library in olden time, 386.
Job, MS. Commentary on, 491.
"Katho de omni Cecitate," its printer, 491.
Liturgical queries, 474.
Old Hundredth tune, 35.
"Sleep the friend of woe," 59.
Stencilled books, 47.
York service books, 37.
J. (J. E.) on Port Jackson, 178.
J. (K.) on Brown's "London Directory," 308.
J. (M. S.) on the fifth crnsade, 149.
Joan, daughter of King John, inscription on her coffin, 460.
Job, MS. Commentary on, 491.
Job on spiders' webs, 517.
Joculator of William I., 111.
John de C. on Mordecai Abbot, Esq., 411.
John of Jerusalem order, 19. 137.
Johnian on royal privileges at universities, 270.
Johnson (Dr. Samuel), allusion to philosophers, 431.
Jokes, old ones modernised, 476.
Jolly, origin of the word, 326.
Jones (Evans) on Aristotle's Organon, 139.
Jones (John) of Marlborough, his large family, 39.
Jonson (Christopher), Head Master of Winchester School, 196. 319.
Jourdan (Marshal), his balloons, 307.
Journals and Reviews, foreign, 348.
J. (R.) on Antiquity, a farce, 67.
Alfred, or the Magic of Nature, 87.
Antonio Foscarini, 109.
Blister, or a Little Piece to Draw, 307.
Confusion, or the Wag, 352.
Cooper (Wm.), B. A., 307.
De Rayo, or the Haunted Priory, 148.
Don Juan, Continuation of, 229.
Dunlop (William), 129.
Earl Harold, 171.
Edinburgh plays, 11.
Essay on Oxford Tracts, 269.
Fellow of Trinity College, Cambridge, 49.

J. (R.) on Gisela, a tragedy, 269.
Hookwell (Doctor), 231.
Hunter (George M.), 171.
Ingrate's Gift, 269.
Isdell (Sarah), 288.
Jokeby, a burlesque on Rokeby, 49.
Lindsay (David), 87.
Morrison (David), 68.
Newby (Peter), 289.
Parliamentary Debate, 229.
Philistines, or the Scotch Tocsin Sounded, 49.
Prometheus Britannicus, 229.
Pursey's De Morton, 330.
Racine's Athaliah and Esther, 351.
Rufus, or the Red King, 269.
Sisters' Tragedy, 129.
Stanley (Edw.), author of "Elmira," 49.
Steele (Archibald), 68.
Stringer (James), 109.
Verral (Charles), 109.
Whitehead (Dr. J. C.), 372.
Wife, or Women as they Are, 289.
Woolgatherer, 410.
J. (T.) on Marquis de Bonac, 352.
Mayor of Norwich's feast, 384.
Judaism, modern, 148. 198. 278.
Jumbols, receipt for, 262. 419.
Jumping dance of Echternach, 188. 512.
Junius's Letters, their merits, 163.
Francis (Sir Philip), claimant, 164.
Wray (Daniel), claimant, 164. 212.
Juries laying their heads together, 265.
Justice (Henry) of Trinity College, Cambridge, 413. 514.
Juverna on Colman's preface to the "Iron Chest," 70.
Cow and snuffers, 20.
Credence table, 75.
Foreign English, 238.
Lille, its siege, 157.
Morning dreams, 77.
Patrick O'Kelly, 158.
Songs on Tobacco, 95.
Special services in Common Prayer, 88.
"Think of me," 219.
J. (Y. B. N.) on Wm. Cowper, bishop of Galloway, 298.
Entitled, or Intituled, 288.
Epitaph on a bastard child, 506.
Ordinary of Newgate, 290.
Symbols of saints, 288.
Warton's History of English Poetry, 287.

K.

K. on the meaning of "unkempt," 506.
Kalends at Bromyard, 110. 236. 276. 419. 494.
Kappa on twenty-four shares, 338.
Karl on N. Byfield, 211.
Heat in 1856, 131.
Merthyr Tydvil, 110.
"Katho de omni Cecitate Hominis," its printer, 491.
Kean (Edmund), actor, his parentage, 413.
Keay, the timber measurer, 210.
K. (E. H.) on yellow for mourning, 452.
Keightley (Thos.) on etymologies, 144. 424.
Merry England, 3.
Kemble (John M.) on Anglo-Saxon charters, 401.
Lines on the Sybil, 473.
Kempis (Thomas à), "De Imitatione," 179.
Kemys family, 249. 416.
Ken (Bp.), his Morning and Evening Hymns in Common Prayer-book, 309. 474.
Kennett (Bp.), correspondence with Curll, 441.
Kensington (Henry) on artificers' times of work, 267.
Advoyding of capitaines, 287.
Blood that will not wash out, 334.
Cambridge clods, 170.
"Dyologues of Creatures Moralyzed," 150.
General Epistles, why so called, 209.
London alderman fined 50*l.*, 349.
Norden's Sinfull Man's Solace, 466.
Palavacini (Sir Horatio), 13.
Revival after execution, 73.
Shere Thursday, 216.
Tailor reduced to zero, 146.
Testons, proclamation respecting, 383.
Twelve sixes of man's life, 486.
Whitsunday: Pilate, 154.
Kentigern (St.), legend of the lost ring, 13. 92.
Kenton bell inscriptions, 348.
Ketch (Jack), his apology for the execution of Lord Russell, 5.
K. (H. C.) on Hamlet, Act I. Sc. 3, 283.
K. (H. L.) on grace cups, 31.
K. (H. S.) on "Nero Vindicated," 373.
Kids, or faggots of firewood, 409.
Kilian (Cornelius), noticed, 151.
King's salute to his ministers, 190.
Kingsley (E. H.) on amphibious animal, 409.
Kit-Cat Club, origin of name, 50.; portraits of its members, 451.
Kites, maws of, 372. 456.
K. (J. R.) on bell gable for three bells, 467.
K. (M. E. M.) on bishops of Galloway, 211.
Knaggs (Rev. Thomas), lecturer of St. Giles's, 70.
Kneller (Sir Godfrey), portraits of the Kit-Cat Club, 451.; portrait of Shakspeare, 45. 79.
Knight's (Charles) Cyclopædia of Biography, its errors, 65.
Knowles (James) on Sir Edward Baesh, 189.
Cope (Sir John), 68.
Duncombe (John), his legal office, 173. 217.
Gwynne (Dr. Matthew), 189.
Lille, its siege, 89.
Papering rooms, 7.
Poniatowski gems, 19.
Spencer (Hon. John), 50.
Viner's Abridgment, 85.
Knox (John), prophecy of the French kings, 159. 439.
Kotzebue's "Confusion, or the Wag," translator, 352.
K. (W. B.) on "ideational," a new word, 464.

L.

L. on Calends, 494.
European history known to barbarous nations, 146.
Goose, its watchfulness, 134.
Hertfordshire kindness, 270.
Junius's Letters, 163.
Kalends, 276.
Pence a piece, 299.

L. on "Quicquid agas, prudenter agas," &c., 269.
Scipio's shield, 514.
"To call a spade a spade," 120.
"To cry mapsticks," 269. 472.
Λ. on "Bath Characters," 172.
Dissection of murderers, 64.
Dicky Dickason of Scarborough Spa, 189.
London watchmakers of former times, 308.
Poetry in Richmond Park, 346.
William the Conqueror's joculator, 111.
Λ. on Kalends, 236.
Larking, paper-maker, 37.
L. (A.) on article on Warburton in the "Quarterly," 373.
Ladies, instances of their private devotions, 425.
Ladies, their exportation recommended, 326.
"Ladies Cabinet Opened," 333.
Lahl (Eralc) on husbands beating their wives, 219.
Lamb (Charles), his album verses, 285.
Lancaster Duchy Court, 210.
Lancastriensis on Bath Characters, 295.
Bradshaw of Darcy Lever, 294.
Heraldic query, 294.
Monastic libraries, 297.
Sandys' Ovid, 294.
Langhorne family, 149.
Langlard's georama, 172.
"Largesse," its modern use, 356.
Larking (J.), his paper-mark, 37.
Latimer (Bishop), his pedigree, 449.
Latin, English pronunciation of, 336.
Latin "*ve*" and the Scotch "*wee*," 465.
Laurагnois (Duc de), story of his wife, 516.
Laureates, a lesson for, 487.
Laurence (Brother), his Letters, 489.
Lawrence's (St.) church, Reading, 411.
Layman's (The Poor) Resolution in difficult times, 184.
L. (C. D.) on Superstition about human hair, 277.
Standing in another's shoes, 187.
Tobacco used in Central America, 124.
Turner's architectural backgrounds, 187.
L. (C. W.) on house inscriptions, 238.
Marriage licence in 1265, 209.
L. (E.) on Dr. Malachi Thruston, 190.
Lea (Avon) on fairies, 83.
Stag-beetle, 83.
Leachman (John), his death, 255.
Lead (Jane) and Swedenborg, 470.
League (Sir Simon), its author, 150. 416.
Leather of human skin, 68. 119. 157. 250. 299. 419.
"Lechery," its derivation, 4.
Leckerstone, its meaning, 247. 290. 418.
Lee (Alfred T.) on bell-founders in 1722, 467.
Commission of public preachers, 373.
Estcourt (Sir Wm.), killed in a duel, 372.
Fast in the year 1640, 331.
Redchenister in Domesday, 353.
Worcester diocese, its ancient boundary, 353.
Leeming's picture at Hereford Cathedral, 277.
Lees family of Alt Hill, 37.
Leland (John), his "Commentaries," 237.
Leo (F. A.) on passage in "All's Well that Ends Well," 45.
Lepell's regiment, 416.
Letter writers by profession, 487.
Letters clandestinely opened in last century, 47. 459.
Letters of the alphabet, their proportionate use in four languages, 208.
Leverets with a white star, 59.
L. (G.) on Ireton's burial-place, 289.
Libraries claiming books by Copyright Act, 332.
Library of a gentleman in olden time, 386.
Liddell (George), Scottish poet, 131.
Lightning conductors to ships, 87.
Lille, siege of in 1708, 89. 157.
Lillibridge (Gardner R.), noticed, 177.
Lima council, 119.
Limner (Luke) on book varnish, 155.
Limus Lutum on proportion of sexes, 318.
Lincoln's Inn Fields, its entrances, 428.
Lindfield nunnery, 410.
Lindsay (David), dramatic writer, 87.
Lingard (Richard), his will, 104. 175.
Litany suffrages, 171. 205.
Literary and military pursuits, 463.
Literary Index, General one suggested, 22. 141. 303.
Littell (E.) on G. R. Lillibridge, 177.
Little Burgundy, in Southwark, 86.
Liturgies of the Foreign Reformed Churches, 67.
Live-stock, popular names of, 38.
L. (J. D.) on Chatterton's portrait, 231.
L. (J. H.) on Mr. Bathurst's disappearance, 137.
Fish tamed, 297.
Husbands authorised to beat their wives, 297.
Noble cook, 137.
L. (L. B.) on Thomas à Becket's sister, 386.
Coke (Sir Edward), 58.
Country party and a standing army, 82.
Hops in England in 1464, 276. 335.
Oxford squib, 101.
Selby (Lady), her monument, 415. 475.
Llewellyn Voelgrun, his arms, 490.
Lloyd family arms, 331.
Lloyd (Geo.) on blood royal, 507.
Cuckoo in different languages, 517.
"Like Madame Hassel's feast," 339.
Memorials of former greatness, 460.
L. (M.) on Bothwell's last place of confinement, 219.
Engraved foreign portraits, 210.
Locke (John) and freemasonry, 429.; "Essay on the Human Understanding," 407.
Locks of the Egyptians, 147.
Lofer, origin of the word, 448.
Lollard, its derivation, 329. 459.
Londinenses Quisquilinæ Literariæ, 104.
London Mayor in 1335, 213. 258. 293. 438.
Long (Mrs. Ann), Dean Swift's letter on her death, 182. 256.
Longevity, remarkable cases, 37. 258. 483.
Lotzky (Dr. J.) on Amalfitan table, 307.
America, its name faulty, 306.
"Antiquités du Bosphoré Cimmerien," 47.
Bonaparte family, 266.
Burning of books, 19.
Canina (Lnigi), his death, 370.
Conflagration of books, 287.
Crystal Palace and the Templars, 25.
Gaps in English history, 170.
Hoe, a local name, 56.
Letter opening in last century, 47.
Prophecy of a new era, 8.
Quisquilinæ Literariæ Londinenses, 104.

Lotzky (Dr. J.) on resuscitation of the dead, 248.
Signor, Mr., and Herr, 227.
Typography, its decline, 287.
Vilmar's diabology, 268.
War of Sing (China) independence, 327.
Lower (Mark Antony) on double Christian names, 299.
Duchess of Fitz-James, 210.
Kalends or Calends at Bromyard, 419.
Ordinaries of arms, 293.
L. (R. F.) on errors in the English Mint, 465.
Railway custom, 83.
L. (R. O.) on Pope's Rape of the Lock, 181.
L. (T. P.) on Cromwell portraits, 468.
L. (W. G) on curious anagram, 187.
Commentarie on Proverbs, 132.
Masvicius' Virgil, 379.
"Remedy against Superstition," 132.
Simmons (Rev. Mr.), 131.
LX. on Doleman, 98.

M.

M. on Edinburgh Review, the first, 227.
Fact or allegory, 228.
Greek and English New Testament, 1715-18, 171.
Greek and Queen Elizabeth, 29.
Leland's Commentarii, 237.
Organ tuning, 190.
"Rights of Boys and Girls," 210.
Shenstone's epitaph, quotation in, 209.
Sntile pictures, 386.
Tune the Cow died of, 39.
μ. on popular amusements in 1683, 286.
Diocese, or diocess, 269.
Order of St. Michael, 514.
"Pedestrian Tour through England," 269.
M. (3.) on Walter Carey, 372.
M. (A.) *Greenock*, on Porterfields of Porterfield, 465.
Races by naked men, 439.
M. A. *Oxon*, on Masters of Arts ranking as esquires, 68.
Premature interments, 159.
M. (A. C.) on bottles filled by pressure of the sea, 59.
Enlightenment, 210.
Weather in 1856, 77.

Macaulay (T. B.) Illustrations of his History of England:—

Burnet (Bp.), letter on the landing of the Prince of Orange, 244.
Cavalier's Complaint, 63.
Country Party and a standing army, 82.
Dutch Guards' farewell to England, 461.
Jack Ketch's Apologie for executing Lord Russell, 5.
Jacobite song, 43.
James II.'s proclamation of pardon, 284.
Jeffreys (Judge), unpublished letter, 25.
Namur, odes on its fall, 364.
New Oath of 1689 examined, and found guilty, 183.
Passive Obedience, epitaph on, 143.
Plotting Levite, 164.
Poor Layman's resolution in difficult times, 184.
Twysden (Sir Wm.), his speeches, 82.
Walker (Dr. Geo.), petition of his grand-niece, 461.

Macaulay (T. B.), Illustrations of his History of England:—

William III. and the De Witts, 6. 64.; his Circular to the Wells burgesses, 125.

MacCabe (W. B.) on Galilee, or nave, 119.
MacCharles (Charles) on Rustington Church, Sussex, 310.
MacCulloch (Edgar) on heraldry of the Channel Islands, 319.
Macray (John) on Mr. Bathurst's disappearance, 95.
Journal des Débats, &c., 85.
Macray (W. D.) on Pendrell family, 128.
Madden (Sir Frederic) on Götz von Berlichingen, 281.
Roman waxen tablets, forged, 5.
Magdalensis on Dr. Bloxam, 250.
Dorothy Selby's epitaph, 248.
Magpie, *Corvus Pica*, lines on, 372.
Main (Dr.), lines on the Glasgow arms, 14. 92.
Maitland (Dr. S. R.) and Baron von Reichenbach, 243.
Duke the poet, 4.
Malakoff, its origin, 465.
Malley (O.) on pedigrees, 231.
Malynes (Gerard), commercial writer, 148.
Man, Isle of, origin of name, 20.
Man's life, the twelve sixes of, 486.
Mankind and their destroyers, 210. 280. 459. 475.
Manley (Mrs.), her "Atalantis," vol. v., 443.; her "New Atalantis," 265. 390.
Manners (George), dramatist and poet, 156.
Manni (M.), premium to prevent premature interments, 103.
Mansel (Sir Robert), noticed, 430. 499.
Mansfield (Sir Robert), his fleet in 1621, 430. 490.
Manus Christi, a syrup, 261.
Mapsticks, origin of the word, 269. 315. 472.
Marazion, in Cornwall, origin of the name, 432.
Margaret's (St.), Westminster, early notice of, 144.
Marigold, its etymology, 144.
Markham (Wm.), Abp. of York, 355.
Markland (J.), verses on Pope's satire on Addison, 243.
Markland (J. H.) on burial without coffins, 454.
Marl, a manure, 195.
Marlborough, library at St. Mary's, 168.
Marranys, its meaning, 492.
Marrement, its derivation, 327. 391.
Marriage a church ceremony, 387. 459.
Marriage custom in Wales, 207.
Marriage licence in 1265, 209.
Marriot the great eater, 6. 31.
"Marry," its meaning as an interjection, 70.
Marshall (Wm.) on stock frost, 494.
Marston-Moretaine manor, 50.
Martin, the French peasant-prophet, 58.
"Martini Persæi Ocio Libello VI.," 490.
Martin-in-the-Fields (St.), a royal park, 144.; why so named, 492.
Mary I., his surreptitious heir, 288.
Marylebone free library, 200.
Masters of Arts ranking as esquires, 68.
Matthews (Wm.) on Cocker's Arithmetic, 252.
Maundy Thursday in Germany, 193.
Maxon (F. R.) on grain crops, 88.
Mayor of London in 1335, 39. 213. 258. 293. 438.; pageant in 1453, 167.
Mayor's feast in 1561, 384.; re-elected, 384. 477.

Mayor (J. E. B.) on Durham College, 475.
Soldier in Coleridge's Friend, 267.
Strype's Life of Parker, 266.
M. (C.) on epitaph at Ryde, 457.
Dialects of England and Scotland, 476.
French for language, 427.
Play by St. Paul's boys at Greenwich, 24.
Widkirk miracles, 106.
MC. on clans of Scotland, 431.
M. (C. W.) on epitaph on a bell-ringer, 8.
M. (D.) on curious epigram, 66.
M. (E.) on germination of seeds long buried, 10.
Henley-upon-Thames, 18. 138.
Medal, an Indian war, 508.
Medal of Charles I. and Henrietta Maria, 29. 59. 120.
Medical practice in the seventeenth century, 261. 333.
Medlars indigenous in England, 173. 338.
Melrose Abbey, its present state, 39.
Memor. on genealogical queries, 168.
Jennens or Jennings family, 466.
Lindfield nunnery, 410.
Newton family of Cheshire, &c., 508.
Noyes family, 478.
White of Fittleford, &c., 450.
Memorials of former greatness, 99. 460.
Menai bridge, 263.
Mendham (Rev. Joseph), his death and Works, 379. 385.
Mercator, the supposed author of the pound and mil scheme, 71. 112.
Mercator on cast of Oliver Cromwell, 97.
Sun-dial motto, 464.
Merchant's mark, a foreign one, 409.
Merrick (James), poet, his portrait, 229.
Merritt (T. L.) on "Peep at the Wiltshire Assizes," 277.
Stereoscopes, 292.
"Merry," its derivation, 3. 219. 277.
Merthyr Tydvil, its early history, 110.
Meteors, periodical, 106.
Mewburn (F.) on dialects *temp.* Queen Elizabeth, 431.
King's salute to his ministers, 190.
Mice, plague of, in 1581, 186.
Michael, the name of a box, 351.
Michael (St.), history of the Order of, 229. 426. 470. 514.
Michaelmas goose dinner, 426.
Middle Temple Gate on the Post House, Fleet Street, 344.
Middlemore (J.) on Spanish proverbs, 388.
Voltaire's "Candide," 319.
Middleton (J. M.) on the meaning of coffer, 117.
Lollard, its derivation, 459.
Miland (John) on running footmen, 159.
Milborne Port, its wheel and seven spokes, 111. 477.
"Miles," an acrostic, 171.
Miles on notes on regiments, 55. 214.
Military dinner party, 127. 174.
Milton (John) Prose Works by Symmons, 505.
"Minatrost," its meaning, 49.
Mincio, a river of Italy, 228. 295.
Miniature men made of clay, 490.
Mint, errors in the English, 465.
Mist's Journal exposes Curll, 421. 441.
M. (J.) *Oxford*, on Dr. Bray's libraries, 109.
Collins's ode, "How sleep the brave," 489.
M. 2. (J.) on William Clapperton, 17.
M. 2. (J.) on "Present for an Apprentice," 11.
M. (J. E.) on "Early Memoirs of Dr. Johnson," 109.
M. (J. F.) on Rev. Thomas Crane, 233.
Hogarth family, 198.
Modern Judaism, 199.
Record queries, 210.
Wyld's globe and Langlard's georama, 172.
M. (J. H.) on Addison and his hymns, 314.
Great events from small causes, 153.
Observations of saints' days, 452.
"To call a spade a spade," 26.
M. (L.) on Irish Church, anno 1695, 11.
Mn. (J.) on form of penance in 1720, 304.
Molingaria barony, 479.
Mollerus's Poems, 116.
Monastic libraries, 258. 297.
Monerieff (John) of Tippermalloch, his receipts, 371.
Money enclosed in seals, 129. 178.
Monmouth (Duke of), his mother's ancestry, 308. 374.
Monson (Lord) on Monson township, Mass., 10.
Monson township in Massachusetts, 10.
Monteagle (Lord), author of the Letter to, 248. 314. 415. 475.
Montgomery (Rev. Robert), parentage, 37. 78. 133.
Monti (Vincenzo), poem, "The Death of Basseville," 12.
Monumental brasses, 425.
Moody (Henry) on nine churches at Chilcomb, 256.
Clarence's mysterious death, 297.
Moon's influence, popular delusions respecting, 484.
Moon's rotation, 208.
Moor-Park legend, 405.
Moore (E.) on French author and rabbinical writer, 410.
"Moore Worms for Mr. Curll," 343.
More (Sir Thomas), house at Chelsea, 324. 455.
More (Sir Thomas), sheriff of Dorset, 455. 516.
Morgan (Prof. A. De) on Aristotle's Logic, 81.
Churchill (John) and Duchess of Cleveland, 463.
Corn measures, 196.
Halifax (Lord) and Catherine Barton, 161. 265.
Manley's New Atalantis, 265.
Moon's rotation, 208.
Musical notation, 14.
Pappus, Oxford edition, 228.
Pound and mil-scheme, 112.
Morgan (R. W.), his "North Wales" and Telford, 263.
Morley (Wm. H.) on Judith Culpeper, 177.
Origin of tennis, 210.
Mormonites, number of each sex, 268. 318. 358. 452.
Morning dreams, 77.
Morris (Capt. Charles), his last days, 412.
Morrison (David), noticed, 68.
Morten (J. G.) on brewer's will, 339.
Mortgaging the dead, 128. 179.
Mortuaries, their fees, 172. 279. 290.
Morwenstow Church, carving in, 248.
Mountagu (Sidney), noticed, 211. 256.
Moyle (Walter), his Works, 322.
M. (R.) on Troia in Portugal, 229.
M. (S. N.) on corkscrews and bottlescrews, 466.
Curll's life and publications, 301. 321. 341. 361. 401. 421. 441.
Hoops and Crinoline, 426.
Mt. (J.) on Alberoni's scheme for Turkey, 447.
Anonymous works, 467.
Crocus's "Comœdia Sacra," 331.
Gordon of Auchluebries, 344.

Mt. (J.) on "Lives of Eminent Lawyers," 451.
Martini Persæi Ocia, &c., 451.
"Portraits of Lawyers," 468.
Salisbury Primer, 464.
Sydserff (Marion), verses on her death, 367.
"The Art of Complaisance," 351.
M. (T. M.) on Oxford Prize Poems, 450.
Recorder of London, his robes, 429.
M'Turk and Williams families, 149. 197.
Muffet (Peter), Commentary on Proverbs, 132.
Muggy, its derivation, 310.
Mummy, poem on one, 87. 137.
Munich tune, 410. 514.
Munk (Dr. W.) on Dr. Malachi Thruston, 272.
Dr. Matthew Gwinne, 259.
Murderers formerly dissected, 64 98.
Murdison *v.* Millar, trial of, 30. 313.
Murphy on "The Shepherd of Banbury," 133.
Musical notation, 14. 72. 90. 294.
M. (W.) on varnishing old books, 67.
M. (W. D.) on Douce's MS. notes, 22. 225.
M. (W. H.) on the fifth crusade, 218.
M. (W. M.) on Southey's History of Portugal, 431.
M. (Wm.) *Tring*, on corn measures, 131.
M. (W. R.) on Candide and Quarterly Review, 433.
M. (W. T.) on Hieronymus Radiolensis, 413.
Quotation from Horace, 432.
Myosotis palustris, or forget-me-not, 357.
Mystery, inscribed on the Pope's tiara, 248.
Mystical writers, 487.

N.

Naked-boy Court, Ludgate, 387. 518.
Naked Man, origin of the sign, 387. 460. 518.
Names, their spelling uncertain, 36.
Namur, odes on its fall, 364. ; painting of its siege, 149.
Narne (Rev. Wm.), "Pearle of Prayer," 295.
Nature and her mould for man, 225.
Naundorff, the pretended dauphin, 84.
Nauticus on Lieut. William Bligh, 472.
Naves, crooked, 38. 79. 158. 276. 297.
Near-sightedness among the lower classes, 149. 236. 257. 397.
"Neck or Nothing," by Samuel Wesley, 361.
Neile (Thomas), buried without a coffin, 455.
Nelson (Lord Horatio), his uniform at Trafalgar, 346. 384. 443.
"Nero Vindicated," or Manchester Massacre, 373. 466.
Newby (Peter), dramatic writer, 289. 315.
Newcourt's "Repertorium," suggested reprint, 304. 374. 396.
Newton (Sir Isaac), his obligations to Jacob Behmen, 38.; his niece and Lord Halifax, 161. 265. 390.
Newton family of Cheshire, Sussex, &c., 508.
Newspaper geography, 186.
New Year's superstition, 325.
N. (G.) on Sir William Coke, 19.
Crane (Rev. Thomas), 124.
Curious accidental circumstance, 165.
"Della Opinione, Regina del Mondo," 431.
Fleming's Rise and Fall of the Papacy, 52.
Franklin (Benjamin), 76. 118.
Glasgow arms, 92.
Jacobite songs, 431.
N. (G.) on Locke (John) and freemasonry, 429.
Moon's influence on weather and diseases, 484.
Namur, odes on its fall, 364.
Navigation by steam, 50.
Packman's stone, 478.
Person referred to by Pascal, 58.
Racke, or Wreck, in Shakspeare, 44.
Seven Dials, early notice of, 8.
Swift's portrait by Faulkner, 21. 158. 509.
Turncoat, origin of the term, 86.
Vincr's Abridgment, 179.
"Voice of the Rod," its author, 110.
Watch inscription, 109.
N. (G. W.) on daily service, 212.
Dunchurch, custom at, 336.
Niccolini (Giov. Bat.), verses on a dream, 264.
Nichols (J. G.) on play before Henry VIII., 78.
Nichols (Philip), a book stealer, 389.
Nicknames of American states, 309.
Nicolas (Armelle), her Confession, 413.
Ninian (St.), first bishop of Galloway, 211.
N. (J. G.) on Erdeswick's Staffordshire, 499.
Order of St. Michael in France, 229. 470.
Precentor of the Province of Canterbury, 459.
N. (J. O.) on people of Carleton Curlieu, 469.
N. (N.) on Arnold of Westminster, 110.
"Nolo episcopari," 155. 197. 258.
Norden (John), his "Sinfull Man's Solace," 466.
Norfolk clergyman suspended, 29.
Norman (L. J.) on Radchenister, 417.
Northwick (Lord), his motto, 189. 239. 336.
Norwich mayor's feast in 1561, 384.
Norwood (Mary), her execution, 85.
Notsa on posture during Sursum Corda, 437.
"November Nights," announced, 329.
Noyes family of Wilts and Hants, 169. 478.
N. (T. E.) on philosophers noticed by Johnson, 431.
N. (W. L.) on Long Lankyn ballad, 393.
Pre-existence, 453.

O.

Oak-apple day, 405.
Oates (Dr. Titus), his petitions, 281.
Oath; The New Oath of 1689 examined, 183.
Oaths, ancient, 70. 98.
O. (B.) on Brawn, or Braun, 235.
"Obnoxious," its various meanings, 111.
Octave at Magdalen College, Oxford, 328.
O. (C. M.) on the black watch, 266.
Odd Fellow on master masons of Antwerp, 249.
Odments, its meaning, 77.
O'Doherty (Morgan), *alias* Capt. Hamilton, 58.; *alias* Dr. Maginn, 145. 218.
Ogbourne St. Andrew, curious baptismal entry, 306.
Ogdo on Gamage family, 136.
Ogilvie (Dr. John), his "Imperial Dictionary," 191. 377.
O. (J.) on dogs in churches, 187.
Forrester (Colonel), 130.
Foxton (Thomas), his works, 454.
Garne (Thomas), king designate of Bucharia, 62.
"History of the Sevarites," 455.
Jacobite song, 43.
Liddell (George), 131.
Malynes (Gerard), 148.

O. (J.) on mission of the press, 127.
Moncrieff (John) of Tippermalluch, 371.
Poem on a mummy, 137.
O'Kelly (Patrick), the Irish bard, 107. 158. 239. 339.
Oldershaw (C.) on the Queen's Case Stated, 395.
Olevensis bishopric, 2. 88. 139.
Oley (Barnabas) and Dr. John Eachard, 492.; extracts from his will, 170.
O'Malley on heraldic query, 249.
Orders of the English clergy, their validity, 78.
Ordinaries of Arms, 249. 293.
Ordinary of Newgate, why so called, 290.
Organ submerged, 420.
Organ tuning, 190. 457. 515.
Oriental literature, 364.
Ormonde arms on Rochford church tower, 419. 497.
Ormerod (Geo.) on Gamage family, 473.
Ormesby St. Margaret, briefs collected at, 222.
Ormonde (Thomas, Earl of), his English possessions, 497.
Ormston (Sir Roger), high steward of Cambridge, 409.
Οὖτις on Dr. Byrom's verses, 291.
Gradus ad Parnassum, 230.
Merrick's portrait, 229.
Ouzel Galley, Dublin, 419. 456.
Owen (Sir Arthur) and the casting vote, 97. 153.
Owen (Hugh) on battens, kids, and tallet, 409.
Copying encaustic tiles, 317.
Lines on St. Mary's church, 146.
"Oxford Prize Poems," complete series, 450.
Oxford squib, circa 1719—1726, 101. 377.
Oxoniensis on Carmina Quadragesimalia, 130. 355. 511.
Clergy buried towards the west, 112.
Cumberland's funeral oration, 469.
Francis Fitton, 47.
Hospital of St. Cross, Winchester, 450.
Virgil's Works, edit. 1717, 174.
Westminster Prologues and Epilogues, 199.
Oxoniensis Alter on Masvicius' Virgil, 235.
Oysters, formation of their shells, 228. 477.; immense size, 247.

P.

P. (A.) on a poem on a skull, 430.
Packman's stone, 478.
Palavacini (Sir Horatio), epitaph, 12.
Pale, North Malvern, origin of name, 66.
Palladio on Horace on architecture, 151.
Pallet (P. P.), his "Bath Characters," 172.
Palliser (Abp. Wm.), noticed, 373.
Palmer (F. D.) on Lord George Gordon's riots, 156.
Palmerston (Lord) on "A *little* learning," 448.
Pamphlet, its derivation, 409. 460. 477. 514.
Pancras (St.), engravings of, 112.; loyalty of the parish in 1649, 287.; Vicar at the Reformation, 490.
Papering rooms, its origin, 7.
"Pappus," Oxford edition of, 227.
Paraph, its meaning, 100.
Parchment, mediæval, 20.
Parish church, compulsory attendance at, 466.
Parish registers, their transcription, 66. 118. 151. 217. 318. 378.
Parkinson (R.) on Charles Edward Stuart's stay in Manchester, 147.
Parma (Duke of), military dinner, 1584, 174.
Parochial libraries, 39. 78. 168. 218. 499.
Parochial records, 186. 505.
Partridges scented by dogs whilst incubating, 350. 435.
Pascal (Blaise), person referred to by him, 58. 236.
P. (A. S. E.) on "bantering," "buffooning," &c., 506.
Paslam (Charles) on engraved portraits, 592.
Passive obedience, epitaph on, 143.
Passports to the United States, 29. 60.
P. (A. T.) on Additions to Pope, 345.
"Pathway to Health," 333.
Patonce on almshouses recently founded, 300.
Baptismal entry at Ogbourne St. Andrew, 306.
Goddard family arms, 30.
Judge Jessop, 294.
Parochial libraries, 39.
Rustington church, 359.
Seymour (Sir Henry), memorial, 280.
Suffragan bishops, 91.
Wills, a portrait painter, 250.
Pattison (R.) on Bromyard Kalends, 110.
Pattison (S. R.) on house inscription, 26.
Pattison (T. H.) on English and Foreign architecture, 447.
Hare in representations of the Last Supper, 490.
Representations of the Trinity, 248.
St. Peter with a closed book, 268.
Tobacco songs, 297.
"Paul a knave," a forged reading, 389.
Paul's (St.) boys play at Greenwich, 24. 78.
Paulett (Lord Charles), his father and wife, 11.
Pauline (Old) on Sir Philip Francis and Junius, 164.
Payne (J. B.) on heraldry of Jersey, 450.
P. (C.) on Pope's Letters to Cromwell, 181.
P. (C. H.) on fleur-de-lis, 41. 510.
"Marry," as an interjection, 70.
P. (E.) on races by naked men, 518.
Peacham (Henry and Edmund), confounded by Halliwell, 427. 451.
Peacock (Edw.) on church furniture at Horbling, 185.
Parish registers, 151.
Peacock (Thomas) of Broughton, 353.
Peacock (Rev. Thomas) of Broughton, 353.
Pedigrees, works for tracing, 231.
"Peers, a Satire," by Humphry Hedgehog, jun., 11.
Peers, standing order against printing their lives repealed, 442.
Pen and the sword, 463.
Penal laws, works on, 141.
"Pence a piece," origin of the phrase, 66. 118.
Pendrell family noticed, 128.
Penn (Hon. Thomas) of Stoke Poges, 211.
Penrith Castle, 70.
Penstone (J. J.) on Raffaelle's pictures in England, 130.
Pepys (Samuel) on a devout lady, 425.
Perowne (J. J. S.) on passages in Gower, 391.
Peter (St.), his tribe, 299. 338.; represented with a closed book, 268. 319. 399.
Peto on Hogarth's Folly, 110.
Petty (Sir Wm.) "A Briefe of Proceedings between Sir Jerome Sankey and him," 449.
P. (F. R. C.) on "De mortuis nil nisi bonum," 210.
P. (H.) on "De Imitatione," 179.
P. (H. C.) on Martin Expence, 432.
Phelps (J. L.) on shells of oysters, 477.
Φ. on Biographie Universelle, its omissions, 506.
Initials and finals, 287.
Lass of Richmond Hill, 6.

Φ. on pen and the sword. 463.
Phillips (J. P.) on Aneroïd, 98.
Bell-bastard, a term of reproach, 487.
Brunswick dynasty, 97. 153. 280.
Dick's hatband, 189.
Human skin tauned, 252.
Matty Murray's money, 352.
Poem on a mummy, 137.
Proverbs: "As deep as the North Star," &c. 307.
Walter (Lucy), mother of Duke of Monmouth, 375.
Phillips (J. W.) on Gamage family, 136.
Old Hundredth tune, 34. 317.
"Pence a piece," 99.
Phillott (F.) on acoustic query, 410.
Calonne's eulogium on the English, 83.
Cat worship, 46.
Green rose, 72.
Handel out of tune! 85.
Mortgaging the dead, 128. 179.
Trafalgar battle and Nelson's death, 347. 443.
Philobiblus, on biblical epitomes, 386.
Philologns on bamboozle, 390.
Philosopher's stone, MS. relating to, 481. 501.
Phinn (Mrs. E.), her extraordinary birth, 226.

Photography:—

Brussels exhibition, 56.
Collodion processes, 473.
Delamotte's oxymel process, 436.
Hardwick's photographic chemistry, 17.
Howlett on printing photographs, 436.
Maull and Polyblank's "Living Celebrities," 436.
Photographic portraits, 17. 255.
Photographic Society's soirée, 473. 500.
Stereoscopes, 292.

Physiology, 292.
Picture cleaning, old recipe for, 464.
Pigeon house, Dublin, 419.
Pikemonger, his avocation, 308.
Pilate, curious derivation of the name, 154.
Pipes (Jenny) and the ducking-stool, 38. 295.
Pisayn described, 255.
Pius VII., his bull against Freemasonry, 189.
P. (J.) on George Manners, 156.
Sangaree, origin of the name, 381.
Showing the white feather, 79.
Swift's letter to the Rev. Mr. Pyle, 182.
P. (J. H.) on Commons' Report of 1719, 18.
P. (J. P.) on Thorold families, 289.
P. (K. E.) on Colonel Cleland, 418.
Plague plant, 309.
Plague recipes, 263. 333.
Plant, a singular one, 173. 236. 296. 437.
Plants in sleeping rooms, 52.
"Plotting Levite," a satire, 164.
Play by St. Paul's boys at Greenwich, 24. 78.
Plnnkett's Light to the Blind, MS. of, 118.
P. (M. O.) on medal of the Pretender, 494.
P. (N. E.) on Heralds' visitations, 412.
Lloyd arms, 331.
P. (O. C.) on clandestine opening of letters, 459.
J. Huddlestone, 458.
"Political Caricatures from 1755 to 1760," 329. 413.
Political poem of last century, 45.
Pompadours, or 56th regiment, 55.
Poniatowski gems, 19. 59.

Popiana:—

Additions to Pope's Works, 345.
Blount Letters, 344.
Bolingbroke (Lord), letter to Pope, 127.
Cibber turned out of the House of Lords, 21.
Corinna and Dryden's funeral, 345.
"Court Poems," their literary history, 341.
Curll's controversy with Pope, 204. 302. 321. 341—343. 364. 424.
Curll and the Westminster scholars, 21.
Dunciad, epigram on its frontispiece, 182.
Dunciad, its original title, 201.; its Keys, 203.
Markland's verses on Pope's Satire on Addison, 243.
Pope and Warburton, 182. 242.
Pope at Cambridge, 182.
Pope's Letters to Henry Cromwell, 181. 242.
Pope's Letter to Humphrey Wanley, 242. 296.; to Samuel Wesley, 363.
Pope's Quarrels with Curll, 204. 302. 321. 341—343. 364. 424.
"Progress of Dulness," 201.
"Rape of the Lock," where written, 181.
"The hero William and the martyr Charles," 345.
Wycherley (Wm.), correspondence with Pope, 345.

Poplar, old house at, 129. 231.
Port Jackson, origin of name, 50. 77. 178.
Porterfields of Porterfield, 465.
Portraits, foreign engraved, 210. 278; in Dr. Sleath's library, 492.
"Portraits of Lawyers," Part II., 468.
Posies on rings, 59. 219.
Post House, Fleet Street, 302. 344.
Pound and mil scheme, 71. 112.
P. (P.) on furious cocks, 517.
Fowlers of Staffordshire, 378.
Guano, 157.
Horse-chesnut and chesnut-horse, 517.
Knowledge is Power, 516.
Leather of human skin, 157.
Near-sightedness, 257.
Tune the old cow died of, 157.
P. Q. Y. Z., meaning of the expression, 490.
Prayer for Unity, in the Accession Service, 109. 199.
Preachers, public, during the Commonwealth, 373. 438.
Precentor of the province of Canterbury, 389. 515.
Pre-existence, works on this doctrine, 329. 453. 517.
Press, its mission, 127.
Prester John, 48.
Prestoniensis on Judge Jeffreys' unpublished letter, 25.
Naked man, a sign, 387.
New Year's superstition, 325.
"There's a gude time coming," 148.
Pretender. See *Stuart*.
Price (Mr. Justice), motto of his presentation ring, 24.
Price (Wm. Andrew), governor of Surat, 466.
Prideaux family, 468. 512.
Prideaux Carew manuscript, 431.
Priests' hiding-places, 337.
Prior (Matthew), his copy of Raleigh's History, 167.
"Prisoner of War," its legal definition, 191.
Proclamation for calling in testons, 383.

Proverbs and Phrases:—

As deep as the North Star, 307.
As tight as Dick's hatband, 189. 259.
Ballads: "Give me the making of a people's ballads," &c., 211.
Bell bastard, a term of reproach, 487.
Coot: "As mad as a coot," 307.
Deuce take you, 331.
Garrick: "As deep as Garrick," 307.
Hair of the dog that bit you, 239. 279.
Hassel: "Like Madame Hassel's feast," 339.
Horse-meat and man's-meat, 209.
Jericho: "Gone to Jericho," 330.
Knowledge is power, 352. 516.
Like lucky John Toy, 327.
Mapsticks: "To cry mapsticks," 269. 315. 462.
Matty Murray's money, 352.
Pence a piece, 66. 99. 118. 219. 299. 338.
Point d'argent, point de Suisse, 380.
Pull for Prime, 431.
Quicquid agas, prudenter agas; et respice finem, 269.
Right man in the right place, 317. 419.
Rod in pickle, 400.
Rome: "When you go to Rome, do as Rome does," 129. 178.
Spade: To call a spade a spade, 26. 120.
Standing in another's shoes, 187. 278. 339.
West (Jack), a stye on the eyelid, 289.

Proverbs as illustrating national character, 486.
Psalms in church service, how to be read, 399.
Ψ. on Gregory de Karwent, 54.
P. (S. R.) on posies on gold rings, 59.
P. (T.) on biographical queries, 54.
Boomerang, 475.
Sir Thomas Remington of Lund, 432.
P. (T. H.) on ancient oaths, 70.
Punch and Judy, origin of the characters, 430. 495.
Punishment for refusing to plead, 94.
Punishments, secondary, now in use, 129.
Punjâb, its etymology, 129. 199.
Pursey (Alfred), "Tragedy of De Morton," 330.

Q.

Q. on blawn-sheres, 65. 237.
Cheque or check, 377.
Enlightenment, 336.
"Mortal coil," in Shakspeare, 368.
Odments, 77.
Palmerston (Lord) and Alex. Pope, 448.
Paraph, a diplomatic term, 100.
"Sheaf," or "chief," in Shakspeare, 369.
Quadrants, their construction, 189.
Quærens on Rubens's pictures, 131.
Quarterings and origin of grants, 354.
"Queen's Case Stated," lines on, 329. 395.
"Queen's Closet Opened," 333.
Queen's drawing-rooms, court dress at, 370.
Quercus robur, its identification, 309. 358. 434. 493.
Quercus sessiliflora, its durability, 434. 493.
Quest on buck-basket, 373.
Magpie: Corvus pica, 372.
Quidam on liturgical queries, 309.

Quotations:—

Adding sunshine to daylight, 89.
Call me not pale but fair, 431. 497.
Cara vale: sed non æternum, 289. 417.
Carmine di superi placantur, 432.
De mortuis nil nisi bonum, 210.
Heu! quanto minus est cum reliquis versari, 209.
How commentators each dark passage shun, 31.
Knowledge and Wisdom, far from being one, 31.
Knowledge is power, 352.
Love and sorrow twins were born, 89.
Man's inhumanity to man, 380.
No pent-up Utica contracts your powers, 357.
Nulla fides regni sociis, 191.
Praise God! praise God! 450.
Sleep, the friend of woe, 11. 59.
Then down came the Templars, &c., 450.
The soul's dark cottage, 380.
Think of me, 109.
Thinking is but an idle waste of thought, 250.
They found no end in wand'ring mazes lost, 452.
When waves run high — a daring pilot, 48. 75.

R.

R. on engravings of St. Pancras, 112.
Heraldic query, 249.
Presentiments of death, 149.
Rack, or wrack, in Shakspeare, 45.
R. *Cae Wern*, on Edward II.'s retreat into Glamorganshire, 502.
R. *Macclesfield*, on Frysley, Halsende, &c., 211.
R. (A.) on devotional ladies, 425.
Fairy-seership, 119.
Horse in hieroglyphics, 235.
R. (A. B.) on Arnold of Westminster, 160.
Burnet's Two Cases of Conscience, 131.
Germination of seeds, 198.
Grenville Papers, &c., 7.
Isdell (Sarah), 356.
Queen Anne's foster-father, 155.
Sparrow's Collection, misprint in, 505.
Rabiger inquired after, 150. 416.
Races on foot by naked men, 329. 439. 518.
Racine (John), translator of his "Athaliah" and "Esther," 351.
Radchenister, its meaning, 353. 417.
Radiolensis (Hieronymus), his works, 413.
Radish boy's cry of Great Yarmouth, 405.
Radley church, Berks, font inscription, 307.
Raffaelle, his pictures in England, 130. 192.
Railway custom, 83.
Raine (James) on John Ker Strother, 156.
Raleigh (Sir Walter), Prior's copy of his "History," 167.
Ramos (Johannes Franciscus), his anagram, 187.
Ranby family, 410.
Rand, its meaning, 76. 97. 138. 237. 298.
Randolph (Edward), noticed, 108.
Raphael as a phœnix, 146.
Raven superstition, 325.
Rawsons of Fryston, London, and Essex, 27. 96. 438.
Raymond (Sir Charles), Bart., 268.
Razors sharpened by acid, 371.

R. (C.) on Milborne Port, 477.
R. (E.) on mosaic cabinet, 411.
" Rebellion in Bath," its author, 397.
Receipt, or recipe, 439.
Recorder of London, his robes, 429.
Records, corporate and parochial, 186. 505.
Records missing: The Distribution books of Ireland, 169.
R. (E. G.) on "allow" in baptismal service, 10.
Cocker and his works, 312.
Double Christian names, 197.
Gillet, *alias* Candler families, 150.
Glasgow city arms, 14.
Hayne, a provincialism, 157.
Hops, early use of in England, 314.
Human leather, 157.
Kilian (Cornelius), 151.
Medlars introduced into England, 338.
Merry, its derivation, 219.
Parish registers, 318.
Sewers, blawn-sheres, 237.
Swang, wang, wong, 237.
Regattas, their origin, 410. 477.
Regimental costume, 55.
Regiments, notes on, 35. 55. 213. 418.
Reichenbach (Baron von) and Dr. Maitland, 243.
Releat, its derivation, 12.
Remigius on hospital out-patients, 69.
Remington (Sir Thomas) of Lund, his family, 432.
Reprieve for ninety-nine years, 93.
Rex on the Caramagnoles, 335.
Reynolds (John Hamilton), 274.
Rhubarb, its introduction into England, 430.
Rhyming dictionaries, 250.
Richard (St.), Bishop of Chichester, 16.
Richard (St.), King of the West Saxons, 16.
Richmond (Charles Lennox, 1st Duke of), his reconversion, 5. 51.
Richmond Park, poetry in, 346. 395.
Riley (H. T.) on abbey libraries, 349.
Aneroid, 337.
Ballad literature, 477.
Bandalore, 351.
Bashett family, 416.
Beats of a drum, 339.
Bellerophon: Ovid, 410.
Boarding-schools at Hackney and Bow, 351.
Boomerang, early allusions to, 407. 497.
Brabançons, &c., 499.
Buda mineral waters, 419.
Canal locks, 387.
Canonicals worn in public, 479.
Chinese and Greeks and Romans, 329.
Chinese inscriptions found in Egypt, 387.
Cleland, Griffith, and Will Honeycomb, 351.
Compensativeness, 348.
Curll (Edmund), bookseller, 383.
Derwentwater family, 336.
" Deuce take you," 331.
Dunois (Madame), " Court of England," 400.
Earl of Anglesey sold into slavery, 373.
English pronunciation of Latin, 336.
Fagot in the sense of food, 339. 378.
Fain play, 388.
Fernando Colombo and Henry VIII., 437.
Fig-pie wake, 320.
Hillier family, 359.
Riley (H. T.) on Hogarth's Country Inn Yard, 387.
Hogarth's house and tomb, 406.
Hops introduced into England, 335.
Horse-godmother, its combination, 410.
Horse talk, 478.
Hour-glass in the pulpit, 339.
Huddleston (John) of Magdalen College, 395.
Human skin tanned, 419.
Imp used for progeny, 459.
Index motto, 476.
Jerichos in England, 395.
Justice (Henry) of Trinity College, 413.
Kean (Edmund), his ancestry, 413.
Knox's prophecy, 439.
Largesse, 356.
Latin *ve* and Scotch *wee*, 465.
Lauragnois (Duc de), 516.
" Law and Lawyers," 369.
Locke and Akenside, 407.
Memorials of former greatness, 460.
Michael, the name of a box, 351.
Miniature men made of clay, 490.
Molingaria barony, 479.
" Mortal coil," in Shakspeare, 368.
Myosotis palustris, or forget-me-not, 357.
Nichols (Philip) of Trinity Hall, 389.
" No Lord's anointed," &c., 345.
Norway, King of Spain's surname, 352.
Octave at Magdalen College, Oxford, 328.
Oxford squib, 377.
P. Q. Y. Z., its meaning, 490.
Plague plant, 309.
Pope's Corinna and Dryden's funeral, 345.
Pre-existence, works on, 329.
Races on foot by naked men, 329.
Ranby family, 410.
Rawsons of Fryston, 438.
Rhubarb, when introduced, 430.
Saucer, its derivation, 387.
Scipio's shield, 352.
Scriptural legends on coins, 436.
Tailless cats at Cambridge, 385.
Tea, custom of selling cold, 467.
Tobacco, works in praise of, 333. 471.
Truant Felice, a monastery, 328.
Tyzack family, 335.
Vilain-Quatorze (Count), 338.
Writers bribed to silence, 418.
Rimbault (Dr. E. F.) on Agincourt ballad, 394.
Early versions of Ariosto, 279.
Celtic element in the English language, 439.
Claret and coffee known to Lord Bacon, 458.
Cocker and his works, 310.
Colonel Cleland, 418.
Conway papers, 468.
Cromwell House, Old Brompton, 291.
Doily, the napkin worthy, 476.
Felton the assassin, his portrait, 146.
" Finetti Philoxensis," 491.
Gildon's Lives of Dramatic Poets, 491.
" God save the King," 137. 396.
Halliwell's mistake concerning Peacham, 427.
" Hey, Johnnie Cope," 135.
" King's health," a song, 128.
Lord Mayor's Show in 1453, 167.
Pamphlet, its derivation, 477.

Rimbault (Dr. E. F.) on Pope's letter to Wanley, 296.
Prior's copy of Raleigh's History, 167.
"Round about the Coal Fire," 131.
St. James', Clerkenwell, ministers, 417.
Salisbury Court Theatre, 145.
Slavery in England, 187.
Spanish proverbs, 456.
Stuart (Arabella), her papers, 468.
Upton (Charles), organist, 389.
Ring (John), translation of the Æneid, 17.
Ringsend, origin of the name, 149. 315.
Rix (S. W.) on Poniatowski gems, 59.
R. (J.) on Count Boruwlaski, 157.
R. (M. H.) on coffer, 219.
Long Lankyn ballad, 324.
Newspaper geography, 186.
R. (N.) on mottoes for common-place book, 399.
Robertes (Rev. David), prays for the Earl of Essex, 61.
Roberts (Chris.) on etymology of "fellow," 358.
Roberts (Geo.) on House of Brunswick and the casting vote, 198.
Robinson (Bishop) and Edmund Curll, 424.
Rochford church tower, Ormonde arms on, 419. 497.
Rock (Dr. Daniel) on ancient British saints, 180.
Blood at the Carmes Convent, 57.
Gründonnerstag, 193.
Leather of human skin, 157.
Ten Commandments, 175.
Whitsnnday, 153.
Roffe (Alfred) on Jacob Behmen, 92.
Coleridge's nnpublished poem, 369.
Farinelli's songs, 146.
Handel's musical library, 498.
Lead (Jane) and Swedenborg, 470.
Roger de Wakenfelde, 387.
"Rogue's March," its music, 191.
Rogwell (Sir Henry) of Ford Abbey, 108.
Rolle (Samuel), Fellow of Trinity College, Cambridge, 88. 139.
Roman coins, forgeries of, 406.
Romees, or gypsies, 143.
Romino Rye on Romees, or gypsies, 143.
Rondeau (J. B.) on "Narne: Pearle of Prayer," 209.
Rose, a green one, 72. 300.
Rose-leaves converted into black beads, 387. 459.
Rose of Jericho, 173. 236. 296. 437.
Rothbart on razors sharpened by acid, 371.
"Rotuli Hundredorum," 210.
"Round about our Coal Fire," the earliest edition, 131.
Routiers, mercenary soldiers, 499.
Rovillus on Cair guin truis, 451.
Fondingge used for temptation, 493.
Interchange of *a* and *i*, 515.
William of Nassington, 492.
Rowe (John), serjeant-at-law, 308. 337.
R. (P.) on toothless woman, 449.
R. (R.) on James Baird of Chesterhall, 498.
R. (T. X.) on furious cocks, 459.
Rnbens (Peter Paul), "Descent from the Cross," 131.
Judgment of Paris, 275.
Rubrical queries, 118.
Rue in criminal courts, 351. 479.
Ruffhead's Pope, with Warburton's Notes, 509.
Russell (Lord William), his execution, 5.
Russian dynasty, its origin, 468.
Rust (J. C.) on Fowlers of Devonshire, 378.
Rust (J. C.) on Fransham of Norwich, 467.
Rustigen (Rist. D.) on mill wheels and magnetism, 269.
Rustington church, Sussex, 310. 359.
Ruthven (Patrick), letter on his behalf, 101. 261.
R. (W. J. B.) on Pope Pius VII. and the freemasons, 189.

S.

S. on boxing-day, 68.
Curious advertisement, 46.
Morgan O'Doherty, 58.
Σ. on horse-racing on the Cotswolds, 418.
Tenure at Hemingston, 509.
Sacerdos on St. Peter's tribe, 299.
Saguntum sword-blades, 356. 417.
Sahagun sword-blades, 172. 356. 417.
St. John (Henry) kills Sir Wm. Estcourt, 372.
St. John (Horace) on mankind and their destroyers, 459.
St. John (Oliver) and Cromwell family, 381.
St. John on Cambridge jeu d'esprit, 408.
Saints' days in the calendar, 43. 452.
Saints of the ancient British Church, 68. 180.
Sale (Sir Robert), his arms, 350.
Salisbury Court theatre, 145.
Salisbury Primer, 1538, 464.
Salmon (R. S.) on dress in 1780, 227.
Gordon riots, 216.
Human leather, 157.
Wager of battel, 241.
Samuel on popular names of live stock, 38.
Sandys (George), early editions of his Ovid, 255. 294.
Sangaree, origin of the name, 381. 476.
Sansom (J.) on Buslingthorpe family arms, 328.
Clarence: Lady Jane Grey, 335.
Imp, used for progeny, 238.
Lord Dean of York, 171.
Mayor of London in 1335, 258.
Parish registers, 217.
Precentor of the province of Canterbury, 515.
Rand, as a local name, 76.
St. Richard, Abp. of Canterbury, 16.
Wong, a provincialism, 439.
Sansum (Robert), commander of the Resolution, 69.
Santius (Fran.), his "Minerva," 132.
S. (A. P.) on the great heat in 1826, 238.
Mankind and their destroyers, 210.
Saracen, its derivation, 229. 298. 314.
Satellite, its derivation, 69. 134.
Saucer, its derivation, 387.
"Saw," or story, its original meaning, 424.
S. (B.) on days of the week, 220.
Punjâb, 199.
Scarborough Spa and Dicky Dickinson, 189. 273.
Scent of dogs inexplicable, 435.
Sceptic on blood which will not wash out, 20.
S. (C. H.) on crooked naves, 79.
"Hallow my fancie," 98.
Jewish persuasion, 78.
Person referred to by Pascal, 236.
S. (Charles S.) on battle of Brunnanburg, 295.
Sciolus on descents by Christian names, 269.
Scipio's shield, 352. 514.
S. (C. L.) on Cibber turned out of the House of Lords, 21.
Scotch pedigree, 410.
Scott of S——, on dream superstitions, 325.

Scott of S——, on mental condition of the starving, 288.
Scott (R. T.) on Aspasia's wart, 130.
Dream books, 109.
Scott (Sir Walter) and the authorship of the Waverley Novels, 462.; his plagiarism, 168.
Scottish clans, 431.
Scotus on passports, 29.
Scribe (John) on bay windows, 174.
Scripsit on cathedral stalls, 89.
Irish tithes, 89.
Rural deancries, 89.
S. (D.) on Dr. Griffith and Monthly Review, 458.
Punishment of death, 220.
S. (D. S.) on drowned in the sense of buried, 516.
Mediæval parchment, 20.
Seals, ecclesiastical, device of a star, 89. 119. 220.; containing money, 129. 178.
"Secret History of the Green Room," 348.
Sedgwick (William), noticed in Coleridge's Friend, 267.
Seed (R. H.) on "Peers, a Satire," 11.
Seeds, germination of long buried, 10. 117. 198. 239. 278.
S. (E. L.) on Charles I.'s medal, 120.
Selby (Dorothy), monument at Ightham, 248. 314. 415.
Selden (John), his birth-place, 469.
Senhouse (J. P.) on Simon Scnhouse, 151.
Senhouse (Simon), prior of Carlisle, 151.
Seraglio, its derivation, 16.
Serjeants' rings, 24.
Serjeant-trumpeter, emolnments, &c., 411.
"Seven Dials," early notice of the name, 8.
Seven oaks and twelve elms, 188.
Severn Stoke church, arms in, 112. 159. 234.
Sewell (Geo.), Poems attribnted to him, 423.
Sewells, or blawn-sheres, 65. 137. 237. 278.
Sexes, their proportion, 268. 318. 358. 452.
Sexton (Dr. G.) on Norfolk clergyman suspended, 29.
Plants in sleeping-rooms, 52.
Seymour (Sir Henry), of Marwell, his brass, &c., 280.
S. (F.) on dagger-money, 506.
General Epistles, 399.
Great events from little causes, 43.
Human skin tanned, 250.
Proportion of males and females, 318.
Right man in the right place, 317.
S. (F. M.) on Sibylline verses, 431.
S. (G. L.) on epitaphs at Winchester, 64.
Prayer for Unity, 199.
Punjâb, 129.
Reprieve for ninety-nine years, 93.
Royal regiment of artillery, 51.
Stanwix (Col. Thomas), 59.
S. (G. S.) on Kemys family, 249.
Shaftesbury House, Little Chelsea, 286.
Shaftesbury, St. Peter's bells, inscriptions on, 438.
Shaking in a sheet, origin of the custom, 352.

Shakspeare:—
All's Well that Ends Well, Act V. Sc. 3., "Our own love waking cries," 45.
As You Like It, Act II. Sc. 7.: "All the world's a stage," 207.
Bacon (Lord), supposed author of his Plays, 267. 320. 369. 503, 504.
Barnfield and Shakspeare, 8.
Erasmus's "Praise of Folie" known to Shakspeare, 44.

Shakspeare:—
Falstaff's death, 283.; noticed, 369.
Hamlet, first edition of 1603, 259.
Hamlet, Act I. Sc. 3.: "Are of a most select and generous chief in that," 206. 283. 369.
Hamlet, Act III. Sc. 1.: "Mortal coil," 207. 284. 368.
James I.'s letter to Shakspeare, 369.
Kneller's portrait of Shakspeare, 45. 79.
Rack or wrack, in the Tempest, 44.
Shakspeare and his printers, 127.
Shakspeare at the Red Lion Inn, Paddington, 87.
Talleyrand and Shakspeare, 369.
Tempest, Act I. Sc. 2.: "They would not take his life," 284.

Shandygaff, origin of the word, 209.
Shelley (P. B.), queries in his Poems, 388.
"Shepherd of Banbury's Rules," 133.
Shere Thursday, 194. 216.
Short-hand, early works on, 393.
Siddons (Sarah), her birth-place, 89. 120.
Sigma on Bishop Latimer's family, 449.
Sigma Theta on bibliographical queries, 130.
Can fish be tamed? 235.
Fenton of Milnearne, 171.
Hogarth family, 149.
James Baird of Chesterhall, 308.
Scotch pedigrees, 410.
Signor *ver.* Mr., 227.
Silures of Iberic origin, 271.
Simmonds (Rev. Mr.), noticed, 131.
Simon (Thomas), the medallist, 77. 115. 276.
Simplon, Illustrations of the, 211. 280. 336. 419.
Sinclair (Alex.), verses on Marion Sydserff's death, 367.
Singleton (S.) on derivation of pamphlet, 409. 514.
Sinister (R.) on old house at Poplar, 129.
Sion ap Gwillym on Lient.-Col. Davies, 190.
Lucy Walter, mother of Duke of Monmouth, 374.
Morgan's North Wales and Telford, 263.
Niccolini's verses on a dream, 264.
"Sir Guy the Secker," 289. 337.
S. (I. W.) on William Davenport, 174.
S. (J.) on Edmund Peacham, 451.
S. (J. B.) on ancient pipe case, 189.
Archer, an English sirname, 350.
S. (J. D.) on star and crescent on seals, 220.
S. (J. G. H.) on Bennet and other families, 229.
S. (J. L.) on James I.'s letter to Shakspeare, 369.
S. (J. R.) on glass manufacture, 290.
S. (J. W.) on Coventry god-cakes, 229.
Skating, French lines on, 508.
Skimpole, a real, 106.
Skoymns, its derivation, 429.
S. (K. P.) on Kneller's portrait of Shakspeare, 45.
Skynner (Vin.), letter to Mr. Hicks, 393.
Slavery in England, 187. 256.
Sleath (Dr. W. B.), his library, 492.
Sleep, a long one, 227.
Sleeping in chnrch, 266. 336.
Slocombe (R.) on Bacon and Shakspeare, 504.
Smethell's Hall chapel burnt, 448.
Smith (A. S.) on Rev. Thomas Crane, 233.
Smith (Charles), "History of Kerry," 27. 216.
Smith (John), artist, 172.
Smith (Richard) of Bristol Infirmary, 250.

Smith (Dr. Wm.), error in his "Dictionary of Greek and Roman Geography," 86.
Smith (W. J. Bernhard) on fish being tamed, 296.
Font inscription, 307.
Inn signs, 299.
Regiments, notes on, 35.
Rose leaves, 459.
Saguntum sword-blades, 417.
Toledo blades, 26.
S. (M. N.) on Curll and the Westminster scholars, 21.
Francis's Horace, 156.
Snape (Dr.), satirical poem on, 423.
Sneyd (Honora), noticed, 36. 396.
Socius Dunelm on Rev. Charles Hotham, 100.
Lingard (Wm.), his will, 104.
Lord Dean of York, 294.
Solicitors *temp.* Charles I., 385.
Songs and Ballads: —
Agincourt battle, 349. 395.
Carmagnoles, 269. 334. 394.
Cope: "Hey, Johnnie Cope," 68. 135. 180.
Cow and Snuffers, 20. 60.
God save the King, 60. 96. 137. 334. 396.
Hallow my fancie, 57. 98. 138.
Income tax, 57.
Jacobite song, 43. 79.
King's health, 128.
Lass of Richmond Hill, 6.
Long Lankyn ballad, 324. 392.
There's a gude time coming, 148.
Tune the old Cow died of, 39. 157.
South (Dr. Robert), oration on his death, 361.
South-Sea schemes, 386.
Southey (Robert), "History of Portugal," 431.
Southwell manuscripts, 310.
Spain, the king's sirname, Norway, 352.
Spanish proverbs, works on, 388. 456.
Sparrow (Bp.) misprint in his "Collection of Articles," 505.
Sparrow family arms, 431.
Spencer (Hon. John) of Althorp, 50.
Spiders' webs, their structures, 450. 517.
Spinke (John), his quarrel with Curll, 321.
S. (P. O.) on Swift's portrait, 199. 510.
Spooner (Lawrence), "Looking-Glass for Smoakers," 471.
Spooner (Wm.) on brewer's will, 339.
Spring Gardens, Greenwich, 456.
"Springers," or 62nd regiment, 36.
Squib, an Oxford, 101. 377.
S. (R.) on ordinaries of arms, 293.
S. (R. R.) on the great comet of 1556, 105.
Dr. Forster on periodical meteors, 107.
S. (S.) on Lord Chancellor Cowper, 150.
Ss. (J.) on Mr. Buchanan, American president, 451.
Hayne, or haining, 156.
Leckerstone, its meaning, 418.
Mawes of kites, 456.
Murdison *v.* Millar, 313.
Rand, its etymology, 138.
S. (S. S.) on Kalends, 236.
"Terentianus Christianus," 508.
S. (T.) on petition of Dr. Walker's niece, 461.
Stag beetle, 83.
Stanhope (Earl) and steam navigation, 50.
Stanhope (H.) and the "Progress of Dulness," 203.
Stanley (Edward), author of "Elmira," 49.
Stanmore Magna, inscription on an atchievement, 26.
Stanwix (Major-General), noticed, 37. 59.
Stapylton (Sir Robert and Sir Philip), 468.
Stars in the East, 207.
Starving, mental condition of the, 288.
Stationers' Hall registers, 322.
S. (T. B.) on St. Vedast *alias* Foster, 509.
S. (T. C.) on Sir Isaac Newton's niece, 390.
Steam navigation and Earl Stanhope's experiments, 50.
Steele (Archibald), noticed, 68.
Stecle (Wm.) Lord-Chancellor, his portrait, 387.
Steinman (G. S.) on "The Christian Sodality," 339.
Stencilled books, 47.
Stephens (Hen.) on germination of seeds long buried, 58.
Grain crops, 180.
Heat in 1826 and 1856, 180.
Human skin tanned, 252.
Leverets with a white star, 59.
Stephens (J.) on stereoscopes, 292.
Stephens (Mrs. Joanna), her nostrum, 380.
S. (T. G.) on "Hey, Johnnie Cope," 135.
Human skin tanned, 252.
Narne (Rev. Wm.) of Dysart, 295.
Stic on Lieut. William Bligh, 411.
Stilwell (John P.) on mediæval parchment, 20.
Stirling (Wm. Alexander, 1st Earl of), epitaph, 449.
Stock frost, 494.
Strabo on Ireland, 159.
Street nomenclature, 518.
Striking in the king's court, 49. 75.
Stringer (James), author of "A Cantab's Leisure," 109.
Strother (John Ker), his descent, 156.
Strother (Mark) of Kirknewton, 352.
Strype (John), "Life of Parker," 266.
Stuart family arms, 300.
Stuart (Charles Edward), grandson of James II., medal, 494.; his stay at Manchester in 1745, 147.
Stuart (James), artist and architect, 80. 100.
Stuart (Lady Arabella), her papers, 468.
Stunt, a provincialism, 237. 279.
Stylites on "Chimæra," a poem, 30.
Epitaph at Kinver Church, 305.
Horsetalk, 57.
Kneller's portraits of the Kit-Cat Club, 451.
Murdiston and Millar, trial, 30.
Numerous families, 39.
Oldest building in the British Isles, 449.
Plants in sleeping-rooms, 52.
Suffragan bishops, list of, from the 11th century, 1. 88. 91. 136.
Sugar-loaf mountains, co. Wicklow, 508.
"Suiceri Thesaurus," editions of 1682 and 1728, 507.
Sunderland (Anne, Countess of), "The little Whig," 49.
Sun-dial mottoes, 464.
Superstition of the present day, 128.
"Sursum corda," and "Sanctus," posture at repeating them, 68. 205. 437.
Sutile pictures, 386.
S. (V. F.) on artillery in 17th century, 414.
Long Lankyn ballad, 392.
S. (W.) on whistle tankards, 316.
Swang, a provincialism, 79. 237. 439.
S. (W. H.) on Bacon and Shakspeare, 503.
Swift (Dean), letter to Rev. Mr. Pyle, 182. 256.; portrait in Faulkner's edition of his Works, 21. 96. 139. 158. 199. 254. 509.
Swifte (E. L.) on Dean Swift's portraits, 139.

S. (Y.) on Lincoln's Inn Fields avenues, 428.
Medlars introduced into England, 173.
" View of the Jewish Religion, 467."
Sybil, lines on the, 430. 473.
Sydney on Sir John Hayward's birth, 450.
Sydserff (Mrs. Marion), verses on her death, 367.
Symbols of saints, 288. 339. 419.
Symmons (Dr. Charles), and Milton's Prose Works, 505.
Symond's Court Castle, 353.
Synodals explained, 151.

T.

T. on Connecticut charter oak, 226.
Capt. Charles Morris, 412.
Husbands beating their wives, 478.
Theatrical property, 429.
Tablets, forged Roman waxen, 5.
T. (A. G.) on the origin of the term gites, 309.
Tailor reduced to zero, 146.
Tale wanted, 11. 75. 218.
Tallet, or hay-loft, 409.
Talleyrand and Skakspeare, 369.
Tankards, whistle, 247. 316.
" Tantum ergo," an eucharistic hymn, 13. 59.
Tape Line on Keay the timber merchant, 210.
Tau on Smith's Dictionary of Geography, 86.
Taverns in 1608, 491.
Taylor (A.) on " Destruction of Small Vices," 190.
Foreign Reformed liturgies, 67.
Samuel Rolle of Trinity College, 88.
Taylor (E. S.) on briefs collected in Ormesby St. Margaret, 222.
Mapsticks, 315.
Mayor of London in 1335, 213.
Roman coins forged, 406.
Water-spouts on land, 328.
Taylor (H. W. S.) on Naked-boy Court, 460.
Taylor (Thomas) the Platonist, 489.
T. (C.) on coach miseries, 126.
Early rising and night watching, 388.
Letter writers by profession, 487.
" Right man in the right place," 419.
Stained glass, its origin, 506.
T. (C. S. G.) on " Call me not pale, but fair," 431.
Tea, preparation of cold, 467.
Teague on Bensley the actor, 356.
" Te Deum," paraphrased, 370.
Tee Bee on the Courtney family, 404.
Oak-apple day, 405.
Rous, serjeant-at-law, 308.
" Secret History of the Green Room," 348.
" Tarantula," its author, 310.
Walters (Lucy), her ancestry, 308.
White (Henry Kirke), his mother's family, 371.
Telford (Thomas) and the Menai Bridge, 263.
Temperature of the weather at the Incarnation, 466.
Temple, the regicides, their family, 12.
Temple (R. G.) on Temple the regicide, 12.
Temple (Sir Wm.), his motto, 352.
Temple (W. E.) on fossil skeleton near Fondel, 49.
Ten Commandments. See *Decalogue.*
Tennent (Sir J. Emerson) on elephants exasperated by blood of mulberries, 435.
Water-spouts in the Indian Ocean, 89.
Tennis, its origin, 210. 257.
Terence, ed. 1496, 354.; "Andrian," its translator, 466.
" Terentianus Christianus," by Gondano, 508.
Test laws, works on, 141.
Testons, proclamation respecting, 383.
Tetburiensis on races at Tetbury, 352.
Tetbury races, 352. 418.; vicars, 53, 54.
T. (G. W.) on Shakspeare and Erasmus, 44.
Thanksgiving-day in America, 198. 258.
Theatrical property in the United Kingdom, 429.
Theodolite, its etymology, 379.
Theophilus on Baron Reichenbach and Dr. Maitland, 243.
Theosophists and mystics, 487.
T. (H. E. P.) on sun-dial mottoes, 464.
Theta on modern Judaism, 198.
Thetcher (Thomas), epitaph, 64.
" Think of me," a poem, 109. 219. 274.
Thomas (W. M.) on Curll's poisoning, 383.
Marriot, the great eater, 31.
Thompson (Pishey) on battle of Brunnanburg, 277.
Dick's hatband, 238.
Stunt, a provincialism, 279.
Thoms (W. J.) on Dodsley's Collection of Poems, 274.
Markland's verses on Pope's Satire on Addison, 243.
" Progress of Dulness," 201.
Thorburn (R.) on approach of vessels, 96.
Thornton (Abraham), his trial by battel, 241. 433.
Thorold families, 282. 399.
Threlkeld family, 190.
Threlkeld on Bisselius, 173.
Bonaparte's English letter, 385.
Cabinet councils, 427.
Celtic element in the English language, 395.
Cumberland's John de Lancaster, 247.
Custom at Dunchurch, 516.
Elizabeth (Queen), her epitaphs, 246.
Houses of entertainment in 1608, 491.
How to frighten dogs, 460.
Malakoff, its origin, 465.
Mary I., her surreptitious heir, 288.
Miles, an acrostic, 171.
Naked-Boy court, Ludgate, 387.
Proverbs illustrating national character, 486.
Threlkeld family, 190.
Vegetable bread and wine, 448.
Thruston (Dr. Malachi), noticed, 190. 272.
T. (H. S.) on Hampshire topography, 328.
Thurscrosse (Dr. Timothy), his library, 170.
Tillotson (Abp.), his Life published by Curll, 403.
Timbs (John) on Jews' bread, 47.
Titmouse, its etymology, 144.
T. (J. E.) on demonological queries, 492.
Responsibility of man to animals, 69.
T. (N. G.) on origin of regattas, 410.
Quotation wanted, 450.
T. (N. L.) on coach miseries, 313.
Colman's Iron Chest, 178.
Door-head inscription, 238.
Epitaph at Bradford, 397.; at Ryde, 408.
Lollard, its etymology, 329.
Money enclosed in seals, 178.
Watch, lines on, 399.
Water-drinkers becoming poets, 351.
Winter assizes, 87.
Toad-eater, its etymology, 424.
Tobacco early used by the Central Americans, 124.; songs on, 95. 297. 332. 471.

Todd (Dr. J. H.) on suffragan bishops, 136.
Todd (Wm. Wilson), jeu d'esprit, 408.
Toledo blades, 26.
Toleration, Works on, 142.
Tollenarius (Joannes), his works, 191.
Tong church, Salop, its parochial library, 499.
Toothless woman, 449.
Torch dance, 405.
Torture, instruments of, 109. 398.
Tothill pedigree, 372. 437. 496.
Towers, leaning, and crooked church spires, 388. 456. 478.
Town-bntts, shooting at, 414.
Traditions, remote, through few links, 29. 74. 483.
Trafalgar, notes on, 346. 384. 443.
Trance, the voluntary, 148.
Tranent kirk, extracts from its Book of Discipline, 427.
Trapp (Joseph), noticed, 53, 54.
Trees and flowers, notes on, 72.
Tremaine (Nicholas and Andrew), twins, 10.
Trevelyan (Sir W. C.) on money in legal seals, 129.
Trinity, ancient representations of the, 248.
Trinity College, Cambridge, a Fellow referred to by Earl of Sandwich, 49.
Troco, or lawn billiards, 10. 75.
Troia, a town of Portugal, 229.
T. (R. S.) on motto of Sir Wm. Temple, 352.
Quarterings and grants of arms, 354.
Terence, edition of 1496. 354.
Truant Felice, a monastery, 328.
Tryon (Dr. Thomas), his Works, 488.
Tschlin, its locality, 371.
T. (T. M.) on John Hamilton Reynolds, 274.
Tuckett (John) on Tothill pedigree, 496.
Tndno (St.), notices of, 230.
Tuke (John), his work on Grain Crops, 88.
Tnmbrel, instrument of punishment, 374.
Tunstal on Tyndale's New Testament, 493.
Turncoat, origin of the epithet, 86.
Turner (J. M. W.), his accuracy in architectural backgrounds, 187.
T. (W.) on apostle spoons, 112.
Ariosto, early illustrated editions, 173.
Construction of qnadrants, 189.
Epitaph at Ryde, 457.
Leaning towers, 456.
T. (W. H. W.) on corporate and parochial records, 505.
Felo-de-se and manorial rights, 57.
Huddlestone (John), of Magdalen College, 57.
Mayor of London in 1335, 39.
Punishment of dishonest bakers, 20.
Twysden (Sir Wm.), speeches in House of Commons, 82.
Tyndale's New Testament, 1538, 493.
Typography, its early localities, 287.
Tyzack family, 335.

U.

Umbrella, or parasol, 76.
Uneda on William Dunlap, 339.
"No pent-up Utica," &c., 357.
"November Nights," 329.
Queen's Case Stated, 329.
Reading of the psalms, 399.
Universities, royal privileges at, 270. 319.
Unkempt, its meaning, 506.
Upton (Charles), organist, 389.
Upton (Wm.) and "The Lass of Richmond Hill," 7.
Urban VI., a parliamentary pope, 451.
Uthwatt family, and its arms, 230.

V.

Vacnnm on Aneroid, 417.
Vallière (La Duchesse de la), epigram on, 491.
Vandyck, a Swedish diplomatist, 269.
Vardill (Rev. Dr.), author of "The Unknown," 437.
Varvicensis on portrait of Godiva, 492.
Vatican, drawings of English edifices, 350.
Vaughan (Henry) and Samuel Rogers, 126.
Vechs on colouring natural flowers, 438.
Vectis on habits of the coot, 477.
Vedast (St.), *alias* Foster, 509.
Vegetable bread and wine, 448.
V. (E. H.) on Cromwell House, Old Brompton, 396.
Veni Creator, the longer metrical version, 309. 474.
Verral (Charles), noticed, 109.
Vespertilio on books to public libraries, 332.
Filazer, his office, 354.
Hint to Lord Palmerston, 326.
Nicknames of American States, 309.
Regattas, 477.
Vessels' approach foreseen, 96.
Vestris (Madame), her parentage, 270.
Viator on Saguntum sword-blades, 356.
Vicary (Thomas), "The Englishman's Treasure," 333.
"View of the Jewish Religion," 1656, 467.
Vilain-Quatorze (Count), 338. 398.
Vilmar (Professor) on diabology, 268.
Vincent (Dr.), oration at Richard Cumberland's grave, 469.
Vindex on secondary punishments, 129.
"Vine," a parable, 68.
Viner's Abridgment, advertisement of, 85. 179.
Virgil's Works, Masvicius' edition, 174. 235. 379.
Virginian Company, records of, 108.
Visiting cards, 514.
V. (J.) on Punch and Judy, 496.
Voltaire (M. F. A.), his "Candide" and the "Quarterly Review," 349. 398. 433; "Candide," its Continuation, 229. 319. 398.
Vox, on Lord Bacon the author of Shakspeare's Plays, 369.
Charles II.'s letter to Queen of Bohemia, 111.
Culpeper (Judith), 130.
Fairies, 338.
Husbands authorised to beat their wives, 359.
Jumping-dance, 512.
Near-sightedness, 397.
New England queries, 335.
"Pence a piece," 338.
Penn (Hon. Thomas), 211.
Proportion of males and females, 452.
Torture instruments, 398.
Wheel of Milborne Port, 111.

W.

W. on Capt. R. Browne of Gually's dragoons, 288.
Burns's inedited poem, 506.

W. on "Imago primi sæculi Societatis Jesu," 191.
W. *Bombay*, on Mayor of London, 1335, 438.
Parish registers, 66. 318.
Wotton (Dean), his MS. collections, 288.
Wotton (John), "Courtlie Controversie of Cupid's Cautels," 513.
W. 1, on "Pence a piece," 66.
W. and P. on German Concordance, 475.
W. of Wincestre on Wilkins of Gloucestershire, 490.
Wade (Thomas), translator of the "Island," 37.
Wager of battel, 241. 433.
Wagers, curious, 427.
Wagessum, its meaning, 509.
Wahrheit on anonymous works, 99.
Walcott (Mackenzie) on Arnold of Westminster, 160.
Bell inscriptions, 438.
Blawn-sheres, 137. 278.
Flambeaux in Grosvenor Square, 8.
Grcek cross, 498.
Last words of the Great, 192.
Lord Dean of York, 397.
Prebendal stalls, 120.
Regiments, notes on, 36. 215. 418.
Sewers, blawn-sheres, &c., 137. 278.
Suffragan bishops, 1.
Whitsunday, 154.
Walker (A.) on "First of March," 410.
Walker (Dr. George), petition of his grand-niece, 461.
Walker (Robert), portrait-painter, 33.
Waller (Henry), the oldest Australian colonist, 307.
Waller (Robert), M.P. for Chipping Wycombe, 490.
Walpole (Horace), new edition of his "Letters," 40. 66. 518.; on the Whittingtonian Antiquaries, 88. 117.
Walpole (Sir Robert), Curll's letter to him, 443.
Walter (Lucy) *alias* Barlow, 308. 374.
Walton's Polyglott, Earl of Clarendon's copy, 275.
Wanley (Humphrey), Pope's letter to, 242. 296.
Warburton (Bishop), epigram on, 22. 96.; author of an article on his writings in "Quarterly Review," 373.
Ward (Simon) on parish registers, 217.
Smith's History of Kerry, 216.
Warton's History of English Poetry, erratum, 287.
Warwick (Eden) on Celtic element in the English language, 308.
Dissection of murderers, 98.
Fish being tamed, 339.
Leckerstone, its meaning, 290.
Radchenister or Radman, 417.
Showers of wheat, 335.
Watch inscriptions, 109. 291. 399.
Watchmakers, London, in early times, 308.
Water-drinkers becoming poets, 351.
Waterloo, Haydon's notes on the battle, 166.
Water-spouts in the Indian Ocean, 89.; on land, 328.
W. (B. S.) on translation of Aristotle's Organon, 39.
W. (D.) on artillery in 17th century, 328.
Tumbrel, an instrument of punishment, 374.
Weather rhymes, 227. 516.
Webb (R.) on Mayor of London in 1335, 293.
Weldons of Swanscombe, co. Kent, 49.
Wells cathedral, its east window, 476.
Wells Corporation, Charles I.'s letter to, 185.
Welsh custom of dividing ships, 159. 339.
Wemyss (M. E.) on worm in wood, 173.
Wentworth (Wm.), 2nd Earl of Strafford, 111.
W. (E. S.) on Mrs. Siddons's first appearance, 120.
Wesley (Rev. Samuel), "Neck or Nothing," 361.; Alex. Pope's letter to him, 363.
West (Edw.) on Silures of Iberic origin, 271.
West (Joshua), his poetical will, 386.
Westerham parochial library, 78.
Westminster Plays, their Prologues and Epilogues, 68. 199.
Westminster scholars punish Edmund Curll, 361.
W. (F.) on Punch and Judy, 496.
W. (G.) on Munich tune, 410.
Paulett (Lord Charles), 11.
Whateley (Abp.), epigram by, 487.
W. (H. E.) on frightening dogs, 278.
Last words of the great, 105.
Morgan O'Doherty, 218.
Weldons of Swanscombe, in Kent, 49.
Wheat, showers of, 289. 335.
Wheel for the borough of Milborne Port, 111. 477.
Whig: "The little Whig," 49.
Whistle tankards, 247. 416.
Whitborne (J. B.) on Brilley church and funeral stone, 307.
Davis the almanac maker, 30.
Ducking-stool and Jenny Pipes, 295.
Fish tamed, 296.
Serjeants' rings, 24.
White (A. Holt) on Mr. Bathurst's disappearance, 95. 137.
Chimney, first in England, 410.
Eggs in heraldry, 419.
Germination of seeds, 239.
Hogarth family, 198.
Holly an indigenous evergreen, 113. 215.
Howland family, 297.
Lofer, origin of the word, 448.
Oyster shells, 228.
Partridges scented by dogs, 435.
Quercus robur, 309. 434.
Sexes, their proportion, 358.
Tennis, its origin, 257.
Wagessum, its meaning, 509.
White (Henry Kirke), his mother's family, 371.
White of Fittleford, co. Dorset, descendants, 450.
Whitehead (Dr. J. C.), noticed, 372.
White House, Worcestershire, illuminated parchment at, 481. 501.
Whitsunday, origin of name, 77. 99. 153.
Whittington and his Cat, discussions on, 88. 117.
Whyte (Rowland), noticed, 27. 438.
Widkirk miracles, passage in, 106.
Wilde (Dr.) song, "Hallow my fancie," 57. 138.
Wilde (Wm. C.) on Patrick O'Kelly, the Irish bard, 107.
Wilfred, on copying encaustic tiles, 270.
Fowlers of Staffordshire, 307.
Wilkins of Gloucestershire, 490.
Wilkins's vegetable bread and wine, 448.
Wilkinson (J. B.) on derivation of Skoymus, 429.
Lines on skating, 508.
William I., his joculator, 111.
William III. and the De Wits, 6.; Bp. Burnet's letter on his landing, 244.; his circular to the Wells burgesses, 125.
William of Nassington, his "Speculum Vitæ," 492.
Willis (Dr. Thomas), his Works, 488.
Wills, poetical, 303. 386.
Wills (Rev. James), portrait painter, 250.
Wills (W. H.) on compulsory attendance at church, 466.

Wilson (Beau), noticed, 400.
Wilson (Joshua) on Rev. Thomas Crane, 257.
Hotham (Rev. Charles), 278.
Winchester and imperial bushel, 131.
Winchester, epitaphs at, 64. 195.; St. Cross's Hospital, 450.
Wind, varies in different countries, 370.
Winds, the trade, decrease in force, 139.
Winter assizes, 87.
Winthrop (Wm.) *Malta*, on beans for voting, 408.
Burning the dead, 296.
Canard, origin of the word, 370.
Christian bell at Bulgaria, 326.
Cock-fighting, its origin, 8.
Connecticut charter oak, 386.
Foreign Journals and Reviews, 348.
"Gone to Jericho," 330.
Instrument of torture, 109.
Marriage, a church service, 387.
Raven superstition, 325.
Walton's Polyglott Bible, 275.
Wintoun (Earl of), publication of his trial, 402.
W. (J. K. R.) on "Call me not pale, but fair," 497.
Mayors re-elected, 477.
W. (J. R.) on "Knowledge and Wisdom," 31.
W. (O.) on heraldry of the Channel Islands, 270.
Wolcot (Dr. John), bribed to silence, 418.
Wolfe (Rev. C.), words to the air "Gramachree," 327.
Wolves eating earth, 328.; extinction in Ireland, 120.
Women's entrances into churches, 168.
Wong, a provincialism, 79. 237. 439.
Woodman (E. F.) on bottles filled by pressure of the sea, 114.
Woodward (B. B.) on crooked naves, 158.
Chilcombe churches, near Winchester, 165.
Worcester diocese, its early boundaries, 353.
Wordsworth (Wm.), his autograph for ladies, 487.
Worm in wood, 173.
Wormwood, its etymology, 144.
Worthley (Grace), noticed, 497.
Wotton (Henry), "Courtlie Controversie of Cupid's Cautels," 428. 513.
Wotton (Dean Nicholas), his MS. Collections, 288.
W. (P. A.) on Pope and Warburton, 182.
W. (R.) on Queen Anne's foster-father, 276.
Identity of Morgan O'Doherty, 145.
Wray (Daniel), was he Junius? 164. 212.
Writers bribed to silence, 18. 418.
W. (S.), satire on Bp. Warburton, 22.
W. (T.) on a lesson for laureates, 487.
Germination of seeds, 198.
W. (T. H.) on Dr. Clayton and coal gas, 224.
W. (T. T.) on the battle of Brunnanburh, 229.
W. (T. W.) on Ætites, 250.
W. (W.) on the Copernican system, 248.
W 2. (W.) on Walpole and the Whittingtonians, 88.
W. (W. D.) on Daniel Wray, 212.
Wycherley (Wm.), "Letters to Alex. Pope," 345.
Wyld's globe and Langlard's georama, 172. 348.
Wylie (Charles) on "Book of Knowledge," 90.
Wylie (Charles) on "The Little Whig," 49.
Wynen (J. V.) on Cobbett's tomb, 317.
Moor Park legend, 405.

X.

X. on Culme family of Devonshire, 330.
Near-sightedness, 236.
Serjeant-trumpeter, 411.
Shakspeare's "mortal coil," 284.
Xenophon's Anabasis, lib. i. cap. 6., 267.
XL. on fleur-de-lis, 510.
X. (W.) on punishment for striking in the King's Court, 59.

Y.

Yellow for mourning, 452.
Yeowell (James) on Sir John Danvers, 449.
Duke of Richmond's recantation of Popery, 51.
Herbert's letter to Bishop Andrewes, 350.
Hops, a wicked weed, 243.
Military dinner party, 127.
Thurscrosse (Dr. Timothy), his library, 170.
Y. (J.) on Mrs. Argens's work, 352.
Clerkenwell, incumbents of St. James's, 309.
"Hair of the dog that bit you," 279.
Herbert (Geo.), his sinecure, 451.
Inscription on an atchievement, 26.
Kneller's portrait of Shakspeare, 79.
Newcourt's Repertorium, 304.
Pope's Letters to Wycherley, 1729, 345.
Pull for Prime, 431.
Walpole and Whittington's cat, 117.
"Weep not for me," &c., a Sermon, 492.
York (New) murder, 110.
York service books, 37.
York, the *Lord* Dean of, 171. 294. 397.
Young (Alicia Maria), grand-niece of Dr. Walker, her petition to George III., 461.

Z.

Z. on device of crescent and star, 119.
Zeus on Aristotle's Proverbs, 118.
Diogenes the Cynic, saying of, 180.
"Pence a piece," 219.
Z. (G. M.) on "As tight as Dick's hatband," 259.
Germination of seeds, 278.
Seven oaks and twelve elms, 188.
Slavery in England, 256.
Z. (M. F.) on translation of Camoens, 37.
Zooks, its derivation, 147.
Z. (X. Y.) on ancient oaths, 99.
Darien and Equivalent Companies, 330.
Van Dyck, a Swedish diplomatist, 269.
Z. z. on ancient Cheshire games, 487.
Receipt for making the fair sex, 86.

END OF THE SECOND VOLUME.—SECOND SERIES.

167
20. Red.

Printed by Eliezer Chater Wilson, of Compton Road, in the Parish of St. Mary, Islington, at No. 5. New Street Square, in the Parish of St. Bride, in the City of London; and published by George Bell, of No. 186. Fleet Street, in the Parish of St. Dunstan in the West, in the City of London, Publisher, at No. 186. Fleet Street aforesaid.— Saturday, January 17, 1857.